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GREEK SERIES FOR COLLEGES AND SCHOOLS

EDITED

UNDER THE SUPERVISION OF

HERBERT WEIR SMYTH, PH.D.

ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD UNIVERSITY

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# A GREEK GRAMMAR

FOR SCHOOLS AND COLLEGES

PC 3.22

BY

HERBERT WEIR SMYTH

PH.D., UNIVERSITY OF GÖTTINGEN

ELIOT PROFESSOR OF GREEK LITERATURE IN HARVARD  
UNIVERSITY



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SMYTH. GR. GRAM. FOR SCHOOLS AND COLLEGES

W. P. 4



## PREFACE

IN making this book, which is designed to form part of the Greek Series edited, under my general supervision, by various scholars, my aim has been, in the first place, to adapt it to the needs of students using a Greek grammar for the first time, either with or without the accompaniment of a Beginner's Greek Book ; and in the second place, to include such matters as may be of special service to undergraduates during the earlier period of their study of Greek literature.

As regards the Forms, it has been my purpose to set forth the essential facts of Attic speech, and of the other dialects so far as they occur in the authors ordinarily read in American schools and colleges, viz., Homer, Herodotus, and the Lyric poets. The present book differs from its predecessors of the same class, especially in attaching greater importance to exact explanations of phonetic and morphological changes ; but only in those cases where such explanations are based on the assured results of the scientific investigation of the language, and, at the same time, are readily intelligible to younger students. I have thus not scrupled to make use, though only to a limited extent, of the principle of Analogy, in order to make clear the nature of irregular forms, above all when distinctly erroneous statements of phonetic and morphological changes are thereby avoided. But the book is a descriptive, not a comparative, or even an historical, grammar ; and I have, in consequence, often preferred, for practical reasons, to adopt a form of statement which would have been more or less modified had my undertaking had a different aim.

Assumed forms are, in general, printed without accent, or, if accented, are starred. Original forms, actually appearing in the inscriptions of one or more dialects, are accented like ordinary words; as *τόνς* for *τούς*. Uncontracted forms, many of which never appear in any stage of the language, are commonly accented to enable the student to understand the character of the accent of the existing form; as *δηλόδομεν* = *δηλούμεν*.

In the disposition of the Syntax, I have endeavored to hold closely, but not slavishly, to the fundamental division into simple, compound, and complex sentences. Temporal sentences have been treated separately and not relegated to a subordinate position under conditional relative sentences, though their similarity to such sentences has been, I hope, adequately emphasized.

The desirableness, for practical purposes, of greater uniformity in the treatment and the terminology of the Syntax of the ancient and modern languages is not to be gainsaid. So far as it was feasible or seemed advisable I have adopted the recommendations of the committee on this subject, the report of which was presented at the meeting of the American Philological Association held at Cambridge in December, 1913, at which time the greater part of the book was already in the hands of the printer.

In preparing this work I have made frequent use of other books, especially of the new edition of Kühner's *Ausführliche Grammatik der griechischen Sprache* by Blass and Gerth, Brugmann's *Griechische Grammatik*, Goodwin's *Moods and Tenses*, and Gildersleeve's *Greek Syntax*. I have read a large number of the school grammars of Greek in current use in England, Germany, and France; among which special mention should be made of those by Sonnenschein, Kaegi, and Koch. Thompson's *Greek Syntax* has been of great assistance. I have availed myself to some slight extent, and especially in the earlier sections, of the permission, courteously offered me by the owners of the copyright, to make such use of the *Greek Grammar* by Hadley and Allen as I might think suitable to

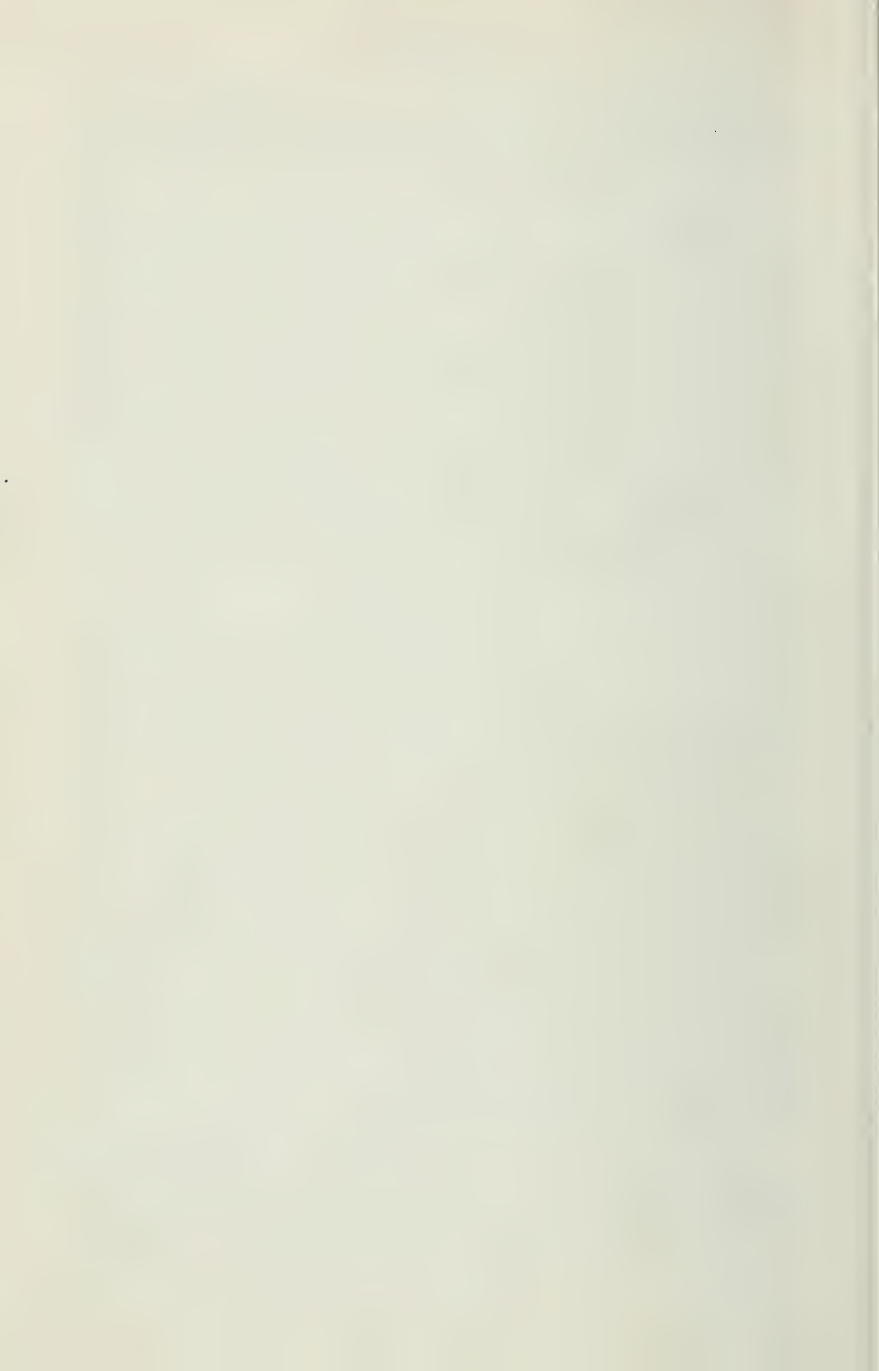
the purposes of my own book. Nor should I fail to mention that I have, here and there, derived profit from the Greek Grammars of Goodwin, Goodell, and Babbitt. Among other aids, I may refer to Gildersleeve's illuminating papers in the *American Journal of Philology* and in the *Transactions of the American Philological Association*, the series of articles on Greek Syntax edited by Schanz, Riddell's *Digest of Platonic Idioms* in his edition of Plato's *Apology*, La Roche's *Grammatische Studien* in the *Zeitschrift für oesterreichische Gymnasien*, Forman's *Selections from Plato*, Hale's *Extended and Remote Deliberatives in Greek* in the *Transactions of the American Philological Association* for 1893, and Harry's two articles, *The Omission of the Article with Substantives after οὗτος, ὅδε, ἐκείνος in Prose* in the *Transactions* for 1898 and *The Perfect Subjunctive, Optative, and Imperative in Greek* in the *Classical Review* for 1905.

During various stages of the composition or printing of this book I have received generous aid, particularly from Professor Allen R. Benner of Andover Academy, Professor Haven D. Brackett of Clark University, Professor Hermann Collitz of the Johns Hopkins University, Dr. Maurice W. Mather, formerly Instructor in Harvard University, and Professor Frank E. Woodruff of Bowdoin College. My greatest obligation is to Professor Archibald L. Hodges, Head of the Department of Greek and Latin in the Wadleigh High School, New York, who has rendered me invaluable assistance by his careful study of nearly the entire book. His accurate knowledge and discriminating criticism have been of the greatest value in adapting it to the needs of the younger student. Dr. J. W. H. Walden, formerly Instructor at Harvard, has done me the kindness to assist in arranging and completing both indices.

HERBERT WEIR SMYTH.

ROME,

March 1, 1915.





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# INTRODUCTION

## THE GREEK LANGUAGE AND ITS DIALECTS

A. Greek, the language of the inhabitants of ancient Greece, and of other Greeks dwelling in the islands and on the coasts of the Mediterranean, has been constantly spoken from the time of Homer to the present day. The ancient Greeks called themselves (as do the modern Greeks) *Hellenes* (Ἕλληνες), their country *Hellas* (Ἑλλάς), and their language the *Hellenic* language (ἡ Ἑλληνικὴ γλῶττα). We call them *Greeks*, from the Latin *Graeci*, the name given them by the Romans, who applied to the entire people a name properly restricted to the *Graioi*, the first Hellenes of whom the Romans had knowledge.

B. Greek belongs to the Indo-European family of languages, the other branches of which are Sanskrit (the language of ancient India), Zend (or Old Persian), Armenian, Albanian, Slavonic, Lithuanian, Italic (Latin, Oscan, and Umbrian), Celtic, and Germanic. An important relation of Greek to English, which is a branch of the Germanic tongue, is illustrated by Grimm's law of the 'permutation of consonants':

$\pi = f$	$\tau = th$	$\kappa = h$	$\beta = p$	$\delta = t$	$\gamma = c(k)$	$\phi = b$	$\theta = d$	$\chi = g$
πατήρ	τρῆς	καρδιά	τύρβη	δύο	ἄγρός	φέρω	θύρᾱ	χὴν
father	three	heart	thorp	two	acre	bear	door	goose

The above English words are said to be *cognate* with the Greek words. *Derived* words, such as *geography*, *theatre*, are borrowed, directly or indirectly, from the Greek (γεωγραφία, θέατρον). Many English words are coined from the Greek; as *microscope*, from *μικρός* *small* + *σκοπ-εῖν* *to view*.

C. The records of the Greek language consist of literature and inscriptions. At the earliest known period of its history Greek was divided into dialects, of which three groups are especially important: **Aeolic**, **Doric**, and **Ionic**. **Attic** is closely

related to Ionic. Almost all poetry is composed in a mixture of dialects.

**Aeolic** was spoken in Lesbos, and was used by the Lesbian poets Alcaeus and Sappho (600 B.C.). Many Aeolisms appear in epic poetry, and some in tragedy. Theocritus' idylls 28-30 are in Aeolic.

**Doric** was spoken in Peloponnesus (except in Arcadia and Elis), in Crete and several other islands of the Aegean, in parts of Sicily and of Southern Italy. Doric was used by many lyric poets, notably Pindar (born 522), and in the bucolic (pastoral) poetry of Theocritus (about 310-about 245). Both of these poets adopt some Epic and Aeolic forms. The choral parts of Attic tragedy also admit some Doric forms.

**Ionic** was spoken in Ionia, in most of the islands of the Aegean, in a few towns of Sicily, etc. Literary Ionic falls into two divisions: (1) *Old Ionic*, or *Epic*, the chief ingredient of the dialect of the epic poets Homer and Hesiod (before 700). Almost all subsequent poetry admits Epic words and forms. (2) *New Ionic* (500-400), the dialect of Herodotus (484-425) and of the medical writer Hippocrates (born 460). In the period between Old and New Ionic comes Archilochus (about 650), the lyric poet, writer of iambic and elegiac verse.

D. **Attic** was distinguished by its refinement, precision, and beauty. By reason of its cultivation at the hands of the greatest writers from 500 to 300, it became the standard literary dialect; though Old Ionic was still occasionally used, as in later epic poetry; and Doric and Aeolic, in pastoral poetry.

N. 1. — In Attic are composed the works of the tragic poets Aeschylus (525-456), Sophocles (496-406), Euripides (about 480-406), the comic poet Aristophanes (about 450-about 385), the historians Thucydides (died before 396) and Xenophon (about 434-about 355), the orators Lysias (born about 450), Isocrates (436-338), Aeschines (389-314), Demosthenes (383-322), and the philosopher Plato (427-347).

N. 2. — The dialect of the tragic poets and Thucydides is often called *Old Attic*, in contrast to *New Attic*, the dialect used by most other Attic writers. Plato stands on the border line. The dialect of tragedy contains some Epic, Doric, and Aeolic forms; these are more frequent in the choral

than in the dialogue parts. The Ionicisms of the dialogue in tragedy are mainly due to the influence of the iambic poetry of the Ionians.

N. 3.—Old Attic has  $\sigma\sigma$  for  $\tau\tau$  (64),  $\rho\sigma$  for  $\rho\rho$  (65),  $\xi\acute{\upsilon}\nu$  for  $\sigma\acute{\upsilon}\nu$  with,  $\epsilon\acute{\varsigma}$  for  $\epsilon\acute{\iota}\varsigma$  into,  $\eta$  for  $\epsilon\iota$  ( $\lambda\acute{\epsilon}\eta$  for  $\lambda\acute{\epsilon}\epsilon\iota$ ),  $-\eta\varsigma$  in the plural of substantives in  $-\epsilon\acute{\upsilon}\varsigma$  (245 b), and occasionally  $-\alpha\tau\alpha\iota$  and  $-\alpha\tau\omicron$  in the third plural of the perfect and pluperfect middle (427 f.).

With the Macedonian conquest Athens ceased to produce great writers, but Attic culture and the Attic dialect were diffused far and wide. With this extension of its range, Attic lost its purity; which had indeed begun to decline in the philosopher Aristotle (384–322).

E. The **Koinè**, or **Common**, dialect ( $\eta\ \kappa\omicron\iota\nu\eta\ \delta\iota\acute{\alpha}\lambda\epsilon\kappa\tau\omicron\varsigma$ ) was the language used throughout the Greek world, from Syria to Gaul, in the Hellenistic period, which dates from the death of Alexander the Great (323). In its spoken form the Koinè consisted of the spoken form of Attic, intermingled with a considerable number of Ionic words and some loans from other dialects, but with Attic orthography. The literary form, a compromise between Attic literary usage and the spoken language, was an artificial and almost stationary idiom, from which the living speech drew farther and farther apart.

F. **Modern Greek** appears in literature as early as the eleventh century, when the literary language, which was still employed by scholars and churchmen, was no longer understood by the common people. During the Middle Ages and until about the time of the Greek Revolution (1821–1831), the language was called *Romaic* ( $\rho\omicron\mu\alpha\acute{\iota}\kappa\eta$ ), from the fact that the people claimed the name of *Romans* ( $\rho\omicron\mu\alpha\acute{\iota}\omicron\iota$ ), since the capital of the Roman Empire had been transferred to Constantinople. At the present day the speech of a Greek peasant is still organically the same as that of the Greeks of the age of Demosthenes, and is the result of a continual development of the Koinè in its spoken form; while the written language, and to a less extent the spoken language of the cultivated classes, have been largely assimilated to the ancient idiom.

# ABBREVIATIONS

<b>A.</b>	= Aeschylus.
Ag.	= Agamemnon.
Ch.	= Choephor.
Eum.	= Eumenides.
Pers.	= Persae.
Pr.	= Prometheus.
Sept.	= Septem.
Supp.	= Supplices.
<b>Aes.</b>	= Aeschines.
<b>And.</b>	= Andocides.
<b>Ant.</b>	= Antiphon.
<b>Ar.</b>	= Aristophanes.
Ach.	= Acharnenses.
Av.	= Aves.
Eocl.	= Ecclesiastusae.
Eq.	= Equites.
Lys.	= Lysistrata.
Nub.	= Nubes.
P.	= Pax.
Plut.	= Plutus.
Ran.	= Ranae.
Thesm.	= Thesmophoriazusae.
Vesp.	= Vespae.
<b>Com. Fr.</b>	= Comic Fragments.
<b>D.</b>	= Demosthenes.
<b>Diog.</b>	= Diogenes
Laert.	Laertius.
<b>E.</b>	= Euripides.
Alc.	= Alcestis.
And.	= Andromache.
Bacch.	= Bacchae.
Cycl.	= Cyclops.
El.	= Electra.
Hec.	= Hecuba.
Hel.	= Helena.
Heracl.	= Heraclidae.
H. F.	= Hercules Furens.

Hipp.	= Hippolytus.
I. A.	= Iphigenia Aulidensis.
I. T.	= Iphigenia Taurica.
Med.	= Medea.
Or.	= Orestes.
Phoen.	= Phoenissae.
Supp.	= Supplices.
Tro.	= Troades.
<b>Hdt.</b>	= Herodotus.
<b>Hom.</b>	= Homer.
The books of the Iliad are designated by Greek capitals (A, B, Γ, etc.); those of the Odyssey by Greek small letters (α, β, γ, etc.).	
<b>I.</b>	= Isocrates.
<b>Is.</b>	= Isaeus.
<b>L.</b>	= Lysias.
<b>Lyc.</b>	= Lyeurgus.
<b>Men.</b>	= Menander.
Sent.	= Sententiae.
<b>P.</b>	= Plato.
A.	= Apologia.
Alc.	= Alcibiades.
Charm.	= Charmides.
Cr.	= Crito.
Crat.	= Cratylus.
Criti.	= Critias.
Eu.	= Euthydemus.
Euth.	= Euthyphro.
G.	= Gorgias.
Hipp. M.	= Hippias Major.
L.	= Leges.
Lach.	= Laches.
Lys.	= Lysis.
Men.	= Meno.
Menex.	= Menexenus.
Par.	= Parmenides.
Ph.	= Phaedo.

Phae.	= Phaedrus.
Phil.	= Philebus.
Pol.	= Politicus.
Pr.	= Protagoras.
R.	= Respublica.
S.	= Symposium.
Soph.	= Sophistes.
Th.	= Theaetetus.
Theag.	= Theages.
Tim.	= Timaeus.
<b>Pind.</b>	= Pindar.
<b>S.</b>	= Sophocles.
Aj.	= Ajax.
Ant.	= Antigone.
El.	= Electra.
O. C.	= Oedipus Coloneus.
O. T.	= Oedipus Tyrannus.
Ph.	= Philoctetes.
Tr.	= Trachiniae.
<b>T.</b>	= Thucydides.
<b>Theocr.</b>	= Theocritus.
<b>X.</b>	= Xenophon.
A.	= Anabasis.
Ag.	= Agesilaus.
Ap.	= Apologia.
C.	= Cyropaedia.
Eq.	= de re equestri.
H.	= Hellenica.
Hi.	= Hiero.
Hipp.	= Hipparchicus.
M.	= Memorabilia.
O.	= Oeconomicus.
R. A.	= Respublica Atheniensis.
R. L.	= Respublica Lacedaemonia.
S.	= Symposium.
Vect.	= de vectigalibus.
Ven.	= de venatione.

The dramatists are cited by Dindorf's lines. But Tragic fragments (Fr. or Frag.) are cited by Nauck's numbers. Comic fragments (except Menander's Sententiae) by Kock's volumes and pages. The Orators are cited by the numbers of the speeches and the sections in the Teubner editions.

Other abbreviations: — κ.τ.λ. = καὶ τὰ λοιπά (*et cetera*); scil. = scilicet; i.e. = *id est*; ib. = *ibidem*; e.g. = *exempli gratia*; cp. = *compare*; )( = *as contrasted with*; ff. = *following*.

Forms without accents are assumed forms.



# PART I

## LETTERS, SOUNDS, SYLLABLES, ACCENT

### THE ALPHABET

1. The Greek alphabet has twenty-four letters.

Form	Name	Equivalents	Sound as in	
A α	ἄλφα	alpha	a	ǎ: aha; ā: father
B β	βῆτα	beta	b	beg
Γ γ	γάμμα	gamma	g	go
Δ δ	δέλτα	delta	d	dig
E ε	εἶ, ἔ (ἐ ψιλόν)	ěpsilon	ě	met
Z ζ	ζῆτα	zeta	z	daze
H η	ῆτα	eta	ē	mate
Θ θ, θ	θῆτα	theta	th	thin
I ι	ιώτα	iota	i	ĩ: fit; ī: police
K κ	κάππα	kappa	c, k	kin
Λ λ	λάμβδα	lambda	l	let
M μ	μῦ	mu	m	met
N ν	νῦ	nu	n	net
Ξ ξ	ξεῖ (ξῖ)	xi	x	lax
O ο	οῦ, ὄ (ὀ μικρόν)	ōmicron	ō	obey
Π π	πεῖ (πῖ)	pi	p	pet
P ρ	ῥῶ	rho	r	run
Σ σ, ς	σίγμα	sigma	s	such
T τ	ταῦ	tau	t	tar
Υ υ	ὕ (ὕ ψιλόν)	ŭpsilon (u)	y	ũ: Fr. tu; ũ: Fr. sũr
Φ φ	φεῖ (φῖ)	phi	ph	graphic
X χ	χεῖ (χῖ)	chi	ch	Germ. ich
Ψ ψ	ψεῖ (ψῖ)	psi	ps	gypsum
Ω ω	ὦ (ὦ μέγα)	ōmega	ō	note

a. *Sigma* (not capital) at the end of a word is written *s*, elsewhere *σ*; as *σεισμός* *earthquake*.

b. The names in parentheses are later, some as late as the Middle Ages. *Epsilon* means 'simple e,' *upsilon* 'simple u,' to distinguish these letters from *αι* and *οι*, which had come to be sounded like *ε* and *υ*.

2. The Greek alphabet came from Phoenicia; as given above it originated in Ionia, and was adopted at Athens in 403 B.C. Before that date in the official Attic alphabet E stood for  $\epsilon$ ,  $\eta$ , spurious  $\epsilon\iota$  (6), O for  $\omicron$ ,  $\omega$ , spurious  $\omicron\upsilon$  (6), H for the rough breathing (8). Thus:  $\text{HOTI AN } \Delta\text{OKEI ENAI TEI BOVEI KAI TOI } \Delta\text{EMOI}$  ὅ τι ἂν δοκῇ εἶναι τῇ βουλή καὶ τῷ δήμῳ.

3. In the older period there were other letters: (1) **F**:  $\varphi\alpha\tilde{v}$ , *vau*, called also *digamma* (i.e. *double-gamma*) from its shape. It stood after  $\epsilon$  and was pronounced like *v*. (2) *Koppa* and *san*, used as numerals (312).

### VOWELS AND DIPHTHONGS

4. There are seven vowels:  $a$ ,  $\epsilon$ ,  $\eta$ ,  $\iota$ ,  $\omicron$ ,  $\upsilon$ ,  $\omega$ . Of these  $\epsilon$  and  $\omicron$  are always short,  $\eta$  and  $\omega$  always long;  $a$ ,  $\iota$ ,  $\upsilon$  are sometimes short and sometimes long. In this Grammar, when  $a$ ,  $\iota$ ,  $\upsilon$  are not marked as long ( $\bar{a}$ ,  $\bar{\iota}$ ,  $\bar{\upsilon}$ ), they are to be understood as short. All vowels with the circumflex (129) are long. On length by position, see 126.

a. Vowels are said to be *open* or *close* according as the mouth is more open or less open in pronouncing them. The closest vowel sounds are  $\iota$ ,  $\bar{\iota}$ ,  $\upsilon$ ,  $\bar{\upsilon}$ , and spurious  $\omicron\upsilon$  (6).

5. A diphthong combines in one syllable two vowel sounds, the second of which is  $\iota$  or  $\upsilon$ . The diphthongs are  $ai$ ,  $\epsilon\iota$ ,  $\omicron\iota$ ,  $\bar{a}\bar{\iota}$ ,  $\eta\upsilon$ ,  $\varphi$ ;  $av$ ,  $\epsilon\upsilon$ ,  $\omicron\upsilon$ ,  $\eta\upsilon$ , and  $\upsilon\iota$ . The  $\iota$  of the so-called *improper* diphthongs,  $\bar{a}\bar{\iota}$ ,  $\eta\iota$ ,  $\varphi$ , is written below the line and is called *iota subscript*. But, with capital letters, this  $\iota$  is written in the line (*iota adscript*), as  $\text{THI } \Omega\text{IDHI} = \tau\eta\ \acute{\omega}\delta\eta$  (or  $\text{'}\Omega\text{id}\eta$ ) *to the song*. All diphthongs are long.

6.  $\epsilon\iota$ ,  $\omicron\upsilon$  are either *genuine* or *spurious* diphthongs (21 a). Genuine  $\epsilon\iota$ ,  $\omicron\upsilon$  are a combination of  $\epsilon + \iota$ ,  $\omicron + \upsilon$ , as in  $\lambda\acute{\epsilon}\iota\pi\omega$  *leave* (cp.  $\lambda\acute{\epsilon}\lambda\omicron\iota\pi\alpha$  *have left*, 30 a),  $\gamma\acute{\epsilon}\nu\epsilon\iota$  *to a race* (41),  $\acute{\alpha}\kappa\omicron\lambda\omicron\upsilon\theta\omicron\varsigma$  *follower* (cp.  $\kappa\acute{\epsilon}\lambda\epsilon\upsilon\theta\omicron\varsigma$  *way*). Spurious  $\epsilon\iota$  and  $\omicron\upsilon$  come from contraction of  $\epsilon + \epsilon$  and  $\epsilon + \omicron$ ,  $\omicron + \omicron$ ,  $\omicron + \epsilon$  (42, 43) or from compensatory lengthening (32). Thus  $\acute{\epsilon}\phi\acute{\iota}\lambda\epsilon\iota$  *he loved* from  $\acute{\epsilon}\phi\acute{\iota}\lambda\epsilon\epsilon$ ,  $\theta\epsilon\acute{\iota}\varsigma$  *having placed* from  $\theta\epsilon\nu\tau\text{-}\varsigma$ ;  $\acute{\epsilon}\phi\acute{\iota}\lambda\omicron\nu$  *they loved* from  $\acute{\epsilon}\phi\acute{\iota}\lambda\epsilon\omicron\nu$ ,  $\pi\lambda\omicron\upsilon\varsigma$  *voyage* from  $\pi\lambda\omicron\omicron\varsigma$ ,  $\delta\omicron\upsilon\varsigma$  *having given* from  $\delta\omicron\nu\tau\text{-}\varsigma$ .

7. **Diaeresis**. — A double dot, the mark of diaeresis (*διαίρεσις separation*), may be written over  $\iota$  or  $\upsilon$  to show that it does not

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5 D. New Ionic has  $\omega\nu$  ( $\acute{\omega}\nu\tau\omicron\varsigma$  *the same* from  $\acute{\omicron}$   $\acute{\alpha}\nu\tau\omicron\varsigma$  56 D.,  $\acute{\epsilon}\mu\omega\nu\tau\omicron\upsilon$  *of myself* =  $\acute{\epsilon}\mu\alpha\nu\tau\omicron\upsilon$  294 D.,  $\theta\omega\tilde{\omega}\mu\alpha$  =  $\theta\alpha\tilde{\alpha}\mu\alpha$  *wonder*). Ionic has  $\eta\upsilon$  for Attic  $av$  in some words (Hom.  $\nu\eta\tilde{\iota}\varsigma$  *ship*).

form a diphthong with the preceding vowel: *προΐστημι* *set before*, *νῆς* *to a ship*.

### BREATHINGS

8. Every initial vowel or diphthong has the rough (´) or the smooth (˘) breathing. The rough breathing is pronounced as *h*, which is sounded before the vowel or diphthong; the smooth breathing is not sounded. Breathings are written before capitals and over small letters: Ἑλλάς *Hellas*, ὄρος *hóros* *boundary*, ὄρος *óros* *mountain*. Initial *υ* (*ũ* and *û*) always, in Attic, has the rough breathing.

9. Initial diphthongs take in Attic the breathing, as the accent (132), over the second vowel: αἰρέω *size*, αἶρω *lift*. But *α*, *η*, *ω* take breathing and accent on the first vowel, even when *ι* is written in the line (5): Αἰδω = ᾗδω *sing*, Ἅιδης = ᾗδης *Hades*, but Αἰνεῖας *Aeneas*.

10. In compounds (as *προ-ορᾶν* *to foresee*, from *πρό* + *ορᾶν*) the rough breathing is not written, though it must often have been sounded: *επ. πολυῖστωρ* *very learned*, *Lat. polyhistor*.

11. Initial *ρ* has the rough breathing: ῥήτωρ *orator* (*Lat. rhetor*). Medial *ρρ* is written ῖρρ in some texts: Πύρρρος *Pyrrhus*.

### CONSONANTS

12. The consonants are divided into stops (or mutes), spirants, liquids, nasals, and double consonants.

The consonants may be arranged according to the tension or slackness of the vocal chords in sounding them, as follows:

a. Voiced consonants are produced when the vocal chords vibrate. They are *β*, *γ*, *δ*; *λ*, *ρ* (but not when it has the rough breathing); *μ*, *ν*, *γ*-nasal (15); *ζ*. (All the vowels are voiced.)

b. Voiceless consonants require no exertion of the vocal chords. They are *π*, *τ*, *κ*; *φ*, *θ*, *χ*; *σ*; *ψ* and *ξ*.

7 D. In poetry vowels are often pronounced separately which in prose formed diphthongs: *παῖς* (or *παῖς*) *boy or girl*, *Πηλεΐδης* *son of Peleus*, *ἐύ* (or *εὔ*) *well*.

8 D. In Aeolic all initial vowels and diphthongs (and *ρ*) have the smooth breathing. The Epic forms *ἔμμε* *you*, *ἔμμι*, *ἔμμε* (292 D.) are Aeolic.

For the Attic rough breathing Hom. sometimes has the smooth breathing in corresponding words that are not Attic: Ἅιδης ("Αἰδης) *Hades*, ἄλτο *sprang* (*ἄλλομαι*), ἄμνδς *together* (*επ. ἄμα*), ἥλιος *sun* (*ἥλιος*), ἥως *dawn* (*ἔως*), ὄρος *boundary* (*ὄρος*). But also in *ἄμαξα* *wagon* (Attic *ἄμαξα*).

**13. Stops (or mutes).**—Stopped consonants are so called because in sounding them the breath passage is for a moment completely closed. The stops are divided into three *classes* (according to the part of the mouth chiefly active in sounding them) and into three *orders* (according to the degree of force in the expiratory effort).

Classes				Orders			
Labial (lip sounds)	$\pi$	$\beta$	$\phi$	Smooth	$\pi$	$\tau$	$\kappa$
Dental (teeth sounds)	$\tau$	$\delta$	$\theta$	Middle	$\beta$	$\delta$	$\gamma$
Palatal (palate sounds)	$\kappa$	$\gamma$	$\chi$	Rough	$\phi$	$\theta$	$\chi$

a. The dentals are sometimes called *linguals* (tongue sounds). The rough stops are also called *aspirates* (lit. breathed sounds) because they were sounded with a strong emission of breath (22). ‘*h*’ is also an aspirate.

b. Stops of the same class are called *cognate*; those of the same order are called *coördinate*.

**14. Spirants.**—There is one spirant:  $\sigma$  (also called a *sibilant*).

a. Another spirant was the *y* sound, which became  $\zeta$  (16); as in *ζυγόν yoke (jugum)*.

**15. Liquids and Nasals.**— $\lambda$  and  $\rho$  are liquids.  $\mu$  (labial),  $\nu$  (dental), and  $\gamma$ -nasal (palatal) are nasals.

a.  $\gamma$  before  $\kappa$ ,  $\gamma$ ,  $\chi$ ,  $\xi$  is called  $\gamma$ -nasal, and has the sound of *n* in *think*. Thus *ἄγκῆρα anchor*, *ἄγγελος messenger* (Lat. *angelus*), *σφίγξ sphinx*.

**16. Double Consonants.**—These are  $\zeta$ ,  $\xi$ , and  $\psi$ .  $\zeta$  is a combination of  $\sigma\delta$  or  $\delta\iota$  (92, 101).  $\xi$  is written for  $\kappa\sigma$ ,  $\gamma\sigma$ ,  $\chi\sigma$ ;  $\psi$  for  $\pi\sigma$ ,  $\beta\sigma$ ,  $\phi\sigma$ .  $\kappa\sigma$  occurs only in compounds of  $\epsilon\xi$  ( $\epsilon\kappa$ ) *out of* ( $\epsilon\kappa$ - $\sigma\acute{\omega}\zeta\omega$  *rescue from danger*).

### THE SEMIVOWELS I, Y

**17.** When  $\iota$  and  $\upsilon$  before vowels correspond to *y* and *w* (as in ‘*minion*,’ ‘*persuade*’), they do duty as consonants and are called *semivowels*; and are printed  $\iota$  and  $\upsilon$  in this Grammar. Many words owe their form to the former presence of  $\iota$  and  $\upsilon$ .

a. Initial  $\iota$  becomes the rough breathing, as in *ἥπαρ liver*, Lat. *jecur*. Between vowels  $\iota$  falls out, as in *τῆμα-(ι)ω honor*. After consonants  $\iota$  suffers various changes (94 ff.).

b.  $\upsilon$  is lost in Attic, as in *οἶνος wine* for *ροῖνος (vinum)*, *οἷς sheep* for *ουῖς (ovis)*, *νεώς of a ship* from *νηγ-ος* (29), *εἰργαζόμενν worked* for *ἐ-χεργαζομένην*

(399), *ῥοικα* *am like* for *ρε-ροικα* (406), *ῥέω* *flow* for *ῥεγ-ω* (fut. *ῥεν-σομαι*, 456). After consonants: *ξένος* *stranger* for *ξενγος*. On *σγ-*, see 106. *γ* often remains as *γ* (3) in Homer and for a time in other dialects, and its loss produces various changes (32 D., 33, 10 a, 282 a, 399, 400, 406, 622).

### SONANT LIQUIDS AND NASALS

18. The form of many words is due to the fact that *λ*, *ρ*, *μ*, *ν* came to stand between consonants (30 b), and thus had to fulfill the office of vowels to form syllables (cp. the sound in 'bridle,' 'brotherly,' 'fathom,' 'even'). Such sounds are called *sonant* (or *syllabic*) *liquids* and *nasals*, and are written *λ*, *ρ*, *μ*, *ν*.

Sonant *λ* becomes *λα* or *αλ*, as in *κλειπῆναι* *to be stolen* from *κλῆπηναι* (*κλέπ-τ-ω* *steal*), *ἔσταλμαι* *have been sent* from *ἐστλμαι* (*στέλλω* *send*, for *στέλ-ω*, 95).

Sonant *ρ* becomes *ρα* or *αρ*, as in *δρακεῖν* *to see* from *δρκειν* (*δέρκομαι* *see*), *ἐσπαρμαι* *have been sown* from *ἐσπρμαι* (*σπείρω* *sow* for *σπερ-ω*, 32 a).

Sonant *μ* becomes *α*, as in *ἄπαξ* *once* from *σμπαξ* (cp. *simples*); and at the end of a word, as *ἔλῤυσα* from *ἐλῤυσμ* (426 a).

Sonant *ν* becomes *α*, as in *τατός* *stretched* from *τγτος* (*τείνω* *stretch*, for *τεν-ω*, 32 a).

### ANCIENT GREEK PRONUNCIATION

19. The pronunciation of Ancient Greek varied much according to time and place, and differed in many important respects from that of the modern language. While, in general, Greek of the classical period was a phonetic language, *i.e.* its letters represented the sounds, and no heard sound was unexpressed in writing, in course of time many words changed their pronunciation though they retained their old spelling. Our current pronunciation of Ancient Greek is only in part even

17 D. 1. In Homer initial *γ* was sounded, *e.g.* in *ἄραξ* *lord*, *ἄστυ* *town*, *εἴκοσι* *twenty* (*viginti*), *εἴλω* *yield* (cp. *weak*), *εἶπον* *said*, *ἐκών* *willing*, *ἐλπομαι* *hope* (cp. *voluptas*), *ἐννῦμι* *clothe* (= *φес-νῦμι*, cp. *vestis*), *ῥοικα* *am like*, *ῥπος* *word*, *ῥδω* *do*, *ῥργον* *work*, *ῥρέω* *will say* (cp. *verbum*), *ῥσπερος* *evening* (*vesper*), *ῥτος* *year* (cp. *vetus*), *ῥδεῖν* *to see* (*videre*), *ῥον* *violet*, *ῥς* *strength* (*vis*), *οῖδα* *know* (cp. *vit*), *οῖκος* *house* (*vicus*, cp. *Berwick*), *οῖνος* *wine* (*vinum*). Also in *ῥήγνῦμι* *break* (cp. *wreck*), *ῥίπτω* *throw*, *ῥῖνός* *hidē*, *ῥίζα* *root*, etc. Medial *γ* occurred in *δφεινός* (= *δεινός*) *terrible*, *ῥδφεισα* (= *ῥδεισα*) *feared*, *δφῥν* (= *δῥν*) *long*, etc.

2. Medial *γ* is attested in the inscriptions of various dialects (but not in Ionic or Aeolic): *αῖφει* *always*, *Δαφί* *to Zeus*, *καλφός* *beautiful*, *κλέφος* *glory*, *κλαφίς* *key* (*clavis*), *κόφρος* *youth*, *ξένφος* *stranger*, etc.



approximately correct for the period from the death of Pericles (429 B.C.) to that of Demosthenes (322 B.C.); and in the case of several sounds, *e.g.* ζ, φ, χ, θ, it is certainly erroneous for that period.

**20. Vowels.** — Short *a, ι, υ* differed in sound from the corresponding long vowels only in being less prolonged; *ε* and *ο* probably differed from *η* and *ω* also in being less open (½ *a*), a difference impossible to parallel in English, as our short vowels are more open than the long vowels. *υ* was originally sounded as *u* in *prune*, but by the fifth century B.C. was sounded like *u* in Fr. *tu*. After it had thus changed its sound, the only means to represent the sound of the old *υ* (*oo* in *moon*) was *ov* (21). *υ* never had in Attic the sound of *u* in *mute*. Observe that in diphthongs final *υ* retained the old sound.

**21. Diphthongs.** — The diphthongs were sounded nearly as follows:

<i>αι</i> as in <i>Cairo</i>	<i>αυ</i> as <i>ou</i> in <i>out</i> (better as <i>au</i> in Germ. <i>haus</i> )	<i>ηυ</i> as <i>eh'-oo</i>
<i>ει</i> as in <i>vein</i>	<i>ευ</i> as <i>e</i> ( <i>met</i> ) + <i>oo</i> ( <i>moon</i> )	<i>ωυ</i> as <i>ōh'-oo</i>
<i>οι</i> as in <i>soil</i>	<i>ου</i> as in <i>ourang</i>	<i>υι</i> as in Fr. <i>lui</i>

**a.** In *α, η, φ* the *ι* is now generally neglected in pronunciation, though it may still have been sounded to some extent as late as the fourth century B.C. — The genuine diphthongs *ει* and *ου* (6) were originally distinct double sounds (*eh'-i*, *ōh'-oo*), and as such were written *EI*, *OY* in Old Attic (2). The spurious diphthongs *ει* and *ου* (6) are digraphs representing the long sounds of simple *ε* (French *é*) and original *υ* (*oo*). By 400 B.C. genuine *ει* and *ου* had become simple sounds, as *ei* in *vein* and *ou* in *ourang*; and spurious *ει* and *ου*, which had been written *E* and *O* (2), were now often written *EI* and *OY*. After 300 B.C. *ει* gradually acquired the sound of *ei* in *seize*. *ευ* was sounded like *eh'-oo*. *ηυ* and *ωυ* like *eh'-oo*, *ōh'-oo*, pronounced rapidly but smoothly. *υι* is now commonly sounded as *ui* in *quit*.

**22. Consonants.** — *σ* was sounded as sharp *s*; but before voiced consonants (12 a) it probably was soft, like *z*. — *ζ* was probably = *zd*, in which the *z* gradually extinguished the *d*, until in the Hellenistic period (p. 3) *ζ* sank to *z* (as in *zeal*). — The aspirates *φ, θ, χ* were voiceless stops (12 b, 13 a) followed by a strong expiration: like *π<sup>h</sup>, τ<sup>h</sup>, κ<sup>h</sup>* in *upheaval, hothouse, backhand*. Thus *φεύγω* was *π<sup>h</sup>εύγω*, *θέλω* was *τ<sup>h</sup>έλω*, *ἔχω* was *ἐ<sup>h</sup>-κ<sup>h</sup>ω*. After about 300 after Christ *φ* was sounded as *f* (as in *Philip*), *θ* as *th* in *theatre*, *χ* like *ch* in Scotch *loch*.

#### VOWEL CHANGE

**23. Quantitative Vowel Gradation.** — In the formation and inflection of words a short vowel often interchanges with its corresponding long vowel. The long vowel corresponding to

*a* is *ā* after *ε, ι, ρ*; after other sounds it is *η*. Thus *ἐά-ω permit*, fut. *ἐά-σω* (26), *τιμά-ω honor*, fut. *τιμή-σω*; *φιλέ-ω love*, fut. *φιλή-σω*; *ικάνω come*, imperf. *ἴκανον*; *δηλό-ω show*, fut. *δηλώ-σω*; *φύ-σις nature*, *φύ-μα growth* (cp. 128).

24. Difference in quantity between Attic and Epic words is due chiefly to metrical lengthening, or to different phonetic treatment; so *καλρός*, *ἴκανρω* become Epic *κᾰλρός* *fair*, *ἰκᾰνω* *come* (32 D. 1), Attic *καλός*, *ικάνω*.

25. Attic *η, ā*. — Attic has *η* for original *ā*, as *φήμη report* (Lat. *fāma*).

a. This is true also of the *ā* due to early compensatory lengthening, by which *-ανσ-, -ασλ-, -ασμ-, and -ασν-* changed to *-ᾱσ-, -ᾱλ-, -ᾱμ-, and -ᾱν-*. (See 32 b.) But in a few cases like *τάς* for *τάνς*, and in *πάσα* for *πάνσα* (85) where *ανσ* arose at a later period, *ā* was not changed to *η*. *ὑφάναι* for *ὑφῆναι* to *weave* imitates words like *τετρᾶναι* to *pierce*.

26. In Attic this *η* changed back to *ā* after *ε, ι, ρ*; as *γενεά generation*, *σκιᾶ shadow*, *χώρᾱ country*.

a. The change to *ā* after *ε, ι* took place even when *η* is from *ε + α* (43 b), as *ὑγιᾶ healthy*, for *ὑγιῆ* from *ὑγιε(σ)α*; also if *φ* intervened, as *νέα*, fem. of *νεφος*, *young*. Cp. 261 c.

b. Exceptions to the change after *ρ*: *ρφη* became *ρη*, as *κόρη*, for *κορφη*, *maiden*; *ρη*, from *ρε + α*, remained, as *ὄρη*, from *ὄρεα*, *mountains*; *ρση* became *ρρη*, as *κόρρη*, for *κόρση* (65), *one of the temples*.

27. In the choruses of Attic tragedy Doric *ā* (25 D.) is often used for *η*. Thus *μάτηρ mother*, *ψυχᾶ soul*, *γᾶ earth*, *δύστανος wretched*, *ἔβᾱν I went*.

28. The dialects frequently show vowel sounds different from those that occur in the corresponding Attic words.

24 D. Metrical lengthening. — Many words, which would otherwise not fit into the verse, show in Epic *ει* for *ε*, *ου* for *ο*. Thus *εινάλιος in the sea* for *ἐνάλιος*, *οὐλόμενος destructive, accursed* for *ὀλόμενος*. *ο* before a vowel appears as *οι* in *πνοῖή breath*. *η* for *α* in *ἡγάθεος very holy* for *ἀγάθεος*.

25 D. Ionic also has *η* for original *ā*. Doric and Aeolic keep original *ā*, as in *φᾱμά, μᾱλον apple* (cp. Lat. *mālum*, Att. *μήλον*). Doric and Aeolic have original *η* when *η* interchanges with *ε*, as in *τίθημι I place*, *τίθεμεν we place*.

26 D. Ionic has *η* for original *ā* after *ε, ι, and ρ*; as *γενεή, σκική, χῶρη*.

28 D. *α* for *ε*: *τράπω turn* Dor.; *ε* for *α*: *θέρσος courage* Aeol., *τέσσερες four* (= *τέτταρες*) Ion.; *α* for *ο*: *διακατίοι* (for *διᾱκόσιοι*) 200 Dor., *ὑπά under* Aeol.; *ο* for *α*: *στρότος (στρατός) army*, *ὑν (ἀνά) up*, Aeol., *τέτορες (τέτταρες) four* Dor.;



29. **Transfer of Quantity.** — *ηο, ηα* often exchange quantities, becoming *εω, εᾱ*. Thus *βασιλῆος* becomes *βασιλέως, βασιλῆα* becomes *βασιλεᾶ king*.

30. **Qualitative Vowel Gradation.** — In the same root or suffix we often find an interchange among different vowels (and diphthongs) similar to the interchange in *sing, sang, sung*.

a. This variation appears in *strong* grades and in a *weak* grade (including the actual expulsion of a vowel — in diphthongs, of the first vowel). Thus *φέρ-ω carry, φόρ-ος tribute, φῶρ* (cp. 23) *thief, φιρ-έ-τρᾱ quiver, δί-φρ-ος chariot (two-carrier); λείπ-ω leave, λέ-λοιπ-α have left, λιπ-εῖν to leave; πα-τήρ father* (231), *πα-τέρ-α, ἀπά-τωρ fatherless, πα-τρ-ός*.

b. When, by the expulsion of a vowel in the weak grade, an unpronounceable combination of consonants resulted, a vowel sound was developed from *λ, ρ, μ, ν*, to render pronunciation possible (cp. 18).

### 31. TABLE OF THE CHIEF VOWEL GRADES

Strong Grades		Weak Grade	Strong Grades		Weak Grade
1.	2.		1.	2.	
a.	ε : ο	— or α	d.	ᾱ : ω	α
b.	ει : οι	ι	e.	η : ω	ε or α
c.	ευ : ου	υ	f.	ω	ο
a.	<i>ἐ-γεν-ό-μην became : γέ-γον-α am born γέ-γ ν-ο-μαι become</i> <i>τρέπ-ω turn : τροπ-ή rout ἐ-τράπ-ην was put to flight</i>				
b.	<i>πείθ-ω persuade : πέ-ποιθ-α trust πιθ-ανός persuasive</i>				
c.	<i>ἐλείψ-(θ)σ-ο-μαι shall go : ἐλ-ήλουνθ-α have gone ἤλυνθ ο-ν went (Epic)</i>				
d.	<i>φᾱ-μί (Dor., 25 D) say : φων-ή speech φα-μέν we say</i>				
e.	<i>τί-θη-μι place : θω-μός heap θε-τός placed, adopted</i>				
f.	<i>ρή-γνῦ-μι break : ῥρωγ-α have broken ἐ-ρράγ-η it was broken</i> <i>— δέ-δω-μι give δέ-δο-μεν we give</i>				

### COMPENSATORY LENGTHENING

32. **Compensatory lengthening** is the lengthening of a short vowel to make up for the omission of a consonant.

ε for η: ἔσσων (ἥττων) *inferior* Ion.; ε for ει: μέζων *greater* Ion.; ε for ι: κέρνᾱν *mīr* (= κερνάει for κεραννύει) Aeol.; ι for ε: ἱστῆ *hearth* Ion., ἱστῆ Dor. (for ἐστῆ), χρύσιος (χρύσεος) *golden* Aeol.; υ for α: πένυες (τέτταρες) *four* Hom.; υ for ο: ὄνυμα *name* Dor., Aeol., ἀπύ from Aeol.; ω for ου: ὤν *accordingly* Ion., Dor.

29 D. So in Ionic Ἀτρεῖδεω from earlier Ἀτρεῖδᾱο *son of Atreus*. The intermediate *ηο* is rare.

32 D. 1. Ionic agrees with Attic except where the omitted sound was *φ*, which in Attic disappeared after a consonant without causing lengthening.

*a, ι, υ* are lengthened to *ā, ī, ū*, as in *μέλας black* (μελαν-ς), *ἐκλῖναι leaned* (ἐκλιν-σα), *δεικνύς showing* (δεικνυντ-ς); *ε* is lengthened to *ει*, as in *ἔμεινα remained* (ἐμειν-σα); *ο* is lengthened to *ου*, as in *τοῖς the* (τόν-ς). *ει* and *ου* are here spurious diphthongs (6).

a. So *κτείνω kill* for *κτειν-ιω*, *φθείρω destroy* for *φθερ-ιω*, *κλίνω lean* for *κλιν-ιω*, *ὀλοφύρω lament* for *ὀλοφυρ-ιω*.

b. *a* becomes *η* in the *σ*-aorist of verbs whose stems end in *λ, ρ, or ν*, when not preceded by *ι* or *ρ*. Thus *ἐφαιρ-σα* becomes *ἐφήρῃα showed*, but *ἐπεραν-σα* becomes *ἐπέρανῃα finished*.

33. *αι* from *αη* loses its *ι* (37) and becomes *ā* in *αἰεί always* (αἰεί, ep. Lat. *aerum*), *αἰτός eagle* (αἰετός), *κλαίει weeps* (κλαίει), *κάει burns* (καίει), *ἐλαῖα olive-tree* (ἐλαία, ep. Lat. *oliva*). Cp. 96.

#### VARIOUS VOWEL CHANGES

34. **Shortening.** — A long vowel may be shortened before another long vowel: *βασιλέων* from *βασιλήων of kings*, *τεθνεώς* from *τεθνηώς dead*.

35. In poetry a long vowel standing before another vowel may count as short: Hom. ἥρως, Attic αὐτήϊ (298 c).

36. **Prefixing.** — *a, ε, ο* are sometimes prefixed before *λ, μ, ρ*; as *ἀ-λείφω anoint with oil*, *λίπος fat*; *ἐ-ρυθρός red* (Lat. *ruber*); *ὀ-μόργνυμι wipe*. Similarly in Epic *ἐ-είκοσι twenty* for *ἐ-φείκοσι*.

37. **Disappearance.** — The *ι* and *υ* of diphthongs standing before vowels may become semivowels (*ι, υ*), which were not written; so *υός son* from *υίός*, *βο-ός* for *βου-ος*, genitive of *βου-ς ox, cow*.

Thus *ξείνος* (ξένφος) for *ξένος stranger*, *ὄρος* (ὄρφος) *boundary* for *ὄρος*, *κοῦρος* (κόρφος) *boy* for *κόρος*, *μῦνός* (μυνφος) *alone* for *μόρος*. The forms with *ει, ου* are also used generally in poetry.

2. Doric generally lengthens *ε* and *ο* to *η* and *ω*: *ξηνος, ὦρος, κῶρος, μῶρος*. *δο μῶσα muse* from *μονσα* for *μοντια*, *τῶς* for *τόνς the*, *ἡμί am* for *έσμι*, *χηλίοι 1000* for *χεσλίοι*, Ionic *χείλιοι*.

3. Aeolic has *αις, εις, οἰς* from *ανς, ενς, ονς*. Thus *παῖσα all* (Att. *πάσα*), *λύοισι they loose* from *λύοντι*. Elsewhere Aeol. prefers assimilated forms (*ἐμεινα, ἐκλιννα, ξέννος, ἔννεκα, ὄρρος, ἔμμι, χέλλιοι*). But single *ν, ρ* are also found, as in *κόρᾱ, μόνος*. Aeolic has *φθέρρω, κλίννω, ὀλοφύρρω*.

34 D. In the Ionic genitive of *λ* stems (184 D. 8) *-εων* is from *-ηων* for *-āων*. Shortening takes place even before a short vowel in Ionic, as in *βασιλέα* from *βασιλήα king*.

37 D. So in Hdt. *κέεται* for *κείται lies*, *βαθέα* for *βαθεία deep*.

a. Written *oi* may have the value of *oi* (17): *τοιούτος* ∪ — ∪, *ποιεῖν* ∪ — (sometimes written *ποεῖν*).

38. a. The disappearance of *ε* before a vowel is often called *hyphaeresis* (ὑφαίρεσις omission), as in *ἀδεῶς* *fearlessly* for *ἀδέεως*.

b. The disappearance of a short vowel between consonants is often called *syncope* (συνκοπή literally *cutting together*). Thus *πατρός* *father* for *πατέρος*. Syncope forms show the weak grade of vowel gradation (30 a, 31).

### EUPHONY OF VOWELS

39. To avoid the immediate succession of two vowel sounds in adjoining syllables *contraction* (40 ff.) was employed when the vowels collided in the middle of a word. The succession of vowel sounds between two words (*hiatus*) was avoided by *crasis* (52 ff.), *elision* (58 ff.), *aphaeresis* (63), or by affixing a movable consonant at the end of the first word (116–119).

### CONTRACTION

40. Contraction unites in a single long vowel or diphthong two vowels, or a vowel and a diphthong, standing next each other in successive syllables in the same word.

a. Many contractions took place after the loss between vowels (37, 104) of *ι*, *υ* (*ϝ*), and *σ*. The loss of *υ* (*ϝ*) was later than the loss of *ι*, and was often not attended by contraction.

41. (I) Two vowels which can form a *genuine* diphthong unite to form that diphthong: *γένει* = *γένει* (6), *αἰδοῖ* = *αἰδοῖ*, *κλήϊθρον* = *κλήθρον*.

42. (II) **Like Vowels.** — Like vowels, whether short or long, unite in the common long vowel; but *εε*, *οο* become *spurious*

39 D. 1. In *Epic poetry* hiatus is allowed: (a) After *ι* and *υ*: *ἄξιον ἀμφίς*, *σύ ἐσσι*. (b) After a long final syllable having the rhythmic accent: *μοι ἐθέλουσα* (— ∪ ∪ — ∪). (c) When a long final syllable is shortened before an initial vowel (*weak*, or *improper*, hiatus): *ἀκτῆ ἐφ' ὑψηλῇ* (— ∪ ∪ — ∪). (d) When the concurrent vowels are separated by diaeresis or caesura; often after the fourth foot: *ἀλλ' ἄγ' ἐμῶν ὀχέων ἐπιβήσοο*, | *ὄφρα ἴδῃαι*; very often between the short syllables of the third foot: *ἀλλ' ἀκέουσα κάθησο*, | *ἐμῶ δ' ἐπιπείθεο μῦθω*; rarely after the first foot: *αὐτὰρ ὁ* | *ἔγνων*. (e) Where initial *ϝ* has been lost.

2. In *Attic poetry* hiatus is allowable, as in 1 c, and after *τί* *what?* *εὖ* *well*, interjections, *περί* *concerning*, and in *οὐδὲ* (*μηδὲ*) *εἰς* (for *οὐδεῖς*, *μηδεῖς* *no one*).

ει, ου (6): γέραα = γέρᾱ, φιλέητε = φιλη̄τε, δηλόω = δηλω̄; ἐφίλεις = ἐφίλει, δηλόομεν = δηλοῦμεν.

**43. (III) Unlike Vowels.** — Unlike vowels which cannot unite to form a *genuine* diphthong are assimilated, either the second to the first, or the first to the second.

a. An *o* sound prevails over an *a* or *e* sound: *o* or *ω* before or after *α*, and before *η*, forms *ω*. εο and οε form ου (a *spurious* diphthong, 6). Thus τῖμάομεν = τῖμῶμεν, αἰδóa = αἰδῶ, ἦρωα = ἦρω. τῖμάω = τῖμῶ, δηλόητε = δηλῶτε; but φιλέομεν = φιλοῦμεν, δηλόετον = δηλοῦτον.

b. When *α* and *ε* or *η* come together the vowel sound that precedes prevails, and we have *ā* or *η*: ὄραε = ὄρᾱ, τῖμάητε = τῖμά̄τε, ὄρεα = ὄρη.

**44. (IV) Vowels and Diphthongs.** — A vowel disappears before a diphthong beginning with the same sound: μνάαι = μναῖ, φιλέει (46) = φιλεῖ, δηλόοι = δηλοῖ.

**45.** A vowel before a diphthong not beginning with the same sound generally contracts with the first vowel of the diphthong: the last vowel, if *ι*, is *subscript* (5): τῖμάει = τῖμά̄, τῖμάοιμεν = τῖμῶμεν, λείπεται = λείπη, μεμνηοίμην = μεμνῶμην. But *ε* + *οι* becomes *οι*: φιλέοι = φιλοῖ; *ο* + *ει*, *ο* + *η* become *οι*: δηλόει = δηλοῖ, δηλόη = δηλοῖ.

**46.** The *spurious* diphthongs *ει* and *ου* are treated like *ε* and *ο*: τῖμάειν = τῖμᾶν, δηλόειν = δηλοῦν, τῖμάουσι = τῖμῶσι (but τῖμάει = τῖμά̄ and δηλόει = δηλοῖ, since *ει* is here *genuine*; 6).

**47. (V) Three Vowels.** — When three vowels come together, the last two unite first, and the resulting diphthong may be contracted with the first vowel: τῖμά̄ from τῖμά-η from τῖμά-ε-(σ)αι; but Περικλέους from Περικλέεος.

**48. Irregularities.** — *ε* or *ο* before *α* or any long vowel or diphthong, in contracts of the 1 and 2 declensions (203 and 259 c), is apparently absorbed: χρῦσαα = χρῦσᾱ, ἀπλόα = ἀπλά̄ (by analogy to the *α* which marks the neut. pl.), χρῦσέαις = χρῦσαῖς. (So ἡμέας = ἡμάς to show the -as of the acc. pl.) But in the sing. of the 1 declension εᾶ becomes *η* (*ā*, after a vowel or *ρ*): χρῦσέας = χρῦσῆς, ἀργυρέα = ἀργυρῆ. In the 3 declension εεα becomes εᾶ (234, 261 c); ιεα becomes *ιᾶ* or *ιη*, υεα becomes *υᾶ* or *υη*. Special cases are considered under their appropriate sections.

## 49.

## TABLE OF VOWEL CONTRACTIONS

[After *ει* or *ου*, gen. means *genuine*, sp. means *spurious*.]

$a + a$	$= \bar{a}$	γέραα = γέρᾱ	$\epsilon + \iota$	$= \epsilon \text{ (gen.)}$	γένει	$= \gammaένει$
$\bar{a} + a$	$= \bar{a}$	λᾱας = λᾱς	$\epsilon + o$	$= ou \text{ (sp.)}$	φιλέομεν	$= \phiιλοῦμεν$
$a + \bar{a}$	$= \bar{a}$	βεβᾱᾱσι $= \betaεβᾱσι$	$\epsilon + oi$	$= oi$	φιλέοιτε	$= \phiιλοῖτε$
$a + ai$	$= ai$	μνάαι = μναῖ	$\epsilon + ou \text{ (sp.)}$	$= ou$	φιλέουσι	$= \phiιλοῦσι$
$a + \alpha$	$= \bar{\alpha}$	μνάα = μναῖ	$\epsilon + \upsilon$	$= \epsilon \upsilon$	ἐϋ	$= \epsilon \ddot{\upsilon}$
$a + \epsilon$	$= \bar{a}$	τῖμάετε = τιμᾶτε	$\epsilon + \omega$	$= \omega$	φιλέω	$= \phiιλῶ$
$a + \epsilon \text{ (gen.)}$	$= \bar{\alpha}$	τῖμάει = τιμᾶ	$\epsilon + \psi$	$= \psi$	χρῦσέψ	$= \chi\rho\ddot{\upsilon}\sigma\psi$
$a + \epsilon \text{ (sp.)}$	$= \bar{a}$	τῖμάειν = τιμᾶν	$\eta + ai$	$= \eta$	λύη(σ)αι	$= \lambda\ddot{\upsilon}\eta$
$a + \eta$	$= \bar{a}$	τῖμάητε $= \tauῖμᾶτε$	$\eta + \epsilon$	$= \eta$	τῖμήντος	$= \tauῖμῆντος$
$a + \eta$	$= \bar{\alpha}$	τῖμάη = τιμᾶ	$\eta + \epsilon \text{ (gen.)}$	$= \eta$	ζήει	$= \zeta\eta$
$a + \iota$	$= ai$	κέραιι = κέραι	$\eta + \epsilon \text{ (sp.)}$	$= \eta$	τῖμήεις	$= \tauῖμῆς$
$\bar{a} + \iota$	$= \bar{\alpha}$	ῥᾱῖτερος $= \rhoῖτερος$	$\eta + \eta$	$= \eta$	φανήητε	$= \phiανῆτε$
			$\eta + \eta$	$= \eta$	ζήη	$= \zeta\eta$
			$\eta + oi$	$= \psi$	μεμνηοίμην	$= \muεμνῶμην$
$a + o$	$= \omega$	τῖμάομεν $= \tauῖμῶμεν$	$\eta + \iota$	$= \eta$	κληῖς	$= \kappa\lambda\eta\varsigma$
$a + oi$	$= \psi$	τῖμάοιμι $= \tauῖμῶμι$	$\iota + \iota$	$= \bar{\iota}$	Χίος	$= \chi\iota\omicron\varsigma$
$a + ou \text{ (sp.)}$	$= \omega$	ἐτίμάε(σ)ο (47) $= \epsilon\tau\acute{\iota}\mu\acute{\omega}$	$o + a$	$= \omega$	αἰδόα	$= \alpha\iota\delta\acute{\omega}$
$a + \omega$	$= \omega$	τῖμάω = τιμῶ		$= \bar{a}$	ἀπλόα	$= \acute{\alpha}\pi\lambda\bar{a}$
$\epsilon + a$	$= \eta$	τείχεα = τείχη	$o + \epsilon$	$= ou \text{ (sp.)}$	ἐδόηλοε	$= \epsilon\delta\eta\lambda\omicron\upsilon$
	$= \bar{a}$	ὀστέα = ὀστᾶ (48)	$o + \epsilon \text{ (gen.)}$	$= oi$	δηλόει	$= \delta\eta\lambda\omicron\iota$
$\epsilon + \bar{a}$	$= \eta$	ἀπλέᾱ = ἀπλῆ	$o + \epsilon \text{ (sp.)}$	$= ou$	δηλόειν	$= \delta\eta\lambda\omicron\upsilon\nu$
$\epsilon + ai$	$= \eta$	λύεαι = λῦῆ whence λῦει	$o + \eta$	$= \omega$	δηλόητε	$= \delta\eta\lambda\acute{\omega}\tau\epsilon$
	$= ai$	χρῦσέαις $= \chi\rho\ddot{\upsilon}\sigma\alpha\acute{\iota}\varsigma$ (48)	$o + \eta$	$= oi$	δηλόη	$= \delta\eta\lambda\omicron\iota$
$\epsilon + \epsilon$	$= \epsilon \text{ (sp.)}$	φιλέετε $= \phiιλεῖτε$		$= \psi$	δόης	$= \delta\psi\varsigma$
$\epsilon + \epsilon \text{ (gen.)}$	$= \epsilon \text{ (gen.)}$	φιλέει = φιλεῖ	$o + \iota$	$= oi$	ῆχοῖ	$= \eta\chi\omicron\iota$
$\epsilon + \epsilon \text{ (sp.)}$	$= \epsilon \text{ (sp.)}$	φιλέειν = φιλεῖν	$o + o$	$= ou \text{ (sp.)}$	πλόος	$= \pi\lambda\omicron\upsilon\varsigma$
$\epsilon + \eta$	$= \eta$	φιλήητε $= \phiιλῆητε$	$o + oi$	$= oi$	δηλόοιμεν	$= \delta\eta\lambda\omicron\iota\mu\epsilon\nu$
$\epsilon + \eta$	$= \eta$	φιλέη = φιλῆ	$o + ou \text{ (sp.)}$	$= ou \text{ (sp.)}$	δηλόουσι	$= \delta\eta\lambda\omicron\upsilon\sigma\iota$
			$o + \omega$	$= \omega$	δηλόω	$= \delta\eta\lambda\acute{\omega}$
			$o + \psi$	$= \psi$	πλόψ	$= \pi\lambda\psi$
			$\upsilon + \epsilon$	$= \bar{\upsilon}$	ιχθύε	$= \iota\chi\theta\ddot{\upsilon}$
			$\upsilon + \iota$	$= \bar{\upsilon}$	ιχθυίδιον	$= \iota\chi\theta\ddot{\upsilon}\delta\iota\omicron\nu$
			$\upsilon + \upsilon$	$= \bar{\upsilon}$	ύς (for νίός)	$= \bar{\upsilon}\varsigma$
			$\omega + a$	$= \omega$	ῆρωα	$= \eta\rho\omega$
			$\omega + \iota$	$= \psi$	ῆρωι	$= \eta\rho\psi$
			$\omega + \omega$	$= \omega$	δώω (Hom.)	$= \delta\acute{\omega}$

N. — ῥιγόω *shiver* contracts from the stem ῥιγω (yielding  $\omega$  or  $\psi$ ).

49 D. The laws of contraction often differ in the different dialects.



## SYNIZESIS

50. In poetry two vowels, or a vowel and a diphthong, belonging to successive syllables of the same word may unite to form a single syllable in pronunciation, though not making a diphthong. Thus βέλεα *missiles*, Πηληϊάδεω *of the son of Peleus*, θεοί *gods*. This is called *Synizēsis* (συνίζησις *settling together*).

51. Synizesis also sometimes occurs between two words when the first ends in a long vowel or diphthong. This is especially the case with δὴ *now*, ἤ *or*, ἦ (interrog.), μή *not*, ἐπεὶ *since*, ἐγὼ *I*, ὦ *oh*.

## CRASIS

52. Crasis (κράσις *mingling*) is the contraction of a vowel or diphthong at the end of a word with a vowel or diphthong beginning the following word. Over the long syllable resulting from contraction is placed the sign ' ; as τοῦργον from τὸ ἔργον *the work*. The first of the two words is generally the article, the relative pronoun (ὃ, ἃ), δὴ, καί, πρό, ὦ.

a. The rough breathing is written instead of the sign ' when the first word has a rough breathing: ὁ ἄνθρωπος = ἄνθρωπος.

53. Iota subscript (ῖ) appears in the syllable resulting from crasis only when the first syllable of the second word contains ι: ἐγὼ οἶῖδα = ἐγῶῖδα *I know*.

54. The rules for crasis are in general the same as those for contraction (41 ff.). Thus τὸ ὄνομα = τοῦνομα, ὁ ἐν = οἶν, ὦ ἄνερ = ὦνερ, τὸ ἱμάτιον = τοῖμάτιον (107), ἃ ἐγὼ = ἄγῶ.

1. Ionic is marked by absence of contraction; as πλός for πλοῦς *voyage*, τείχεα for τεῖχη *walls*, ἀοιδή for ᾠδή *song*, ἀργός for ἄργός *idle*.

2. Ionic (and less often Doric) may contract εο, εου to ευ: σεῦ from σέο *of thee*, φιλεῦσι from φιλέουσι *they love*.

3. αο, ἀο, αω, ᾠω contract to ᾠ in Doric and Aeolic. Thus Ἄτρειδᾶ from Ἄτρειδᾶο, Dor. γελᾶντι *they laugh* from γελᾶοντι, χωρᾶν from χωράων *of countries*.

4. Doric contracts αε to η; αη to η; αει, αη to η. Thus νίκη from νίκαε *conquer!* ὀρή from ὀράει and ὀράη; but ᾠε = ᾠ (ᾠλιος from ἄελιος, Hom. ἥλιος, *sun*).

5. The contraction of εε to η, and of σε, οο to ω is Doric. Thus φιλήτω from φιλέτω, δηλώτε from δηλόετε, ἵππω from ἵππο-ο (198 D.); Aeolic here has ει and ου.

But the following exceptions are to be noted (55-57):

55. A diphthong may lose *ι* or *υ*: οἱ ἐμοί = οὐμοί, μὲν ἐστὶ = μὲν στί. Cp. 37, 56.

56. The final vowel or diphthong of the article, and the *οι* of τοί, are dropped before *α*, and the *α* is lengthened unless it is the first vowel of a diphthong. The same rule applies in part to καί.

a. Article. — ὁ ἀνὴρ = ᾠνῆρ, οἱ ἄνδρες = ᾠνδρες, αἱ ἀγαθαί = ᾠγαθαί, ἡ ἀλήθεια = ᾠλήθεια, τοῦ ἀνδρός = τᾠνδρός, τῷ ἀνδρὶ = τᾠνδρί, ὁ αὐτός = αὐτός the same, τοῦ αὐτοῦ = τᾠντοῦ of the same.

b. τοί. — τοὶ ἄρα = τᾠρα, μέντοι ἄν = μεντᾠν.

c. καί. — (1) *αι* is dropped: καὶ αὐτός = καὐτός, καὶ οὐ = κοὐ, καὶ ἡ = χῆ, καὶ οἱ = χοί, καὶ ἰκετεύετε = χῖκετεύετε (107). (2) *αι* loses its *ι* and the *α* is then contracted (chiefly before *ε* and *ει*): καὶ ἐγώ = κάγώ, καὶ εἶτα = κᾠτα (note however καὶ εἰ = κεῖ, καὶ εἰς = κείς); also before *ο* in καὶ ὅτε = χῶτε.

57. Most crasis forms of ἔτερος *other* come from ᾠτερος, the earlier form: thus: ὁ ἔτερος = ᾠτερος, οἱ ἔτεροι = ᾠτεροι; but τοῦ ἐτέρου = θοῦτέρου (107).

#### ELISION, APOCOPE

58. Elision is the expulsion of a short vowel at the end of a word before a word beginning with a vowel. An apostrophe (') marks the place where the vowel is elided. Thus ἀλλ'(α) ἄγε, ἔδωκ'(α) ἐννέα, ἐφ' (= ἐπὶ) ἐαυτοῦ (107), ἔχοιμ'(ι) ἄν, γένοιτ'(ο) ἄν.

59. Elision does not occur in (a) monosyllables, except such as end in *ε* (as τέ, δέ, γέ); (b) the conjunction ὅτι *that* (ὅτ' is ὅτε *when*); (c) the prepositions πρό *before*, ἄχρι, μέχρι *until*, and περί *concerning* (except before *ι*); (d) the dat. sing. ending *ι* of the 3 declension, and *σι*, the ending of the dat. pl.; (e) words with final *υ*.

N. — The final vowel of an emphatic personal pronoun is rarely elided. *αι* in the personal endings and the infinitive is sometimes elided in poetry; its elision in prose is doubtful.

56 D. Hom. has ὤριστος = ὁ ἄριστος, ὠντός = ὁ αὐτός. Hdt. has οὔτερος = ὁ ἔτερος, ὠνῆρ = ὁ ἀνὴρ, ὠντοί = οἱ αὐτοί, τῶντῷ (or τῶντῷ) = τὸ αὐτό, τῶντοῦ = τοῦ αὐτοῦ, ἐωντοῦ = ἐο αὐτοῦ, ὠνδρες = οἱ ἄνδρες. Doric has κῆπί = καὶ ἐπί.

59 D. Absence of elision in Homer often proves the loss of a consonant, as *φ* (3) in κατὰ ἄστυ. Epic admits elision in σά *thy*, ῥά, in the dat. sing. of the 3 decl. and in -σι, -αι in the personal endings, and in -ναι, -σθαι of the infinitive, and (rarely) in μοί, σοί, τοί.



60. Except *ἐστί* is, forms admitting movable *ν* (116) do not suffer elision in prose. In poetry a vowel capable of taking movable *ν* is often cut off.

61. Interior elision takes place in forming compound words. Thus οὐδεὶς *no one* from οὐδὲ εἷς. καθορῶ *look down upon* from κατὰ ὀρῶ, μεθίημι *let go* from μετὰ ἔημι (107).

a. Interior elision does not always occur in forming compounds: ἐπιορκῶ *swear falsely*, σκηπτουῖχος *sceptre-bearing* from σκηπτο + οχος (*i.e.* -σοχος). Cp. 622.

62. Apocope (ἀποκοπή *cutting off*) is the cutting off of a final short vowel before an initial consonant. In literature apocope is confined to poetry, as παρμένετε for παρα-μένετε *stand fast*.

#### APHAERESIS (INVERSE ELISION)

63. Aphaeresis (ἀφαίρεσις *taking away*) is the elision, or slurring, of *ε* in poetry at the beginning of a word standing after a word ending in a long vowel or diphthong. This occurs chiefly after μή *not*, ἦ *or*. Thus μὴ ἔνταῦθα *not there*.

#### CONSONANT CHANGE

##### DOUBLING OF CONSONANTS

64. Attic has ττ for σσ of Ionic and most other dialects: πρᾶττω *do* for πρᾶσσω, θάλαττα *sea* for θάλασσα, κρείττων *stronger* for κρείσσων.

a. Tragedy and Thucydides adopt σσ as an Ionism. On χαρίεσσα see 99 a.

b. ττ is used for that σσ which is regularly formed by κ, χ, and ξ (97), sometimes by τ, θ, and ξ (99). On ττ in Ἀττικός see 69 a.

65. New Attic has ρρ for ρσ of Old Attic: θάρρος *courage* = θάρσος, ἄρρην *male* = ἄρσην.

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62 D. Hom. has ἄν, κάτ, πάρ for ἀνά, κατά, παρά; final τ is commonly assimilated to a following consonant; and so final ν by 77-80. Thus ἀλλέξαι *to pick up*, ἀμ πόνον *into the strife*; κάββαλε *throw down*, κάλλιπε *left behind*, κακκείοντες *lit. lying down*, καδδῶσαι *entering into*, κάπ πεδίον *through the plain*, κάγ γόνυ *on the knee* (kag not kang), κάρ ρόον *in the stream*; ἀππέμψει *will send away*. When three consonants collide, the final consonant of the apocopate word is usually lost, as κάκτανε *slew*, from κάκκτανε from κατ(έ)κτανε.

a. But  $\rho\sigma$  does not become  $\rho\rho$  in the dative plural ( $\rho\acute{\eta}\tau\omicron\rho\text{-}\sigma\iota$  *orators*) and in words containing the suffix  $-\sigma\iota\varsigma$  for  $-\tau\iota\varsigma$  ( $\alpha\tilde{\rho}\text{-}\sigma\iota\varsigma$  *raising*).

b. Ionic and most other dialects have  $\rho\sigma$ .  $\rho\sigma$  in Attic tragedy and Thucydides is probably an Ionism. Xenophon has  $\rho\sigma$  and  $\rho\rho$ .

66. An initial  $\rho$  is doubled when a simple vowel is placed before it in inflection or composition. Thus, after the syllabic augment (397 a).  $\epsilon\text{-}\rho\rho\epsilon\iota$  *was flowing* from  $\rho\acute{\epsilon}\omega$ ; and in  $\kappa\alpha\lambda\acute{\iota}\text{-}\rho\rho\omicron\sigma$  *fair flowing*. After a diphthong  $\rho$  is not doubled:  $\epsilon\tilde{\upsilon}\text{-}\rho\omicron\sigma$  *fair flowing*.

a. This  $\rho\rho$ , due to assimilation of  $\sigma\rho$  ( $\epsilon\text{-}\rho\rho\epsilon\iota$ ,  $\kappa\alpha\lambda\acute{\iota}\text{-}\rho\rho\omicron\sigma$ ), or  $\epsilon\rho$  ( $\epsilon\rho\rho\acute{\eta}\theta\eta$  *was spoken*), is really *retained* in the interior of a word; but simplified to single  $\rho$  when standing at the beginning. In composition ( $\epsilon\tilde{\upsilon}\text{-}\rho\omicron\sigma$ ) single  $\rho$  is due to the influence of the simplified initial sound ( $\rho\acute{\epsilon}\omega$ ).  $\rho\rho$  arising from assimilation of  $\rho\sigma$  (65) and  $\nu\rho$  (80) is different.

67. In  $\gamma\gamma$  the first  $\gamma$  is nasal (15 a).  $\phi$ ,  $\chi$ ,  $\theta$  are not doubled in Attic; instead, we have  $\pi\phi$ ,  $\kappa\chi$ ,  $\tau\theta$  as in  $\Sigma\alpha\pi\phi\acute{\omega}$ , *Sappho*,  $\text{B}\acute{\alpha}\kappa\chi\omicron\varsigma$  *Bacchus*. Cp. 69 a.

## CONSONANTS WITH CONSONANTS

### STOPS BEFORE STOPS

68. A labial stop ( $\pi$ ,  $\beta$ ,  $\phi$ ) or a palatal stop ( $\kappa$ ,  $\gamma$ ,  $\chi$ ) before a dental stop ( $\tau$ ,  $\delta$ ,  $\theta$ ) must be of the same order (13).

a.  $\beta\tau$ ,  $\phi\tau$  become  $\pi\tau$ : ( $\tau\epsilon\tau\rho\acute{\iota}\beta\text{-}\tau\alpha\iota$ )  $\tau\acute{\epsilon}\tau\rho\acute{\iota}\pi\tau\alpha\iota$  *has been rubbed* from  $\tau\rho\acute{\epsilon}\beta\text{-}\omega$  *rub*; ( $\gamma\epsilon\gamma\rho\alpha\phi\text{-}\tau\alpha\iota$ )  $\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$  *has been written* from  $\gamma\rho\acute{\alpha}\phi\text{-}\omega$  *write*.  $\gamma\tau$ ,  $\chi\tau$  become  $\kappa\tau$ : ( $\lambda\epsilon\lambda\epsilon\gamma\text{-}\tau\alpha\iota$ )  $\lambda\acute{\epsilon}\lambda\epsilon\kappa\tau\alpha\iota$  *has been said* from  $\lambda\acute{\epsilon}\gamma\text{-}\omega$  *say*; ( $\beta\epsilon\beta\rho\epsilon\chi\text{-}\tau\alpha\iota$ )  $\beta\acute{\epsilon}\beta\rho\epsilon\kappa\tau\alpha\iota$  *has been moistened* from  $\beta\rho\acute{\epsilon}\chi\text{-}\omega$  *moisten*.

b.  $\pi\delta$ ,  $\phi\delta$  become  $\beta\delta$ : ( $\kappa\lambda\epsilon\pi\text{-}\delta\eta\nu$ )  $\kappa\lambda\acute{\epsilon}\beta\delta\eta\nu$  *by stealth* from  $\kappa\lambda\acute{\epsilon}\pi\text{-}\tau\text{-}\omega$  *steal*; ( $\gamma\rho\alpha\phi\delta\eta\nu$ )  $\gamma\rho\acute{\alpha}\beta\delta\eta\nu$  *scrapping* from  $\gamma\rho\acute{\alpha}\phi\text{-}\omega$  *write* (originally *scratch, scrape*).  $\kappa\delta$  becomes  $\gamma\delta$ : ( $\pi\lambda\epsilon\kappa\text{-}\delta\eta\nu$ )  $\pi\lambda\acute{\epsilon}\gamma\delta\eta\nu$  *entwined* from  $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$  *plait*.

c.  $\pi\theta$ ,  $\beta\theta$  become  $\phi\theta$ : ( $\epsilon\pi\epsilon\mu\pi\text{-}\theta\eta\nu$ )  $\epsilon\pi\acute{\epsilon}\mu\phi\theta\eta\nu$  *I was sent* from  $\pi\acute{\epsilon}\mu\pi\text{-}\omega$  *send*;

66 D. In poetry  $\rho$  sometimes remains single even after a vowel:  $\epsilon\text{-}\rho\epsilon\chi\epsilon$  *did* from  $\rho\acute{\epsilon}\xi\omega$ ,  $\kappa\alpha\lambda\lambda\iota\text{-}\rho\omicron\sigma$ .

1. Hom. often doubles liquids and nasals:  $\acute{\alpha}\lambda\lambda\eta\kappa\tau\omicron\varsigma$  *unceasing*,  $\phi\iota\lambda\omicron\mu\mu\epsilon\acute{\iota}\delta\eta\varsigma$  *fond of smiles*,  $\acute{\alpha}\rho\gamma\epsilon\nu\omicron\varsigma$  *white*,  $\acute{\epsilon}\nu\eta\pi\epsilon$  *relate*. These forms are due to the assimilation of  $\sigma$  with  $\lambda$ ,  $\mu$ , or  $\nu$ . Thus  $\acute{\alpha}\gamma\acute{\alpha}\text{-}\nu\eta\phi\omicron\varsigma$  *very snowy* is from  $\acute{\alpha}\gamma\alpha\text{-}\sigma\eta\phi\omicron\varsigma$ , cp. *sn* in *snow*.

2. Doubled stops:  $\delta\tau\tau\iota$  *that* ( $\sigma\phi\omicron\delta\text{-}\tau\iota$ ),  $\acute{\epsilon}\delta\delta\epsilon\iota\sigma\epsilon$  *feared* ( $\acute{\epsilon}\delta\phi\epsilon\iota\sigma\epsilon$ ).

3.  $\sigma\sigma$  in  $\mu\acute{\epsilon}\sigma\sigma\omicron\varsigma$  *middle* (for  $\mu\epsilon\theta\iota\omicron\varsigma$ , 98),  $\omicron\pi\acute{\iota}\sigma\sigma\omega$  *backward*, in the datives of  $\sigma$ -stems, as  $\acute{\epsilon}\pi\epsilon\sigma\sigma\iota$  (93, 221 D. 2), and in verbs with stems in  $\sigma$  ( $\tau\rho\acute{\epsilon}\sigma\sigma\epsilon$ ).

4. One of these doubled consonants may be dropped without lengthening the preceding vowel:  $\text{'O}\delta\upsilon\sigma\epsilon\acute{\upsilon}\varsigma$  from  $\text{'O}\delta\upsilon\sigma\epsilon\acute{\upsilon}\varsigma$ ,  $\mu\acute{\epsilon}\sigma\sigma\omicron$ ,  $\omicron\pi\acute{\iota}\sigma\omega$ .

(ἐτριβ-θη) ἐτρίφθη *was rubbed* (τριβ-ω *rub*). κθ, γθ become χθ: (ἐπλεκ-θη) ἐπλέχθη *was plaited* (πλέκ-ω *plait*); (ἐλεγ-θη) ἐλέχθη *was said* (λέγ-ω *say*).  
N. — The κ of ἐκ *out of* remains unchanged.

69. A dental stop before another dental stop becomes σ.

ἀνυστός *practicable* for ἀνυτ-τος from ἀνύτω *complete*, ἴστε *you know* for ιδ-τε, οἶσθα *thou knowest* for οἰδ-θα, πέπεισται *has been persuaded* for πεπειθ-ται, ἐπίεισθην *I was persuaded* for ἐπειθ-θην.

a. ττ, τθ remain unchanged in Ἀττικός, Ἀτθίς, *Attic*, and in κατθανεῖν *die* (62 D., 67). So also ττ for σσ (64).

70. Any stop standing before a stop other than τ, δ, θ, or in other combination than πφ, κχ, τθ is dropped, as in κεκόμ(δ)-κα *have brought* from κομίζω for κομιδ-ω (101). γ before κ, γ, or χ is γ-nasal (15 a), not a stop.

#### STOPS BEFORE M

71. Before μ, the labial stops (π, β, φ) become μ; the palatal stops κ, χ become γ; γ before μ remains unchanged.

ῥμμα *eye* for ῥπ-μα (cp. ῥπωπα), λείλαρμαι *I have been left* for λελειπ-μαι from λείπ-ω *leave*, τέτρίμμαι for τετριβ-μαι from τριβ-ω *rub*, γέγραμμαι for γεγραφ-μαι from γράφ-ω *write*, πέπλεγμαι for πεπλεκ-μαι from πλέκ-ω *plait*, τέτευγμαι for τετευχ-μαι from τεύχ-ω *build*.

a. κ and χ may remain unchanged before μ in a noun-suffix: ἀκ-μή *edge*, δραχ-μή *drachma*. κμ remains when brought together by phonetic change (111 a), as in κέ-κμη-κα *am wearied* (κάμ-νω).

b. γγμ and μμμ become γμ and μμ; as ἐλήλεγμαι for ἐληλεγγ-μαι from ἐληλεγγ-μαι (ἐλέγχ-ω *convict*), πέπεμμαι for πεπεμμ-μαι from πεπεμπ-μαι (πέμπ-ω *send*).

72. A dental stop (τ, δ, θ) before μ often appears to become σ; as ἦνυσμαι for ἦνυτ-μαι (ἀνύτ-ω *complete*), πέφρασμαι for πεφραδ-μαι (φράζω *declare*), πέπεισμαι for πεπειθ-μαι (πείθ-ω *persuade*).

73. Since these stops are retained in many words, as ἐρετμόν *oar*, ἀριθμός *number*, σ must be explained as due to analogy. Thus ἦνυσμαι, πέφρασμαι, πέπεισμαι have taken on the ending -σμαι by analogy to -σται, where σ is in place (πέφρασται for πεφραδ-ται by 69). So ἴσμεν *we know* (Hom. ἴδμεν) follows ἴστε *you know* (for ιδ-τε).

#### CONSONANTS BEFORE N

74. β regularly, and φ usually, become μ before ν; as σεμνός

*revered* for σεβ-νος (σέβ-ομαι *revere*), στυμνός *firm* for στυφ-νος (στύφω *contract*).

75. γίγνομαι *become*, γινώσκω *know* become γίνομαι, γινώσκω in Attic after 300 B.C., in New Ionic, late Doric, etc.

76. λν becomes λλ in ὀλλῦμι *destroy* for ὀλ-νῦμι.

#### N BEFORE CONSONANTS

77. ν before π, β, φ, ψ becomes μ: ἐμπίπτω *fall into* for ἐν-πίπτω, ἐμβάλλω *throw in* for ἐν-βάλλω, ἐμφαίνω *exhibit* for ἐν-φαίνω, ἔμψυχος *alive* for ἐν-ψυχος.

78. ν before κ, γ, χ, ξ becomes γ-nasal (15 a): ἐγκαλῶ *bring a charge* for ἐν-καλῶ, ἐγγράφω *inscribe* for ἐν-γραφω, συγχέω *pour together* for συν-χεω, συγξέω *grind up* for συν-ξέω. ν before τ, δ, θ remains unchanged.

79. ν before μ becomes μ: ἔμμετρος *moderate* for ἐν-μετρος, ἐμμένω *abide by* for ἐν-μενω.

a. Verbs in -νω may form the perfect middle in -σμαι (73); as πέφασμαι (from φαίνω *show*) for πεφαν-μαι (cp. πέφαγ-κα, πέφαν-ται). Here ν does not become σ; but the ending -σμαι is borrowed from verbs with stems in a dental (as πέφρασμαι, on which see 73).

80. ν before λ, ρ is assimilated (λλ, ρρ): σύλλογος *concourse* for συν-λογος, ἐλλείπω *fail* for ἐν-λειπω, συρρέω *flow together* for συν-ρεω.

81. ν before σ is dropped and the preceding vowel is lengthened (ε to ει, ο to ου, 32): μέλᾱς *black* for μελαν-ς, εἷς *one* for ἐν-ς, τοὺς *the* for τόνς. Cp. 86, 87.

a. But in the dative plural ν before -σι appears to be dropped without compensatory lengthening: μέλασι for μελαν-σι, δαίμοσι for δαιμον-σι *divinities*, φρεσί for φρεν-σι *mind*. But see 221 N.

#### CONSONANTS BEFORE Σ

82. With σ a labial stop forms ψ, a palatal stop forms ξ.

λείψω <i>shall leave</i> for λειπ-σω	κῆρυξ <i>herald</i> for κηρυκ-ς
τρίψω <i>shall rub</i> for τριβ-σω	ἄξω <i>shall lead</i> for ἄγ-σω
γράψω <i>shall write</i> for γραφ-σω	βήξ <i>cough</i> for βηχ-ς

a. The only stops that can stand before σ are π and κ, hence β, φ become π, and γ, χ become κ. Thus γραφ-σω, ἄγ-σω become γραπ-σω, ἀκ-σω.

83. A dental stop before  $\sigma$  is assimilated ( $\sigma\sigma$ ) and one  $\sigma$  is dropped.

$\sigma\acute{\omega}\mu\alpha\sigma\iota$  *bodies* for  $\sigma\omega\mu\alpha\sigma\sigma\iota$  from  $\sigma\omega\mu\alpha\tau\text{-}\sigma\iota$ ,  $\pi\omicron\sigma\acute{\iota}$  *feet* for  $\pi\omicron\sigma\sigma\acute{\iota}$  from  $\pi\omicron\delta\text{-}\sigma\iota$ ,  $\delta\acute{\omicron}\rho\nu\acute{\iota}\sigma\iota$  *birds* for  $\delta\acute{\omicron}\rho\nu\acute{\iota}\sigma\sigma\iota$  from  $\delta\acute{\omicron}\rho\nu\acute{\iota}\theta\text{-}\sigma\iota$ . So  $\pi\acute{\alpha}\sigma\chi\omega$  *suffer* for  $\pi\alpha\sigma\sigma\chi\omega$  from  $\pi\alpha\theta\text{-}\sigma\kappa\omega$  (cp.  $\pi\alpha\theta\text{-}\epsilon\acute{\iota}\nu$  and 109),  $\nu\upsilon\acute{\xi}\iota$  for  $\nu\upsilon\kappa\tau\text{-}\sigma\iota$  ( $\nu\acute{\upsilon}\xi$  *night*).

a.  $\delta$  and  $\theta$  first become  $\tau$  before  $\sigma$ :  $\pi\omicron\delta\text{-}\sigma\iota$ ,  $\delta\acute{\omicron}\rho\nu\acute{\iota}\theta\text{-}\sigma\iota$  become  $\pi\omicron\tau\text{-}\sigma\iota$ ,  $\delta\acute{\omicron}\rho\nu\acute{\iota}\tau\text{-}\sigma\iota$ .

84.  $\kappa$  is dropped before  $\sigma\kappa$  in  $\delta\iota\delta\alpha(\kappa)\text{-}\sigma\kappa\omega$  *teach* ( $\delta\iota\delta\alpha\kappa\text{-}\tau\acute{o}\varsigma$  *taught*).  $\pi$  is dropped before  $\sigma\phi$  in  $\beta\lambda\alpha(\pi)\sigma\text{-}\phi\eta\mu\acute{\iota}\alpha$  *evil-speaking* ( $\beta\lambda\acute{\alpha}\pi\text{-}\tau\omega$  *harm*).

85.  $\nu\tau$ ,  $\nu\delta$ ,  $\nu\theta$  before  $\sigma$  are dropped and the preceding vowel is lengthened (32).

$\gamma\acute{\iota}\gamma\alpha\varsigma$  *giant* for  $\gamma\iota\gamma\alpha\nu\tau\text{-}\varsigma$ ,  $\lambda\acute{\upsilon}\omicron\upsilon\sigma\iota$  *loosing* for  $\lambda\acute{\upsilon}\omicron\nu\omicron\tau\text{-}\sigma\iota$ ,  $\sigma\pi\acute{\epsilon}\iota\sigma\tau\omega$  *shall make libation* for  $\sigma\pi\epsilon\nu\delta\text{-}\sigma\omega$ ,  $\pi\acute{\epsilon}\iota\sigma\sigma\omicron\mu\alpha\iota$  *shall suffer* for  $\pi\epsilon\nu\theta\text{-}\sigma\omicron\mu\alpha\iota$  ( $\pi\acute{\epsilon}\nu\theta\omicron\varsigma$  *grief*).

a. Strictly,  $\nu\sigma\sigma$  is formed (83), then  $\nu\sigma$ ; and finally  $\nu$  is lost: as  $\pi\hat{\alpha}\sigma\iota$  *all* from  $\pi\alpha\nu\tau\text{-}\sigma\iota$ , whence  $\pi\alpha(\nu)(\sigma)\text{-}\sigma\iota$ ;  $\tau\iota\theta\epsilon\acute{\iota}\sigma\iota$  *loosing* from  $\tau\iota\theta\epsilon\nu\tau\text{-}\sigma\iota$ , whence  $\tau\iota\theta\epsilon(\nu)(\sigma)\text{-}\sigma\iota$ .

86.  $\epsilon\nu$  in before  $\rho$ ,  $\sigma$ , or  $\zeta$  keeps its  $\nu$ :  $\epsilon\nu\text{-}\rho\upsilon\theta\mu\omicron\varsigma$  *in rhythm*,  $\epsilon\nu\text{-}\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$  *prepare*,  $\epsilon\nu\text{-}\zeta\acute{\upsilon}\gamma\nu\eta\mu\iota$  *yoke in*.  $\sigma\acute{\upsilon}\nu$  *with* before  $\sigma$  and a vowel becomes  $\sigma\nu\sigma$ :  $\sigma\nu\sigma\text{-}\sigma\acute{\omega}\zeta\omega$  *help to save*; before  $\sigma$  and a consonant or before  $\zeta$ ,  $\sigma\acute{\upsilon}\nu$  becomes  $\sigma\nu$ :  $\sigma\nu\text{-}\sigma\kappa\epsilon\nu\acute{\alpha}\zeta\omega$  *pack up*,  $\sigma\acute{\upsilon}\text{-}\zeta\upsilon\gamma\omicron\varsigma$  *yoked together*.

87.  $\pi\hat{\alpha}\nu$ ,  $\pi\acute{\alpha}\lambda\iota\nu$  before  $\sigma$  either keep  $\nu$  or assimilate  $\nu$  to  $\sigma$ :  $\pi\alpha\nu\text{-}\sigma\acute{\epsilon}\lambda\eta\nu\omicron\varsigma$  or  $\pi\alpha\sigma\sigma\acute{\epsilon}\lambda\eta\nu\omicron\varsigma$  *the full moon*,  $\pi\alpha\lambda\acute{\iota}\nu\text{-}\sigma\kappa\iota\omicron\varsigma$  *thick-shaded*,  $\pi\alpha\lambda\acute{\iota}\sigma\text{-}\sigma\nu\tau\omicron\varsigma$  *rushing back*.

88.  $\rho\sigma$ ,  $\lambda\sigma$  may become  $\rho$ ,  $\lambda$  with lengthening of the preceding vowel (32):  $\eta\gamma\epsilon\iota\tau\alpha$  *collected*,  $\eta\gamma\gamma\epsilon\iota\lambda\alpha$  *announced* for  $\eta\gamma\epsilon\rho\text{-}\sigma\alpha$ ,  $\eta\gamma\gamma\epsilon\lambda\text{-}\sigma\alpha$ . (On  $\rho\sigma$  see 65 a.  $\lambda\sigma$  is retained in  $\acute{\alpha}\lambda\sigma\omicron\varsigma$  *precinct*).

## Σ BEFORE CONSONANTS

89. Sigma between consonants is dropped:  $\eta\gamma\gamma\epsilon\lambda(\sigma)\theta\epsilon$  *you have announced*,  $\acute{\epsilon}\kappa(\sigma)\mu\eta\nu\omicron\varsigma$  *of six months* ( $\acute{\epsilon}\xi$  *six*,  $\mu\acute{\eta}\nu$  *month*).

a. But in compounds  $\sigma$  is retained when the second part begins with  $\sigma$ :  $\acute{\epsilon}\nu\text{-}\sigma\pi\omicron\nu\delta\omicron\varsigma$  *included in a truce*. Compounds of  $\delta\nu\sigma$  *ill* omit  $\sigma$  before a word beginning with  $\sigma$ :  $\delta\acute{\upsilon}\sigma\chi\iota\sigma\tau\omicron\varsigma$  *hard to cleave* for  $\delta\nu\sigma\text{-}\sigma\chi\iota\sigma\tau\omicron\varsigma$  ( $\sigma\chi\acute{\iota}\zeta\omega$  *cleave*).

90.  $\acute{\epsilon}\acute{\xi}$  *out of* (=  $\acute{\epsilon}\kappa\varsigma$ ) drops  $\sigma$  in composition before another consonant,

83 D. Hom. often retains  $\sigma\sigma$ :  $\pi\omicron\sigma\sigma\acute{\iota}$ ,  $\delta\acute{\alpha}\sigma\sigma\alpha\sigma\theta\alpha\iota$  for  $\delta\alpha\tau\text{-}\sigma\alpha\sigma\theta\alpha\iota$  ( $\delta\alpha\tau\acute{\omicron}\mu\alpha\iota$  *divide*).

88 D. Hom. has e.g.  $\acute{\omega}\rho\sigma\epsilon$  *incited*,  $\kappa\acute{\epsilon}\rho\sigma\epsilon$  *cut*,  $\acute{\epsilon}\acute{\epsilon}\lambda\sigma\alpha\iota$  *to coop up*.



but usually retains its  $\kappa$  unaltered: ἐκτείνω *stretch out*, ἐκφέρω *carry out*, ἐκθύω *sacrifice*, ἐκρέω *flow out*, ἐκσώζω *rescue from danger*. (Cp. 68 N., 118.)

91.  $\sigma$  before  $\mu$  or  $\nu$  usually disappears with compensatory lengthening (32) as in εἰμί for ἐσ-μι. But σμ is retained when  $\mu$  belongs to a suffix (ὄσ-μή *odor*, older ὀδ-μή) and in compounds of δυσ- *ill* (δυσ-μενής *hostile*).

a. Assimilation takes place in Πελοπόννησος for Πέλοπος νήσος *island of Pelops*, ἔννυμι *clothe* for ἐσ-νῦμι (Ionic εἴνυμι).

92. σδ becomes ζ in some adverbs denoting *motion towards*. Thus Ἀθή-ναζε for Ἀθήνας-δε *Athens-wards*.

93. Of two sigmas brought together by inflection one is dropped: βέλεσι for βέλεσ-σι *missiles*, ἔπεσι for ἔπεσ-σι *words*, τελέσαι for τελέσ-σαι (from τελῶ *accomplish*, stem τελεσ-).

a. σσ when = ττ (64) never becomes σ.

## CONSONANTS WITH VOWELS

### CONSONANTS BEFORE I

94. Numerous changes occur before the semivowel  $\iota$  (17). In 95–101 (except in 100)  $\iota$  is =  $y$ .

95. λ $\iota$  becomes λλ: ἄλλος for ἀλ $\iota$ ος Lat. *alius*, ἄλλομαι for ἀλ $\iota$ ομαι Lat. *salio*, φύλλον for φυλ $\iota$ ον Lat. *folium*.

96. After αν, αρ, ορ, an  $\iota$  is shifted to the preceding syllable, forming αυν, αιρ, οιρ. This is called *Epenthesis* (ἐπένθεσις *insertion*). Thus φαίνω *show* for φαν-ιω, ἐχθαίρω *hate* for ἐχθαρ-ιω, μοῖρα *fate* for μορ-ια. (Similarly κλαίω *weep* for κλαιφω, κλαφ-ιω, 33.) On ι after εν, ερ, ιν, ιρ, υν, υρ, see 471.

97. κ $\iota$ , χ $\iota$  become ττ (= σσ 64): φυλάττω *guard* for φυλακ-ιω (cp. φυλακή *guard*), ταραττω *disturb* for ταραχ-ιω (cp. ταραχή *disorder*).

98. (I) Medial τ $\iota$ , θ $\iota$  after long vowels, diphthongs, and consonants become σ; after short vowels τ $\iota$ , θ $\iota$  become σσ (*not*

91 D.  $\sigma$  is assimilated in Aeol. and Hom. ἔμμεναι *to be* for ἐσ-μεναι (εἶναι), ἀργεννός *white* for ἀργεσ-νος, ἐρεβεννός *dark* (ἐρεβεσ-νος, cp. Ἐρεβος), ἄμμε *we*, ὕμμε *you* (ἀσμε, ὕσμε). Cp. 66 D. 1.

93 D. Homer often retains σσ: βέλεσσι, ἔπεσσι, τελέσσαι.

= ττ 64), which is simplified to σ. Thus *πάσα* *all* from *παντ-ια* (81), *αῖσα* *fate* from *αῖτ-ια*; *μέσος* *middle* (Hom. *μέσ-σος*) from *μεθ-ιος* (Lat. *med-ius*), *τόσος* *so great* (Hom. *τόσσος*) from *τοτ-ιος* (Lat. *toti-dem*).

99. (II) Medial *τι, θι* become *ττ* (= σσ 64): *μέλιττα* (*μέ-λισσα*) *bee* from *μελιτ-ια* (cp. *μέλι, -ιτος* *honey*), *κορύττω* (*κορύσσω*) *equip* from *κορυθ-ιω* (cp. *κόρυς, -υθος* *helmet*).

a. *χαρίεσσα* *graceful* and some other fem. adjs. in *-εσσα* are poetical, and do not show the form in *ττ* in Attic prose. (But *μελιτοῦσσα* and *μελιτοῦττα* *honied*: 267 a.)

b. The change in 99 is due to the analogy of *ττ* (= σσ) from *κι, χι* (97).

100. *τ* before final *ι* often becomes *σ*, as *τίθησι* *places* for *τίθητι*; also in the middle of a word before *ι* followed by a vowel; as *πλούσιος* *rich* for *πλουτ-ιος* (*πλουτός* *wealth*).

a. *ντ* before final *ι* becomes *νς*, which drops *ν*: *ἔχουσι* *they have* for *ἔχοντι* (32).

101. *δι* between vowels and *γι* after a vowel become *ζ*: *ἐλπίζω* *hope* for *ἐλπιδ-ιω*, *πέζος* *on foot* for *πεδ-ιος* (cp. *πεδ-ίο-ν* *ground*); *ἄρπάζω* *seize* for *ἄρπαγ-ιω* (cp. *ἄρπαξ* *rapacious*). After a consonant *γι* becomes *δ*: *ἔρδω* *work* from *ἐργ-ιω*.

#### DISAPPEARANCE OF Σ

102. Sigma with a vowel before or after it is often lost. Its former presence is known by earlier Greek forms or from the cognate languages.

103. Initial *σ* before a vowel becomes the rough breathing; as *ἐπτά* *seven*, Lat. *septem*; *ἡμισυς* *half*, Lat. *semi-*; *ἵστημι* *set* for *σι-στη-μι*, Lat. *si-st-o*.

104. Between vowels *σ* is dropped; as *γένους* *of a race* from *γενε(σ)-ος*, Lat. *gener-is*, *λύει* *thou loosest*, from *λύη* for *λυε-(σ)αι*, *ἐλθού* from *ἐλϋε-(σ)ο*, *τιθεῖο* for *τιθεῖσο*, *εἴην* from *ἐσ-ιη-ν*, *ἀλήθε-ια* *truth* from *ἀληθεσ-ια*.

a. Strictly, *σ* between vowels becomes the aspirate *h* (‘), which usually

100 D. Doric often retains *τ* (*τίθητι, ἔχοντι*).



falls out; but it is sometimes transferred to the initial vowel: *εἰπόμην* followed from *ἐ-(σ)επ-ο-μην* (Lat. *sequor*).

b. Yet *σ* appears in some *-μ* forms (*τίθεται, ἵστασο*), and in *θρασύς = θαρσύς* 111. *σ* between vowels is due to phonetic change (as *σ* for *σσ* 93, *πλούσιος* for *πλουτιος* 100) or to analogy (as *ἔλῤυσα* for *ἔλῤυα*, modeled on words like *ἔδεικ-σ-α*), cp. 18.

105. *σ* usually disappears in the first aorist of liquid verbs (active and middle) with lengthening of the preceding vowel (32): *ἔστειλα* sent for *ἔστελ-σα*, *ἔφηνα* showed for *ἐφαν-σα*, *ἐφήνατο* for *ἐφαν-σατο*. Cp. 88.

106. Some words have lost initial *συ* (*σφ*): *ἡδύς* sweet (Lat. *sua* (*d*)*vis*), *οὖ, οἶ, ἑ* him, her, *ὅς* his (Lat. *suus*), *ἔθος* custom, *ἦθος* character (Lat. *con-suetus*).

### ASPIRATION

107. A smooth stop (*π, τ, κ*), brought before the rough breathing by elision, by crasis, or in forming compounds, is made rough, becoming an aspirate (*φ, θ, χ*). Cp. 13 a.

*ἀφ' οὗ* from *which* for *ἀπ(ὸ) οὗ*, *νύχθ' ὅλην* whole night for *νύκτ(α) ὅλην* (68 c), *γυναιχ' ὁρῶ* I see a woman for *γυναικ(α) ὁρῶ*; *θᾶτερον* the other for *τ(ὸ) ἕτερον* (cp. 57), *θοῖμάτιον* for *τὸ ἱμάτιον* the cloak (54); *μεθήμι* let go for *μετ(ὰ) ἔημι*, *αὐθάδης* self-willed from *αὐτός* self and *ἀδεῖν* please.

a. An interior rough breathing, passing over *ρ*, roughens a preceding smooth stop: *φρουρός* watchman from *προ-όρος* (cp. *πρό + ὁρῶ* look before), *τέθριππον* four-horse chariot (*τετρ + ἵππος*).

108. Two rough stops beginning successive syllables of the same word are avoided. A rough stop is changed into a smooth stop when the adjoining syllable contains a rough stop.

a. In reduplication (404) initial *φ, θ, χ* are changed to *π, τ, κ*. Thus *πέφενγα* for *φε-φεν-γα* perfect of *φεύγω* flee, *τίθημι* place for *θι-θη-μι*, *κέχηνα* for *χε-χη-να* perf. of *χάσκω* gape.

b. In the first aorist passive imperative *-θι* becomes *-τι* after *-θη-*, as in *λύ-θη-τι* for *λυ-θη-θι*; elsewhere *-θι* is retained (*γνώθι*).

c. In the aorist passive, *θε-* and *θν-* are changed to *τε-* and *τυ-* in *ἐ-τέ-θην* was placed (*τίθημι*) and *ἐ-τύ-θην* was sacrificed (*θύω*).

d. A succession of rough stops is avoided in *ἀμπέχω ἀμπίσχω* clothe (for *ἀμφέχω, ἀμφισχω*), *έκε-χειριά* truce for *έχε-χειριά* (*έχω* hold + *χείρ* hand).

e. The rough breathing, as an aspirate (13 a), often disappears when

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107 D. New Ionic generally leaves *π, τ, κ* before the rough breathing: *ἀπ' οὗ, αετήμι, τοῦτερον*. But in compounds *φ, θ, χ* may appear: *μέθοδος* method (*μετά* after + *ὁδός* way).

either of the following two syllables contains  $\phi$ ,  $\theta$ , or  $\chi$ .  $\xi\chi\omega$  *have* stands for  $\acute{\epsilon}\chi\omega = \sigma\epsilon\chi\omega$  (103, cp.  $\xi\sigma\chi\omicron\nu$ ), the rough breathing changing to the smooth breathing before a rough stop.

f. Transfer of the aspirate occurs in  $\theta\rho\acute{\iota}\xi$  *hair*, gen. sing.  $\tau\rho\iota\chi\text{-}\acute{\omicron}\varsigma$  for  $\theta\rho\iota\chi\omicron\varsigma$ , dat. pl.  $\theta\rho\iota\chi\acute{\iota}$ ;  $\tau\alpha\chi\acute{\iota}\varsigma$  *swift*, comparative  $\theta\acute{\alpha}\tau\tau\omega\nu$  from  $\theta\alpha\chi\acute{\iota}\omega\nu$  (97).

g. Transfer of the aspirate occurs in  $\tau\alpha\phi\text{-}$  ( $\tau\acute{\alpha}\phi\omicron\varsigma$  *tomb*), pres.  $\theta\acute{\alpha}\pi\text{-}\tau\text{-}\omega$  *bury*, fut.  $\theta\acute{\alpha}\psi\omega$ , perf.  $\tau\acute{\epsilon}\theta\alpha\mu\text{-}\mu\alpha\iota$  (71);  $\tau\rho\acute{\epsilon}\phi\omega$  *nourish*, fut.  $\theta\rho\acute{\epsilon}\psi\omega$ , perf.  $\tau\acute{\epsilon}\theta\rho\alpha\mu\text{-}\mu\alpha\iota$ ;  $\tau\rho\acute{\epsilon}\chi\omega$  *run*, fut.  $\theta\rho\acute{\epsilon}\xi\omicron\mu\alpha\iota$ ;  $\tau\rho\upsilon\phi\text{-}$  ( $\tau\rho\upsilon\phi\acute{\eta}$  *delicacy*), pres.  $\theta\rho\acute{\upsilon}\pi\text{-}\tau\text{-}\omega$  *enfeeble*, fut.  $\theta\rho\acute{\upsilon}\psi\omega$ ;  $\tau\acute{\upsilon}\phi\omega$  *smoke*, perf.  $\tau\acute{\epsilon}\theta\upsilon\mu\text{-}\mu\alpha\iota$ .

N. — The two rough stops remain unchanged in the aorist passive; as  $\acute{\epsilon}\theta\rho\acute{\epsilon}\phi\theta\eta\nu$  *was nourished*,  $\acute{\epsilon}\phi\acute{\alpha}\nu\theta\eta\nu$  *was shown forth*,  $\acute{\omicron}\rho\theta\acute{\omega}\theta\eta\nu$  *was set upright*,  $\acute{\epsilon}\theta\acute{\epsilon}\lambda\chi\theta\eta\nu$  *was charmed*,  $\acute{\epsilon}\kappa\alpha\theta\acute{\alpha}\rho\theta\eta\nu$  *was purified*,  $\acute{\epsilon}\chi\acute{\iota}\theta\eta\nu$  *was poured*: in  $\acute{\epsilon}\sigma\chi\epsilon\theta\omicron\nu$  *held*: in the perfect inf.  $\pi\epsilon\phi\acute{\alpha}\nu\theta\alpha\iota$ ,  $\kappa\epsilon\kappa\alpha\theta\acute{\alpha}\rho\theta\alpha\iota$ ,  $\tau\epsilon\theta\acute{\alpha}\phi\theta\alpha\iota$ ; in the imperatives  $\gamma\rho\acute{\alpha}\phi\eta\theta\iota$  *be written*,  $\sigma\rho\acute{\alpha}\phi\eta\theta\iota$  *turn about*,  $\phi\acute{\alpha}\theta\iota$  *say*.

**109. Transfer of Aspiration.** — An aspirate dropped before  $\sigma$  passes on its aspiration to the consonant following  $\sigma$ :  $\pi\acute{\alpha}\sigma\chi\omega$  *suffer* for  $\pi\alpha\theta\text{-}\sigma\kappa\omega$  (cp. 83).

**110.** Some roots vary between a final smooth and a rough stop; as  $\delta\acute{\epsilon}\chi\omicron\mu\alpha\iota$  *receive*,  $\delta\omega\rho\omicron\delta\acute{\omicron}\kappa\omicron\varsigma$  *bribe-taker*;  $\acute{\alpha}\lambda\epsilon\acute{\iota}\phi\omega$  *anoint*,  $\lambda\acute{\iota}\pi\omicron\varsigma$  *fat*;  $\pi\acute{\lambda}\acute{\epsilon}\kappa\omega$  *weave*,  $\pi\lambda\omicron\chi\mu\acute{\omicron}\varsigma$  *braid of hair* (cp. 71 a); and the perfect  $\eta\chi\alpha$  from  $\acute{\alpha}\gamma\omega$  *lead*.

## VARIOUS CONSONANT CHANGES

**111. Metathesis (transposition).** — A consonant is sometimes transposed in a word:  $\Pi\nu\acute{\upsilon}\xi$  *the Pnyx*, gen.  $\Pi\nu\kappa\nu\acute{\omicron}\varsigma$ ,  $\tau\acute{\iota}\kappa\tau\omega$  *bear* for  $\tau\iota\text{-}\tau\kappa\text{-}\omega$  (cp.  $\tau\epsilon\kappa\text{-}\acute{\epsilon}\iota\nu$ ).

a. Transposition proper does not take place where we have to do with  $\alpha\rho$ ,  $\rho\alpha$  for  $\rho\omicron$  (18, 30 b), as in  $\theta\acute{\alpha}\rho\omicron\varsigma$  and  $\theta\rho\acute{\alpha}\omicron\varsigma$  *courage*: or with syncope (38 b) due to early shifting of accent, as in  $\pi\acute{\epsilon}\tau\text{-}\omicron\mu\alpha\iota$  *fly*, 2 aor.  $\acute{\epsilon}\text{-}\pi\tau\text{-}\acute{\omicron}\text{-}\mu\eta\nu$ ,  $\pi\tau\text{-}\epsilon\text{-}\rho\acute{\omicron}\nu$  *wing*; and similarly when a monosyllable ending in a long vowel varies with a dissyllable ending in a short vowel, as  $\kappa\acute{\epsilon}\text{-}\kappa\mu\eta\text{-}\kappa\alpha$  ( $\kappa\acute{\alpha}\mu\text{-}\nu\omega$ ) *am wearied*, cp.  $\kappa\acute{\alpha}\mu\alpha\text{-}\tau\omicron\varsigma$  *weariness*;  $\beta\acute{\epsilon}\text{-}\beta\lambda\eta\text{-}\kappa\alpha$  ( $\beta\acute{\alpha}\lambda\lambda\omega$ ) *have thrown*, cp.  $\beta\acute{\epsilon}\lambda\epsilon\text{-}\mu\nu\omicron\nu$  *missile*.

**112. Dissimilation.** — a.  $\lambda$  sometimes becomes  $\rho$  when a second  $\lambda$  appears in the same word:  $\acute{\alpha}\rho\gamma\alpha\lambda\acute{\omicron}\varsigma$  *painful* for  $\acute{\alpha}\lambda\gamma\alpha\lambda\epsilon\omicron\varsigma$  ( $\acute{\alpha}\lambda\gamma\omicron\varsigma$  *pain*).

b. A consonant (usually  $\rho$ ) may disappear when it occurs also in the adjoining syllable:  $\delta\rho\acute{\upsilon}\phi\iota\kappa\tau\omicron\varsigma$  *railing* for  $\delta\rho\upsilon\text{-}\phi\rho\alpha\kappa\tau\omicron\varsigma$  (lit. *fenced by wood*).

**109 D.** Hdt. has  $\acute{\epsilon}\nu\theta\alpha\upsilon\tau\alpha$  *there* ( $\acute{\epsilon}\nu\tau\alpha\upsilon\theta\alpha$ ),  $\kappa\iota\theta\acute{\omega}\nu$  *tunic* ( $\chi\iota\tau\acute{\omega}\nu$ ).

**110 D.** Hom. and Hdt. have  $\alpha\upsilon\tau\iota\varsigma$  *again* ( $\alpha\upsilon\theta\iota\varsigma$ ),  $\omicron\upsilon\kappa\acute{\iota}$  *not* ( $\omicron\upsilon\chi\acute{\iota}$ ).

**111 a. D.** Hom.  $\kappa\rho\alpha\delta\acute{\eta}\eta$ ,  $\kappa\alpha\rho\delta\acute{\eta}\eta$  *heart*,  $\kappa\acute{\alpha}\rho\tau\iota\sigma\tau\omicron\varsigma$  *best* ( $\kappa\rho\acute{\alpha}\tau\iota\sigma\tau\omicron\varsigma$ ),  $\beta\acute{\alpha}\rho\delta\iota\sigma\tau\omicron\varsigma$  *slowest* ( $\beta\rho\alpha\delta\acute{\upsilon}\varsigma$ ),  $\delta\rho\alpha\tau\acute{\omicron}\varsigma$  and  $\text{-}\delta\alpha\rho\tau\omicron\varsigma$  from  $\delta\acute{\epsilon}\rho\omega$  *flay*,  $\xi\text{-}\delta\rho\alpha\kappa\omicron\nu$  *snare* from  $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$  *see*.

c. When the same or two similar adjacent syllables contain the same consonant the first syllable may disappear: ἀμφορεύς *jar* for ἀμφι-φορεύς, θάρσυνος *bold* for θαρσο-συνος.

**113. Development.** — δ is developed between ν and ρ, as in ἀνδρός *of a man* for ἀνρος from ἀνήρ (cp. *cinder* with Lat. *cineris*); β is developed between μ and ρ (or λ), as in μεσημβρία *midday, south* from μεσ-ημριᾶ for μεσ-ημεριᾶ from μέσος *middle* and ἡμέρᾶ *day* (cp. *chamber* with Lat. *camera*).

**114.** The dialects often show consonants different from Attic in the same or kindred words.

### FINAL CONSONANTS

**115.** No consonant except ν, ρ, or σ (including ξ and ψ) can stand at the end of a Greek word. All other consonants are dropped.

σῶμα *body* for σωματ (gen. σώματ-ος); παῖ *O boy!* for παιδ (gen. παιδ-ός); γάλα *milk* for γαλακτ (gen. γάλακτ-ος); φέρον *bearing* for φερонт (gen. φέροντ-ος); ἄλλο for ἀλοδ (95), cp. Lat. *aliud*; ἔφερε-(τ) *was carrying*, ἔφερο-ν(τ) *were carrying*.

a. Exceptions are the proclitics (149) ἐκ *out of*, derived from ἐξ (cp. 90, 118), and οὐκ (οὐχ) *not*, of which οὐ is another form (119).

**116. Movable N.** — When the next word begins with a vowel, movable ν may be added to words ending in -σι; to the third person singular in -ε; and to ἐστί *is*.

πασιν ἔλεγεν ἐκεῖνα *he said that to everybody* (but πᾶσι λέγουσι ταῦτα), λέ-

**113 D.** Hom. μέ-μβλω-κα *have gone* from μλω from μολ- in ἔ-μολ-ο-ν (111a). At the beginning of words this μ is dropped; as βλώσκω *go*, βροτός *mortal* for μβρο-τος (root μρο-, μορ-, as in *mortuus*). In composition μ remains, as in ἄ-μβροτος *immortal*; ἄ-βροτος *immortal* is formed directly from βροτός.

**114 D.** τ for σ: Doric τύ, τοί, τέ, διακατιοί (διακόσιοι), ἑκατι (ἑκοσι). — σ for τ: Doric σήμερον *to-day* (σήμερον Ionic, τήμερον Attic). — κ for π: Ionic κότε *when*, ὅκως, κόσος, κῆ — κ for τ: Doric πόκα (πότε), ὅκα (ὅτε). — γ for β: Doric γλέφαρον *emeliid*, γλάχων (Ion. γλήχων) *pennihyal*. — δ for β: Doric ὀδε-λός (ὀβολός) *a spit*. — π for τ: Hom. πίσυρες, Aeol. πέσυρες *four* (τέτταρες); Aeol. πέμπε *five* (πέντε). — θ for τ: see 109 D. — φ for θ: Hom. φήρ *centaur* (θήρ *beast*). — ν for λ: Doric ἐνθεῖν *to come*.

**116 D.** Hom. has ἐγώ(ν) *I*, ἅμμι(ν) *to us*, ὅμμι(ν) *to you*, σφί(ν) *to them*. The suffixes -φι and -θε vary with -φιν and -θεν: θεόφι(ν). πρόσθε(ν). Also κέ(ν) = Attic ἀν, νύ(ν) *now*. Hdt. often has -θε for -θεν (πρόσθε *before*).

γουσιν ἐμοί *they speak to me* (but λέγουσί μοι), ἔστιν ἄλλος *there is another* (154 b), Ἀθήνησιν ἦσαν *they were at Athens*.

a. Verbs in -εω never (in Attic) add -ν to the 3 sing. of the *contracted* form: εὖ ἐποίει αὐτόν *he treated him well*. But ἦεν *went* and pluperfects (as ἤδει *knew*) may add ν.

N. — Movable ν is called ν ἐφεκυστικόν (*dragging after*).

117. Movable ν is usually written at the end of a clause, and at the end of a verse in poetry. To make a syllable long by position (126) the poets (and some prose writers) add ν before a word beginning with a consonant.

118. οὕτως *thus*, ἐξ *out of* are used before a vowel, οὕτω, ἐκ, before a consonant. Thus οὕτως ἐποίει *he acted thus*, but οὕτω ποιεῖ *he acts thus*; ἐξ ἀγορᾶς, but ἐκ τῆς ἀγορᾶς, *out of the market-place*.

119. οὐκ *not* is used before the smooth breathing, οἷχ (cp. 107) before the rough breathing: οὐκ ὀλέγοι, οἷχ ἡδὲς. Before consonants οὐ is written.

a. A longer form is οἷχί (Ion. οἷκί), used before vowels and consonants.

### SYLLABLES

120. There are as many syllables in a Greek word as there are separate vowels or diphthongs: ἀ-λή-θει-*a truth*.

121. The last syllable is called the *ultima*; the next to the last syllable is called the *penult*; the one before the penult is called the *antepenult*.

122. In pronouncing Greek words and in writing (at the end of the line) the rules for division of syllables commonly observed are these:

a. A single consonant standing between two vowels in a word belongs with the second vowel: ἄ-γω, ἔ-χω, σο-φί-ζω.

b. Any group of consonants that can begin a word, and a group formed by a stop with μ or ν, and by μν, belongs with the second vowel: τν-πτω, ὀ-γδοος, ἄ-στρον, ἔ-χθος; πρᾶ-γμα, ἔ-θνος, λί-μνη.

c. A group that cannot begin a word is divided between two syllables: ἄν-θος, ἐλ-πίς, ἔρ-γμα. Doubled consonants are divided: θάλατ-τα.

d. Compounds formed with prepositions and with δνσ- divide at the point of union: εἰσ-φέρω, προσ-φέρω, δνσ-τυ-χίς; ἀν-άγω, εἰσ-άγω, σνν-έχω.

118 D. Several adverbs often omit s without much regard to the following word: ἀμφι *about*, ἀμφίς (poet.), μέχρι, ἄχρι *until* (rarely μέχρις, ἄχρισ), ἀπρέμας and ἀπρέμα *quietly*, πολλάκις *often* (πολλάκι Hom., Ildt.).

**123.** A syllable ending in a vowel is said to be *open*; one ending in a consonant is *closed*. Thus in *μή-τηρ* *mother* the first syllable is open, the second closed.

#### QUANTITY OF SYLLABLES

**124.** A syllable is short when it contains a short vowel followed by a vowel or a single consonant: *θε-ός* *god*, *νό-μος* *law*.

**125.** A syllable is long by *nature* when it contains a long vowel or a diphthong: *χώ-ρᾱ* *country*, *δοῦ-λος* *slave*.

**126.** A syllable is long by *position* when its vowel precedes two consonants or a double consonant: *ἵπ-πος* *horse*, *ἐξ* *out of*.

a. One or both of the two consonants lengthening a final syllable by position may belong to the next word: *ἄλλος πολίτης*, *ἄλλο κτῆμα*.

b. Length by position does not affect the natural quantity of a vowel. Thus both *λέ-ξω* *shall say* and *λή-ξω* *shall cease* have the first syllable long by position; but the first vowel is short in *λέξω*, long in *λήξω*.

**127.** The combination of stop and liquid or nasal following a short vowel does not necessarily make the syllable containing the short vowel long by position. A syllable containing a short vowel before a stop and a liquid or nasal is *common* (either short or long). When short, such syllables are said to have a *weak* position.

Thus in *δάκρυ*, *πατρός*, *ὄπλον*, *τέκνον*, *τί δρᾷ* the first syllable is either long or short as the verse requires. In Homer the syllable before a stop with a liquid or nasal is usually long; in Attic poetry it is usually short.

a. The stop and the liquid or nasal making weak position must stand in the same word or in the same part of a compound. Thus in *ἐκ-λῖω* *I release* the first syllable is always long, but in *ἔκλυε* *he heard* it is common.

b. *β*, *γ*, *δ* before *μ* or *ν*, and usually before *λ*, make the preceding syllable long by position. Thus *ἄγνός* (— ∪) *pure*, *βιβλίον* (∪ ∪ ∪) *book*.

**126 D.** In Hom. an initial liquid or nasal was probably doubled in pronunciation when it followed a short syllable carrying the rhythmic accent, as in *ἐνὶ μεγάροισι* (∪ — ∪ ∪ — ∪). The lengthening of the short syllable is sometimes due to the former presence of *σ* or *φ* before the liquid or nasal: *ὅτε λήξειεν* ∪ — — — ∪ (cp. *ἀλληκτος* *unceasing* for *ἀσληκτος*), *τε ῥήξειν* — — — (cp. *ἄρηκτος* *unbroken* for *ἀφρηκτος*). (Cp. 66 a, 66 D.)



**128.** The quantity of syllables containing *a*, *ι*, *υ* must be learned by observation, especially in poetry. They are long when these vowels have the circumflex accent (*πᾶς*, *ῥμῖν*) and when they arise from contraction (49) or from crasis (52): *γέρᾱ* from *γέρᾱα*, *ἀργός ἰλλε* from *ἀ-εργος* (but *ἀργός bright*), *καῖῶ* from *καὶ ἐγώ*.

*a*, *ι* and *υ* are generally short before *ξ* (except as initial sounds in augmented forms, 401), and *a*, *ι*, *υ* before *ζ*: as *κῆρῡξ*, *ἐκήρῡξα*, *πνίξω*, *ἀρπάξω*, *ἐλπίζω*. The vowels of *ας*, *ις*, and *υς* are long when *ν* or *ντ* has dropped out before *ς* (81, 85). The accent often shows the quantity (138, 139).

### ACCENT

**129.** There are three accents in Greek. No Greek accent can stand farther back than the antepenult.

**Acute (´)** and **Grave (`)**: over short or long vowels and diphthongs. The acute may stand on ultima, penult, or antepenult: *καλός*, *δαίμων*, *ἄνθρωπος*. The grave stands on the ultima only: *τὸν ἄνδρα*, *τὴν τύχην*, *οἱ θεοὶ τῆς Ἑλλάδος*.

**Circumflex (^)**: over long vowels and diphthongs. It may stand on ultima or penult: *γῆ*, *θεοῦ*, *δῶρον*, *τοῦτο*.

**130.** The acute marks syllables pronounced in a raised tone of voice. The grave marks syllables pronounced in a low-pitched tone as contrasted with the high-pitched tone of the acute. The circumflex marks syllables pronounced with a combination of acute and grave (134).

**131.** The ancients regarded the grave originally as belonging to every syllable not accented with the acute or circumflex. Syllables with acute or circumflex had a higher *pitch* (*τόνος*) than other syllables, and it was the rising and falling of the pitch that made Ancient Greek a musical language.

**132.** A diphthong has the accent over its second vowel (*τοῦτο*), except in the case of capital *α*, *η*, *ω* (as *Ἄιδης*, 9). A breathing belonging to an accented syllable is written before the acute and grave (*οἷ*, *ῥ*), but under the circumflex (*ῶ*, *οῦτος*). Accents and breathings are placed before capitals: *Ὅμηρος*, *Ὡραὶ*. The acute and grave stand between, the circumflex stands over, the marks of diaeresis (7): *κληῖς*, *εὐ τρέφον*, *κληῖδι*.

**133.** A final acute changes to grave when the word on which it stands is followed immediately by another word. Thus *μετὰ τὴν μάχην* after the battle (for *μετά τήν μάχην*). It is also some-



times placed on  $\tau\acute{\iota}\varsigma$ ,  $\tau\grave{\iota}$  (299), to distinguish these indefinite pronouns from the interrogatives  $\tau\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}$ .

a. But a final acute is not changed to the grave: (1) when the oxytone (135) is followed by an enclitic (152 a); (2) in  $\tau\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}$  interrogative, as  $\tau\acute{\iota}\varsigma$  οὗτος: *who's this?* (3) when an elided syllable follows the accented syllable:  $\nu\acute{\iota}\chi\theta'$  ὄλην (107), not  $\nu\grave{\iota}\chi\theta'$  ὄλην; (4) when a colon or period follows. (Usage varies before a comma.)

**134.** A syllable with the circumflex was spoken with a rising tone followed by one of lower pitch ( $\wedge = \wedge$ ). Thus  $\pi\alpha\acute{\iota}\varsigma = \pi\acute{\alpha}\iota\varsigma$ ,  $\epsilon\tilde{\upsilon} = \epsilon\acute{\upsilon}$ .

a. Similarly, since every long vowel may be resolved into two short units  $\tau\hat{\omega}\nu$  may be regarded as =  $\tau\acute{o}\acute{o}\nu$ .  $\mu\hat{o}\tilde{\iota}\sigma\alpha$ ,  $\delta\hat{\eta}\mu\acute{o}\varsigma$  are thus =  $\mu\acute{o}\acute{\iota}\sigma\alpha$ ,  $\delta\acute{\epsilon}\acute{\epsilon}\mu\acute{o}\varsigma$ ;  $\mu\acute{o}\upsilon\sigma\eta\varsigma$ ,  $\delta\hat{\eta}\mu\acute{o}\nu$  are =  $\mu\acute{o}\upsilon\sigma\eta\varsigma$ ,  $\delta\acute{\epsilon}\acute{\epsilon}\mu\acute{o}\nu$ . Note  $\Delta\tilde{\epsilon} = \Delta\acute{\iota}$  to *Zeus*.

**135.** Words are named according to their accent as follows: Oxytone (acute on the ultima):  $\theta\acute{\eta}\rho$ ,  $\kappa\alpha\lambda\acute{o}\varsigma$ ,  $\lambda\epsilon\lambda\upsilon\kappa\acute{o}\varsigma$ .

Paroxytone (acute on the penult):  $\lambda\acute{\iota}\omega$ ,  $\lambda\epsilon\acute{\iota}\pi\omega$ ,  $\lambda\epsilon\lambda\upsilon\kappa\acute{o}\tau\omicron\varsigma$ .

Proparoxytone (acute on the antepenult):  $\acute{\alpha}\nu\theta\rho\omega\pi\omicron\varsigma$ ,  $\pi\alpha\iota\delta\epsilon\acute{\upsilon}\omicron\mu\epsilon\nu$ .

Perispomenon (circumflex on the ultima):  $\gamma\grave{\eta}$ ,  $\theta\epsilon\acute{o}\upsilon$ .

Properispomenon (circumflex on the penult):  $\pi\rho\acute{\alpha}\xi\iota\varsigma$ ,  $\mu\acute{o}\upsilon\sigma\alpha$ .

Barytone (when the ultima is unaccented):  $\mu\acute{o}\upsilon\sigma\alpha$ ,  $\pi\acute{o}\lambda\epsilon\mu\omicron\varsigma$ .

a. Oxytone ( $\delta\acute{\epsilon}\xi\acute{\upsilon}\varsigma$  sharp +  $\tau\acute{o}\nu\omicron\varsigma$ ) means 'sharp-toned,' perispomenon ( $\pi\epsilon\rho\iota\sigma\pi\acute{\omega}\mu\epsilon\nu\omicron\varsigma$ ) 'turned-around' (*circumflectus*, 134). Paroxytone and proparoxytone are derived from  $\delta\acute{\epsilon}\xi\acute{\upsilon}\tau\omicron\nu\omicron\varsigma$  with the prepositions  $\pi\alpha\rho\acute{\alpha}$  and  $\pi\rho\acute{o}$ .

**136.** An accent is *recessive* when it stands back as far from the end of the word as the quantity of the ultima permits (141).

#### GENERAL RULES FOR POSITION OF THE ACCENT

**137.** Using the words *short* and *long* to denote only the natural quantity of vowel sounds without reference to position, we have the following rules (138-144) with regard to the place of the accent as determined by quantity.

a. Length, by *position* (126), of the ultima influences the accent in preventing the acute from standing on the antepenult:  $\omicron\iota\kappa\omicron\phi\acute{\upsilon}\lambda\alpha\acute{\xi}$ , gen.  $\omicron\iota\kappa\omicron\phi\acute{\upsilon}\lambda\alpha\kappa\omicron\varsigma$ .

**138.** The antepenult, if accented, can have the acute only

**136 D.** Aeolic has recessive accent except in prepositions and conjunctions:  $\sigma\acute{o}\phi\omicron\varsigma$ ,  $\text{Ze}\acute{\upsilon}\varsigma$  (i.e.  $\text{Z}\acute{\epsilon}\acute{\upsilon}\varsigma$ ; Attic  $\text{Ze}\acute{\upsilon}\varsigma = \text{Z}\acute{\epsilon}\acute{\upsilon}\varsigma$ ),  $\alpha\upsilon\tau\omicron\varsigma$ ,  $\lambda\acute{\iota}\pi\epsilon\iota\nu$  (=  $\lambda\iota\pi\epsilon\acute{\iota}\nu$ ).

(*ἄνθρωπος, βασίλεια queen*). If the ultima is long, the antepenult cannot take an accent: hence *ἀνθρώπου, βασιλείᾳ kingdom*.

a. Genitives in *-εως* and *-ων* of substantives in *-ις* and *-υς* (*πόλεως, πόλεων, ἄστρεως*), the forms of the *Attic* declension, as *ἱλεως* (258), the *Ionie* genitive in *-εω* (*πολίτεω*), and some compound adjectives in *-ως*, as *δύστερος unhappy in love, ὑψίκερος lofty antlered*, allow the acute on the antepenult. On *ὄντινων* see 153.

139. The **penult**, if accented and long, takes the circumflex when the ultima is short (*νῆσος, κῆρυξ* 128 a, *ταῦτα*). In all other cases, if accented, it has the acute (*φόβος, λευκόςτος, θῶρᾱξ, ἀνθρώπου, τούτου*). Apparent exceptions, 153.

140. The **ultima**, if accented and short, has the acute (*ποταμός*); if accented and long, has either the acute (*λευκός*), or the circumflex (*Περικλῆς*).

141. When the ultima is long, the acute cannot stand on the antepenult, nor the circumflex on the penult. When the ultima is long, a word, if accented

- a. on the ultima, has the acute or the circumflex: *ἐγώ, σοφῶς*.
- b. on the penult, has the acute: *λέων, δαίμων*.

142. When the ultima is short, a word, if accented

- a. on the ultima, has the acute: *σοφός*.
- b. on a short penult, has the acute: *ὄψις, νόμος*.
- c. on a long penult, has the circumflex: *δῶρον, κῆρυξ* (128 a).
- d. on the antepenult, has the acute: *ἄνθρωπος*.

143. Final *-αι* and *-οι*, though long, are regarded as short in determining accent: *μοῦσαι, λῆσαι* (inf.), *βούλομαι, ληεται, ἄνθρωποι*; but not in the optative (*λύσαι, βουλεύοι*), or in the adverb *οἶκοι at home* (but *οἶκοι houses*).

#### ACCENT AS AFFECTED BY CONTRACTION, CRISIS, AND ELISION

144. **Contraction.** — If either of the syllables to be contracted had an accent, the contracted syllable has an accent. Thus:

- a. A contracted antepenult has the acute: *φιλεόμενος = φιλούμενος*.
- b. A contracted penult has the acute, when the ultima is long; otherwise it has the circumflex: *φιλεόντων = φιλούντων, φιλέονσι = φιλοῦσι*.

c. A contracted ultima has the acute when the uncontracted form was oxytone: *ἑσταώς* – *ἑστώς*; otherwise, the circumflex: *φιλέω* = *φιλω*.

N. 1. — A contracted syllable has, in general, the circumflex only when, in the uncontracted word, an acute was *followed* by the (unwritten) grave (131, 134). Thus *Περικλῆς* = *Περικλῆς*, *τῆμάω* = *τῆμῶ*.

N. 2. — Exceptions to 141 are often due to the analogy of other forms (204, 259 b, 277 a).

**145.** If neither of the syllables to be contracted had an accent, the contracted syllable has no accent: *φίλεε* = *φίλει*, *γένεϊ* = *γένει*, *περίπλοος* = *περίπλους*. For exceptions, see 204.

**146.** Crasis. — In crasis, the first word (as less important) loses its accent: *τάγαθά* for *τὰ ἀγαθά*, *τᾶν* for *τὰ ἐν*, *κἀγώ* for *καὶ ἐγώ*, *τοῦργον* for *τὸ ἔργον* (sometimes written *τοῦργον*).

**147.** Elision. — In elision, oxytone prepositions, conjunctions, and the enclitics *τινά* and *ποτέ* (152 d), lose their accent: *παρ'* (for *παρὰ*) *ἐμοῦ*, *ἀλλ'* (for *ἀλλὰ*) *ἐγώ*. In other oxytones the accent is thrown back to the penult: *πόλλ'* (for *πολλὰ*) *ἔπαθον*, *φήμ'* (for *φημί*) *ἐγώ*.

#### ANASTROPHE

**148.** Anastrophe (*ἀναστροφή turning-back*) is the shifting of the accent from the ultima to the penult in oxytone prepositions of two syllables. It occurs

a. When the preposition follows its case: *τούτων πέρι* (for *περὶ τούτων*) *about these things*. *περί* is the only true preposition following its case in prose.

N. — In poetry, anastrophe occurs with other dissyllabic prepositions (except *ἀντί*, *ἀμφί*, *διά*). In Homer a preposition following its verb also admits anastrophe (*λούσῃ ἄπο* for *ἀπολούσῃ*).

b. When the preposition stands for a compound formed of the preposition and *ἐστί*, as *πάρα* for *πάρεστι* *it is permitted*, *ἔνι* for *ἔνεστι* *it is possible*.

N. — In poetry, *πάρα* may stand for *πάρεσι* or *πάρεμι*; and *ἄνα* *arise!* *up!* is used for *ἀνάστηθι*. Hom. has *ἔνι* = *ἔνεισι*.

#### PROCLITICS

**149.** Proclitics (*προκλίνω lean forward*) are monosyllabic words which have no accent and are closely connected with the

following word. They are : the forms of the article  $\acute{\omicron}$ ,  $\acute{\eta}$ ,  $\acute{\omicron}\iota$ ,  $\acute{\alpha}\iota$ ; the prepositions  $\acute{\epsilon}\nu$ ,  $\acute{\epsilon}\iota\varsigma$  ( $\acute{\epsilon}\varsigma$ ),  $\acute{\epsilon}\xi$  ( $\acute{\epsilon}\kappa$ ); the conjunction  $\acute{\epsilon}\iota$ ;  $\acute{\omega}\varsigma$ , except when it means *thus*; the negative adverb  $\acute{\omicron}\upsilon$  ( $\acute{\omicron}\upsilon\kappa$ ,  $\acute{\omicron}\upsilon\chi$ , 119).

150. A proclitic sometimes takes an accent, thus :

- a.  $\acute{\omicron}\upsilon$  at the end of a sentence :  $\phi\acute{\eta}\varsigma$ ,  $\acute{\eta}$   $\acute{\omicron}\upsilon$ ? *do you say so or not?*  $\pi\acute{\omega}\varsigma$   $\gamma\acute{\alpha}\rho$   $\acute{\omicron}\upsilon$ ? *for why not?* Also  $\acute{\omicron}\upsilon$  *no* standing alone.
- b. When an enclitic follows :  $\acute{\epsilon}\nu$  *τινι*,  $\acute{\omicron}\upsilon$  *φησι*.
- c.  $\acute{\epsilon}\xi$ ,  $\acute{\epsilon}\nu$ , and  $\acute{\epsilon}\iota\varsigma$  receive an acute when they follow the word to which they belong :  $\kappa\alpha\kappa\acute{\omega}\nu$   $\acute{\epsilon}\xi$  *out of evils*  $\Xi$  472.
- d.  $\acute{\omega}\varsigma$  *as* becomes  $\acute{\omega}\varsigma$  in poetry when it follows its noun :  $\theta\epsilon\acute{\omicron}\varsigma$   $\acute{\omega}\varsigma$  *as a god*. When it stands for  $\acute{\omicron}\upsilon\tau\omega\varsigma$ ,  $\acute{\omega}\varsigma$  is written  $\acute{\omega}\varsigma$  even in prose ( $\acute{\omicron}\upsilon\delta'$   $\acute{\omega}\varsigma$  *not even thus*).

### ENCLITICS

151. Enclitics ( $\acute{\epsilon}\gamma\kappa\lambda\acute{\iota}\nu\omega$  *lean on*) are words attaching themselves closely to the preceding word, after which they are pronounced rapidly. Enclitics usually lose their accent. They are :

- a. The personal pronouns  $\mu\acute{\omicron}\iota$ ,  $\mu\acute{\omicron}\iota$ ,  $\mu\acute{\epsilon}$ ;  $\sigma\acute{\omicron}\iota$ ,  $\sigma\acute{\omicron}\iota$ ,  $\sigma\acute{\epsilon}$ ;  $\acute{\omicron}\upsilon$ ,  $\acute{\omicron}\iota$ ,  $\acute{\epsilon}$ , and (in poetry)  $\sigma\acute{\phi}\iota\varsigma$ .
- b. The indefinite pronoun  $\tau\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}$  in all forms (but not  $\acute{\alpha}\tau\tau\alpha$  =  $\tau\acute{\iota}\nu\alpha$ ); the indefinite adverbs  $\pi\acute{\omicron}\upsilon$  (or  $\pi\acute{\omicron}\theta\acute{\iota}$ ),  $\pi\acute{\eta}$ ,  $\pi\acute{\omicron}\iota$ ,  $\pi\acute{\omicron}\theta\acute{\epsilon}\nu$ ,  $\pi\acute{\omicron}\tau\acute{\epsilon}$ ,  $\pi\acute{\omega}$ ,  $\pi\acute{\omega}\varsigma$ . As interrogatives these words retain their accents ( $\tau\acute{\iota}\varsigma$ ,  $\tau\acute{\iota}$ ,  $\pi\acute{\omicron}\upsilon$  (or  $\pi\acute{\omicron}\theta\acute{\iota}$ ),  $\pi\acute{\eta}$ ,  $\pi\acute{\omicron}\iota$ ,  $\pi\acute{\omicron}\theta\acute{\epsilon}\nu$ ,  $\pi\acute{\omicron}\tau\acute{\epsilon}$ ,  $\pi\acute{\omega}$ ,  $\pi\acute{\omega}\varsigma$ ).
- c. The present indicative of  $\acute{\epsilon}\acute{\iota}\mu\iota$  *am* and  $\phi\acute{\eta}\mu\iota$  *say*, except  $\acute{\epsilon}\acute{\iota}$  and  $\phi\acute{\eta}\varsigma$ .
- d. The particles  $\gamma\acute{\epsilon}$ ,  $\tau\acute{\epsilon}$ ,  $\tau\acute{\omicron}\iota$ ,  $\pi\acute{\acute{\epsilon}}\rho$ .

152. The word before an enclitic is treated as follows :

- a. An oxytone keeps its acute accent :  $\delta\acute{\omicron}\varsigma$  *μοι*,  $\kappa\alpha\lambda\acute{\omicron}\nu$  *ἐστι*.
- b. A perispomenon keeps its accent :  $\phi\acute{\iota}\lambda\acute{\omega}$  *σε*,  $\tau\acute{\iota}\mu\acute{\omega}\nu$  *τινας*.
- c. A proparoxytone or properispomenon receives, as an additional accent, the acute on the ultima :  $\acute{\alpha}\nu\theta\rho\omega\pi\acute{\omicron}\varsigma$  *τις*,  $\acute{\alpha}\nu\theta\rho\omega\pi\acute{\omicron}\iota$  *τινες*;  $\sigma\acute{\omega}\sigma\acute{\omicron}\nu$  *με*,  $\pi\acute{\alpha}\tau\acute{\epsilon}\varsigma$  *τινες*.
- d. A paroxytone receives no additional accent : a monosyllabic enclitic loses its accent ( $\chi\acute{\omicron}\rho\acute{\alpha}$  *τις*,  $\phi\acute{\iota}\lambda\omicron\varsigma$  *μον*), a dissyllabic enclitic retains its accent ( $\chi\acute{\omicron}\rho\acute{\alpha}\varsigma$  *τινός*,  $\phi\acute{\iota}\lambda\omicron\iota$  *τινές*), except when its final vowel is elided ( $\acute{\omicron}\upsilon\tau\omega$  *ποτ' ἦν*).
- e. Of several enclitics in succession, each receives an acute accent from

151 D. Also enclitic are the dialectic and poetical forms  $\mu\epsilon\upsilon$ ,  $\sigma\acute{\epsilon}\omicron$ ,  $\sigma\epsilon\upsilon$ ,  $\tau\acute{\omicron}\iota$ ,  $\tau\acute{\epsilon}$ , and  $\tau\acute{\upsilon}$  (acc. =  $\sigma\acute{\epsilon}$ ),  $\acute{\epsilon}\omicron$ ,  $\acute{\epsilon}\upsilon$ ,  $\acute{\epsilon}\theta\epsilon\nu$ ,  $\mu\acute{\iota}\nu$ ,  $\nu\acute{\iota}\nu$ ,  $\sigma\acute{\phi}\acute{\iota}$ ,  $\sigma\acute{\phi}\acute{\iota}\nu$ ,  $\sigma\acute{\phi}\acute{\epsilon}$ ,  $\sigma\acute{\phi}\omega\acute{\epsilon}$ ,  $\sigma\acute{\phi}\omega\acute{\iota}\nu$ ,  $\sigma\acute{\phi}\acute{\epsilon}\omega\nu$ ,  $\sigma\acute{\phi}\acute{\epsilon}\alpha\varsigma$ ,  $\sigma\acute{\phi}\acute{\alpha}\varsigma$  and  $\sigma\acute{\phi}\acute{\alpha}\varsigma$ ,  $\sigma\acute{\phi}\acute{\epsilon}\alpha$ ; also the particles  $\nu\acute{\upsilon}$  or  $\nu\acute{\upsilon}\nu$  (not  $\nu\acute{\upsilon}\nu$ ), Epic  $\kappa\acute{\acute{\epsilon}}$  ( $\kappa\acute{\acute{\epsilon}}\nu$ ),  $\theta\acute{\acute{\eta}}\nu$ ,  $\rho\acute{\acute{\alpha}}$ ; and Epic  $\acute{\epsilon}\sigma\sigma\acute{\iota}$ , Ion.  $\acute{\epsilon}\iota\varsigma$ , *thou art*.

the following, only the last having no accent: εἴ ποῦ τίς τινα ἴδοι ἐχθρόν *if ever any one saw an enemy anywhere* T. 4. 47.

N. — Properispomena ending in -ξ or -ψ are probably treated as paroxytones: κῆρυξ τις, φοῖνιξ ἐστί.

153. Sometimes an enclitic unites with a preceding word to form a compound (cp. Lat. -que, -ve), which is accented as if the enclitic were still a separate word. Thus οὔτε (not οὐτε), ὥστε, εἵτε, καίτοι, οὐτινος, ὥτινι. ὠντινων; usually περ (ὥσπερ); the inseparable -δε in ὅδε, ἥδε, τοῦσδε; and -θε and -χι in εἶθε (poetic αἶθε), ναίχι. οὔτε, ὥτινι, etc., are not real exceptions to the rules of accent (138, 139).

a. The demonstrative pronominal suffix -δε draws the accent to the preceding syllable: τοσούσδε *so much*, ἐνθάδε *here* (τόσος, ἔνθα). The local suffix -δε is treated like an enclitic: Μέγαράδε (or Μεγαράδε) *to Megara*, Ποι. οἰκόνδε (but Attic οἴκαδε) *homewards*.

b. οἷός τε *able* is sometimes written οἷόσ τε. ἐγώ γε and ἐμοί γε may become ἔγωγε, ἔμοιγε. οὐκ οὖν is usually written οὐκουν *not therefore* (and *not therefore?*) in distinction from οὐκοῦν *therefore*.

154. An enclitic sometimes retains its accent:

a. If it is emphatic; as in contrasts (ἢ σοί ἢ τῷ πατρί σου *either to you or to your father*), and at the beginning of a sentence or clause (φημὶ γάρ *I say in fact*, τινὲς λέγουσι *some say*).

b. ἐστί is written ἔσ τι at the beginning of a sentence or verse; when it means *exists* or *is possible*: when it immediately follows οὐκ, μή, εἰ, ὥς, καί, ἀλλά, τοῦτο; and in ἔστιν οἱ *some*, ἔστιν ὅτε *sometimes*, etc.

c. After an elision: πολλοὶ δ' εἰσίν (for δὲ εἰσιν), ταῦτ' ἐστίν (for ταῦτά ἐστιν).

d. An enclitic of two syllables keeps its accent after a paroxytone (152 d).

N. 1. — As indirect reflexives in Attic prose (759 b), οὐδ and σφίσι are not enclitic, οἱ is generally enclitic, ἔ usually not enclitic.

N. 2. — After oxytone prepositions and ἔνεκα enclitic pronouns (except τίς) usually keep their accent (ἐπὶ σοί, not ἐπί σοι; ἔνεκα σοῦ, not ἔνεκά σου; ἔνεκά του, not ἔνεκα τοῦ). ἐμοῦ, ἐμοί, ἐμέ are used after prepositions (except πρὸς με; and in the drama ἀμφί μοι).

## MARKS OF PUNCTUATION

155. The *comma* and *period* have the same forms as in English. The *colon* is a point above the line (·), and stands for the English colon or semicolon: οἱ δὲ ἡδέως ἐπείθοντο· ἐπίστευον γὰρ αὐτῷ *and they gladly obeyed; for they trusted him* X. A.

1. 2. 2. The *mark of interrogation* (;) is the same as our semicolon: τί λέγεις; *what do you say?*

## PART II

### INFLECTION

**156. Parts of Speech.** — Greek has the following parts of speech: substantives (nouns), adjectives, pronouns, verbs, adverbs, prepositions, conjunctions, and particles.

**157. Declension** is the inflection of substantives, adjectives (including participles), and pronouns: *conjugation* is the inflection of verbs.

**158. Stems.** — Inflection consists in the addition of endings to the stem, which is that part of a word which sets forth the *idea*. Thus the stem λογο- becomes λόγo-ς *word*, the stem λεγο- becomes λέγο-μεν *we say*. The endings originally had distinct meanings, which are now seldom apparent. In verbs they represent the force of the personal pronouns in English: in nouns they often correspond to the ideas expressed by *of, to, for*, etc. The stem without any ending may serve as a word; as χώρᾱ *land*, λέγε *speaking!* λόγε *O word!* On roots, see 577.

**159.** The stem often changes in form. Thus πατήρ *father* has the stems πατήρ-, πατερ-, πατρ-; the stem of λείπο-μεν *we leave* is λειπο-, of ἐ-λείπο-μεν *we left* is λιπο-. The stem of a verb is also modified to indicate change in time: λέιψο-μεν *we shall leave*.

### DECLENSION

**160.** Declension deals with variations of number, gender, and case.

**161. Number.** — There are three numbers: singular, dual, and plural. The dual speaks of *two*, or *a pair*, as τῶ ὀφθαλμῷ *the two eyes*, but it is not often used, and the plural (which denotes *more than one*) is frequently substituted for it (οἱ ὀφθαλμοί *the eyes*).

**162. Gender.** — There are three genders: masculine, feminine, and neuter.

**163. Natural Gender.** — Nouns denoting male persons are masculine, nouns denoting female persons are feminine. Thus ὁ ναύτης *seaman*, ὁ στρατιώτης *soldier*, ἡ γυνή *woman*, ἡ κόρη *maiden*. The masculine designates a whole class: οἱ ἄνθρωποι *men (and women)*.



**164. EXCEPTIONS.** — Diminutives in *-ιον* are neuter (166), as *παιδίον* *little child* (male or female, *ὁ* or *ἡ* *παῖς* *child*). Also *τέκνον*, *τέκος* *child* (strictly ‘thing born’), *ἀνδράποδον* *captive*.

**165. Common Gender.** — Many nouns denoting persons are either masculine or feminine; as *ὁ παῖς* *boy*, *ἡ παῖς* *girl*, *ὁ θεός* *god*, *ἡ θεός* (*ἡ θεά* poet.) *goddess*. So with names of animals: *ὁ βοῦς* *ox*, *ἡ βοῦς* *cow*, *ὁ ἵππος* *horse*, *ἡ ἵππος* *mare*; but *ὁ λαγός* *he-hare* or *she-hare*.

**166. Gender of Sexless Objects.** — Masculine are the names of *winds*, *months*, and most *rivers*. Feminine are the names of most *countries*, *islands*, *cities*, *trees*, and *plants*, and most abstract words. Neuter are diminutives (164), words and expressions quoted, and indeclinable nouns, as letters of the alphabet and infinitives (253).

**167. EXCEPTIONS** are chiefly due to the endings: as *ἡ Λήθη* *Lethe*, *τὸ Ἄργος* *Argos*, *τὸ Ἴλιον* *Ilium*, *οἱ Δελφοί* *Delphi*, *ὁ λωτός* *lotus*.

**168. Cases.** — There are five cases: nominative, genitive, dative, accusative, and vocative. The genitive denotes *from* as well as *of*, the dative denotes *to* or *for* and also *by*, *with*, *on*, *in*, *at*, etc. The other cases are used as in Latin.

**169.** The genitive, dative, and accusative are called *oblique* cases to distinguish them from nominative and vocative, which are called *direct* cases.

**170.** The vocative is often the same as the nominative in the singular; in the plural it is always the same. Nominative, accusative, and vocative have the same form in neuter words, and always have *-ᾱ* in the plural (in contracted words, before contraction). In the dual there are two forms, one for nominative, accusative, and vocative, the other for genitive and dative.

**171. Lost Cases.** — Greek has generally lost the *forms* of the instrumental and locative cases (which have become fused with the dative) and of the ablative (305). The Greek dative is used to express *by*, as in *βία* *by force*; *with*, as in *λίθοις* *with stones*; and *in*, *on*, as in *γῇ* *on the earth*. *From* may be expressed by the genitive: *πόρρω Σπάρτης* *far from Sparta*.

**172. Declensions.** — There are three declensions.  
 First, or *Ā* declension, with stems in *ā* } Vowel Declension  
 Second, or *O*-declension, with stems in *o* }

Third, or Consonant declension, with stems in a consonant, and in the semivowels **ι** and **υ**, which do duty as consonants (17).

### GENERAL RULES FOR THE ACCENT OF SUBSTANTIVES AND ADJECTIVES

**173.** Substantives and adjectives accent, in the oblique cases, the same syllable as is accented in the nominative, provided the quantity of the ultima permits (138); otherwise the following syllable receives the accent.

**174.** The kind of accent depends on the general laws (138-142): *νίκη*, *νίκης*, *νίκαι* (143); *δῶρον*, *δώρον*, *δῶρα*; *σῶμα*, *σώματος*, *σωμάτων*, *σώματα*.

**175.** Oxvtones of the first and second declensions are perispomena in the genitive and dative of all numbers: *σκιά*, *σκιάς*, *σκιῇ*, *σκιῶν*, *σκιαῖς*; *θεός*, *θεοῦ*, *θεῷ*, *θεοῖν*, *θεῶν*, *θεοῖς*; *φανερός*, *φανεροῦ*, *φανερῷ*, *φανερῶν*, *φανεροῖς*. The gen. pl. of the first declension is always perispomenon (183).

**176.** The feminine genitive plural of adjectives and participles in *-ος* has the same accent and form as the masculine and neuter: *δίκαιος*, gen. pl. *δικαίων* (in all genders); *λυόμενος*, gen. pl. *λυομένων* (in all genders).

**177.** Words of the third declension having stems of one syllable accent the case ending in the genitive and dative of all numbers; and *-ων* and *-ων* have the circumflex. Thus *θήρ* *wild beast*, *θηρ-ός*, *θηρ-ι*, *θηρ-οῖν*, *θηρ-ῶν*.

**178.** EXCEPTIONS TO 177. — The ending of the gen. dual and plural is not accented in the case of some words, as *δ. ἡ παῖς boy, girl*, *ὁ Τρώς Trojan*, *τὸ φῶς light*, *τὸ οὖς ear*; so *πᾶς* *all* masc. and neut. gen. and dat. pl. (267). Thus *παῖδ-ων* (but *παι-τί*), *Τρώ-ων* (but *Τρω-σί*), *πάντων*, *πᾶσι*. Monosyllabic participles always accent the first syllable: *ὢν being*, *ὄντ-ος*, *ὄντ-ι*, *ὄντ-ων*, *οὔσι* (273).

### 179. CASE ENDINGS OF SUBSTANTIVES AND ADJECTIVES

	VOWEL DECLENSION		CONSONANT DECLENSION	
	SINGULAR			
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter
Nom.	-s or none	-v	-s or none	none
Gen.	-s or -to			-os
Dat.	-ι			-ι
Acc.	-v		-v or -ᾱ	none
Voc.	none	-v	none or like Nom.	none

VOWEL DECLENSION			CONSONANT DECLENSION		
			DUAL		
	Masc. and Fem.	Neuter	Masc. and Fem.	Neuter	
N. A. V.	none		-ε		
G. D.	-ιν		-οιν		
			PLURAL		
N. V.	-ι	-ᾱ	-ες		-ᾶ
Gen.	-ων			-ων	
Dat.	-ις (-ισι)		-σι, -σσι, -εσσι		
Acc.	-vs (-ᾱς)	-ᾶ	-vs, -ᾶς		-ᾶ

180. The stem may undergo a change upon its union with the case ending, as in the genitive plural of the first declension (183). (Cp. 228, 233, 237).

## DECLENSION OF SUBSTANTIVES

### FIRST DECLENSION (STEMS IN $\bar{a}$ )

181. Substantives with stems in  $\bar{a}$  are masculine or feminine. The feminine nominative singular ends in  $-\bar{a}$ ,  $-\check{a}$ , or  $-\eta$ ; the masculine nominative singular adds  $-s$  to the stem, and ends in  $-\bar{a}s$  or  $-\eta s$ .

182. Table of the union of the case endings (when there are any) with the final vowel of the stem.

FEM. SING.	MASC. SING.	MASC. FEM. DUAL	MASC. FEM. PL.
Nom. $\bar{a}$ or $\check{a}$ $\eta$	$\bar{a}-s$ $\eta-s$	N. A. V. $\bar{a}$	$a-i$ (143)
Gen. $\bar{a}-s$ or $\eta-s$ $\eta-s$	(Hom. $\bar{a}-o$ for $\bar{a}-io$ )	G. D. $a-i\nu$	$\bar{\omega}\nu$ (for $\acute{\epsilon}-\omega\nu$ , $\check{a}-\omega\nu$ )
Dat. $\check{a}$ or $\eta$ $\eta$	$\check{a}$ $\eta$		$a-iς$ or $a-iσι$
Acc. $\bar{a}-\nu$ or $\check{a}-\nu$ $\eta-\nu$	$\bar{a}-\nu$ $\eta-\nu$		$\bar{a}s$ (for $a-vs$ )
Voc. $\bar{a}$ or $\check{a}$ $\eta$	$\bar{a}$ $\check{a}$ or $\eta$		$a-i$

a.  $-aiv$ ,  $-ais$ , with short  $a$ , are formed on the analogy of  $-ouv$ ,  $-ous$  (196).

183. Accent.—The genitive plural always has the circumflex on the ultima, since  $-\bar{\omega}\nu$  is contracted from  $-\acute{\epsilon}-\omega\nu$  derived from (Hom.)  $-\check{a}-\omega\nu$  (34 D.). Final  $-ai$  is treated as short (143).

184. The dialects show various forms.

184 D. 1. For  $\eta$ , Doric and Aeolic have original  $\bar{a}$ .

2. Ionic has  $\eta$  after  $\epsilon$ ,  $i$ , and  $\rho$ . But Hom. has  $\thetaεᾷ$  goddess,  $\epsilon\rho\mu\epsilon\acute{\iota}\bar{a}s$  *Hermes*.

3. The dialects admit  $-\check{a}$  in the nom. sing. less often than does Attic. Ionic has  $\pi\rho\acute{\upsilon}\mu\eta$  stern (Att.  $\pi\rho\acute{\upsilon}\mu\eta\alpha$ ), Dor.  $\tau\delta\lambda\mu\bar{a}$  daring. Ionic has  $\eta$  for  $\check{a}$  in

185. Dative Plural. — The ending *-αῖσι* occurs in Attic poetry.

## 186.

## I. FEMININES

	SINGULAR					
	ἡ χῶρᾱ (χωρᾱ-) <i>land</i>	ἡ νίκη (νικᾱ-) <i>victory</i>	ἡ φυγή (φυγᾱ-) <i>flight</i>	ἡ μοῖρα (μοιρᾱ-) <i>fate</i>	ἡ γλῶττα (γλωττᾱ-) <i>tongue</i>	ἡ θάλαττα (θαλαττᾱ-) <i>sea</i>
Nom.	χῶρᾱ	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα
Gen.	χῶρᾱς	νίκης	φυγῆς	μοίρᾱς	γλῶττης	θαλάττης
Dat.	χῶρᾳ	νίκῃ	φυγῇ	μοίρᾳ	γλῶττῃ	θαλάττῃ
Acc.	χῶρᾱ-ν	νίκη-ν	φυγή-ν	μοῖρα-ν	γλῶττα-ν	θάλαττα-ν
Voc.	χῶρᾱ	νίκη	φυγή	μοῖρα	γλῶττα	θάλαττα
	DUAL					
N. A. V.	χῶρᾱ	νίκᾱ	φυγᾶ	μοίρᾱ	γλῶττᾱ	θαλάττᾱ
G. D.	χῶραιν	νίκαιν	φυγαῖν	μοίραιν	γλῶτταιν	θαλάτταιν
	PLURAL					
N. V.	χῶραι	νίκαι	φυγαί	μοῖραι	γλῶτται	θάλατται
Gen.	χωρῶν	νικῶν	φυγῶν	μοιρῶν	γλωττῶν	θαλαττῶν
Dat.	χῶραις	νίκαις	φυγαῖς	μοίραις	γλῶτταις	θαλάτταις
Acc.	χῶρᾱς	νίκᾱς	φυγᾶς	μοίρᾱς	γλῶττᾱς	θαλάττᾱς

abstracts in *-εῖη*, *-οῖη* (*ἀληθείη truth*, *εὐνοίη good-will*). Hom. has voc. *νύμφᾱ* from *νύμφη maiden*.

4. Nom. sing. masc. — Hom. has *-τᾱ* for *-της* in *ἵππῶτα horseman*, *ἵππηλάτα driver of horses*, *κῆανοχαῖτα dark-haired*, *μητίετα counsellor* with recessive accent. So *ᾱ* in the adj. *εὐρύσοπα far-sounding*.

5. Gen. sing. masc. — (a) *-ᾱο*, the original form from *ᾱ-(ι)ο*, is used by Hom. (*Ἀτρεῖδᾱο*). It contracts in Aeolic and Doric to *-ᾱ* (*Ἀτρεῖδᾱ*).

(b) *-εω*, from *ηο* (= *ᾱο*) by 29, is also used by Hom., who makes it a single syllable by synizesis (50), as in *Ἀτρείδεω*. Hdt. has *-εω*, as *πολίτεω* (138 a).

(c) *-ω* in Hom. after a vowel, *Βορέω* (nom. *Βορέης*).

6. Acc. sing. masc. — In proper names Hdt. often has *-εα* for *-ην*.

7. Dual. — In the gen. and dat. Hom. has *-αιν* and also *-αιν*.

8. Gen. pl. — (a) *-ᾶων*, the original form, occurs in Hom. In Aeolic and Doric *-ᾶων* contracts to (b) *-ᾱν* (*ἀγορᾱν*). (c) *-έων*, the Ionic form, appears in Homer, who usually makes it a single syllable by synizesis (50). *-έων* is from *-ήων*, Ionic for *-ᾶων*. (d) *-ῶν* in Hom. generally after vowels (*κλισιῶν*, from *κλισίη hut*).

9. Dat. pl. — Hom. has *-ησι*, *-ης* (generally before vowels), and (rarely) *-αις*. Ionic has *-ησι*, Aeolic *-αισι*, *-αις*, Doric *-αις*.

10. Acc. pl. — *-ας*, *-ᾶς*, *ᾱς* in various Doric dialects, *-αις* in Aeolic.

187. Feminines are of two kinds: those that have *a* or *η*, and those that have *ᾱ*, in the nominative singular.

188. If the nominative singular has *ā* or *η*, the other cases of the singular have the same. After *ε*, *ι*, or *ρ* we have *ᾱ*, otherwise *η*.

189. If the nominative singular has *ᾱ*, accusative and vocative singular have the same; genitive and dative singular have *ā* after *ε*, *ι*, or *ρ*, otherwise *η*.

a. Here belong: *ᾱ* preceded by *σ* (*ξ, ψ*), *ττ* (*σσ*), *λλ*, *αιν*; substantives in *-εια* and *-τρια* denoting females; abstracts in *-εια* and *-οια*; and most substantives in *-ρα* after a diphthong or *υ*.

## 190.

## II. MASCULINES.

## SINGULAR

	ὁ νεᾶνᾱς (νεᾶνᾱ-) <i>young man</i>	ὁ πολίτης (πολίτᾱ-) <i>citizen</i>	ὁ κριτής (κριτᾱ-) <i>judge</i>	Ἄτρειδης (Ἄτρειδᾱ-) <i>son of Atreus</i>
Nom.	νεᾶνᾱ-ς	πολίτη-ς	κριτή-ς	Ἄτρειδη-ς
Gen.	νεᾶνῑου	πολίτου	κριτοῦ	Ἄτρείδου
Dat.	νεᾶνῑᾱ	πολίτῃ	κριτῇ	Ἄτρείδῃ
Acc.	νεᾶνᾱ-ν	πολίτη-ν	κριτή-ν	Ἄτρειδη-ν
Voc.	νεᾶνᾱ	πολίτα	κριτά	Ἄτρείδη

## DUAL

N. A. V.	νεᾶνᾱ	πολίτᾱ	κριτᾱ	Ἄτρειδᾱ
G. D.	νεᾶνῑαιν	πολίταιν	κριταῖν	Ἄτρείδαιν

## PLURAL

N. V.	νεᾶνῑαι	πολίται	κριταί	Ἄτρεῖδαι
Gen.	νεᾶνῑῶν	πολίτῶν	κριτῶν	Ἄτρειδῶν
Dat.	νεᾶνῑαῖς	πολίταις	κριταῖς	Ἄτρείδαις
Acc.	νεᾶνᾱς	πολίτας	κριτάς	Ἄτρειδᾱς

191. *ā* and *η*. — In the final syllable of the singular *ā* appears after *ε*, *ι*, and *ρ*; otherwise we find *η* (188). Except in compounds in *-μέτρης*: γεωμέτρης *measurer of land*.

192. Genitive singular. — The ending *-ov* is borrowed from the genitive singular of the second declension.

193. Vocative singular. — Masculines in *-ās* have *-ā* (νεᾶνᾱ); those in *-της* have *-ᾱ* (πολίτα, δέσποτα from δεσπότης *master*); all others in *-ης* have *-η* except national names and compounds: Πέρσᾱ *Persian*, γεωμέτρᾱ.

## CONTRACTS (FEMININES AND MASCULINES)

194. Most substantives in *aā*, *ēā*, and *ēās* are contracted.

SINGULAR					
	ἡ μνᾶ <i>mina</i> (μνᾶ- for μναᾶ-)	ἡ σῦκῆ <i>fig tree</i> (σῦκῆ- for σῦκεᾶ-)	ὁ Ἑρμῆς <i>Hermes</i> (Ἑρμῆ- for Ἑρμεᾶ-)		
Nom.	(μνάᾱ) μνᾶ	(σῦκέᾱ) σῦκῆ	(Ἑρμέᾱς) Ἑρμῆ-s		
Gen.	(μνάᾱς) μνᾶς	(σῦκέᾱς) σῦκῆς	(Ἑρμέου) Ἑρμοῦ		
Dat.	(μνάᾱ) μνῆ	(σῦκέᾱ) σῦκῆ	(Ἑρμέᾱ) Ἑρμῆ		
Acc.	(μνάᾱ-ν) μνᾶ-ν	(σῦκέᾱ-ν) σῦκῆ-ν	(Ἑρμέᾱ-ν) Ἑρμῆ-ν		
Voc.	(μνάᾱ) μνᾶ	(σῦκέᾱ) σῦκῆ	(Ἑρμέᾱ) Ἑρμῆ		
DUAL					
N. A. V.	(μνάᾱ) μνᾶ	(σῦκέᾱ) σῦκᾶ	(Ἑρμέᾱ) Ἑρμᾶ		
G. D.	(μνάᾱιν) μναῖν	(σῦκέᾱιν) σῦκαῖν	(Ἑρμέᾱιν) Ἑρμαῖν		
PLURAL					
N. V.	(μνάαι) μναῖ	(σῦκέαι) σῦκαῖ	(Ἑρμέαι) Ἑρμαῖ		
Gen.	(μναῶν) μνῶν	(σῦκέων) σῦκῶν	(Ἑρμεῶν) Ἑρμῶν		
Dat.	(μνάαις) μναῖς	(σῦκέαις) σῦκαῖς	(Ἑρμέαις) Ἑρμαῖς		
Acc.	(μνάᾱς) μνᾶς	(σῦκέᾱς) σῦκᾶς	(Ἑρμέᾱς) Ἑρμᾶς		

The dual and plural of Ἑρμῆς mean *statues of Hermes*. Boreās *North wind*, has also the form Boppās (Boppōv, Boppᾱ, Boppāv, Boppā).

SECOND DECLENSION (STEMS IN *o*)

195. Substantives with stems in *o* are masculine, feminine, or neuter. The masculine (or feminine) nominative singular adds -s, and ends in -os. The few feminines are declined like the masculines. In neuters, nominative, vocative, and accusative singular end in -o-ν; in the plural these cases end in -a.

196. Table of the union of the case endings (when there are any) with the final vowel of the stem.

SINGULAR		DUAL		PLURAL	
Masc. and Fem.	Neuter	Masc., Fem., and Neuter		Masc. and Fem.	Neuter
Nom. o-s	o-ν	N. A. V. ω		Nom. o-ι (143)	ᾶ
Gen. ou (for o-(ι)o)		G. D. o-ιν		Gen. ων	
Dat. φ				Dat. o-ις or o-ισι	
Acc. o-ν				Acc. ους (for o-νς)	ᾶ
Voc. ε	o-ν			Voc. o-ι	ᾶ

194 D. Hdt. has μνᾶι, μνεῶν, μνᾶς, γεῶν from γῆ, Bopῆς. Hom. has Ἀθηναῖη (Att. Ἀθηναῖᾱ and Ἀθηναῖ), γῆ (and γαῖα), σῦκῆ, Ἑρμεῖας, Bopέης, gen. Bopέω.



197. The stem vowel *o* varies with *ε*, which appears in the vocative sing., and in *πανδημεί* (locative) in *full force* (*πᾶς all, δῆμος people*). Dat. *-ω* is derived from *-o + ai* the original ending. On the locative in *-οι* see 305.

198. The dialects show various forms.

199.

SINGULAR

	ὁ ἵππος <i>horse</i> (ἵππο-)	ὁ ἄνθρωπος <i>man</i> (ἄνθρωπο-)	ἡ ὁδός <i>way</i> (ὁδο-)	τὸ δῶρον <i>gift</i> (δωρο-)
Nom.	ἵππο-ς	ἄνθρωπο-ς	ὁδό-ς	δῶρο-ν
Gen.	ἵππου	ἀνθρώπου	ὁδοῦ	δώρου
Dat.	ἵπῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
Acc.	ἵππο-ν	ἄνθρωπο-ν	ὁδό-ν	δῶρο-ν
Voc.	ἵππε	ἄνθρωπε	ὁδέ	δῶρο-ν

DUAL

N. A. V.	ἵπῳ	ἀνθρώπῳ	ὁδῷ	δώρῳ
G. D.	ἵπποιν	ἀνθρώποιν	ὁδοῖν	δώροιν

PLURAL

N. V.	ἵπποι	ἄνθρωποι	ὁδοί	δῶρα
Gen.	ἵππων	ἀνθρώπων	ὁδῶν	δώρων
Dat.	ἵπποις	ἀνθρώποις	ὁδοῖς	δώροις
Acc.	ἵππους	ἀνθρώπους	ὁδοὺς	δῶρα

200. **Feminines.** — a. *νῆος daughter-in-law, νῆσος island, Δῆλος Delos, Κόρινθος Corinth, φηγός (acorn-bearing) oak, ἄμπελος vine*, etc.

b. Some are properly adjectives used substantively: *αἰλεις (scil. θύρᾱ door) house-door, ἔρημος and ἡπειρος (scil. χώρᾱ country) desert and mainland*.

c. Words for *way*: *ὁδός* and *κέλευθος way*; and *ἀμαξιτός carriage-road, ἀτραπός foot-path*, which may be adjectival (b) with *ὁδός* omitted.

d. Various other words: *βίβλος book, γνάθος jaw, δέλτος writing-tablet, δρόσος dew, κόπρος dung, ληνός wine-press, λίθος stone (usually masc.), νόσος disease, πλίνθος brick, ῥάβδος rod, σποδός ashes, τάφρος trench, ψάμμος sand, ψήφος pebble*, etc.

201. **Vocative.** — The nominative is used instead of the voca-

198 D. 1. **Gen. sing.** — *-οιο*, the original form, appears in Hom. (*πολέμοιο*). By loss of *ι* (37) comes *-οο*, which is sometimes read in Hom. By contraction of *οο* come *-ου*, found in Hom., Ionic, and some Doric dialects; and *ω* in Aeolic and some Doric dialects (*ἵππω*).

2. **Dual.** — *-οιν* in Hom. (*ἵπποιν*).

3. **Dat. pl.** — *-οισι* Hom., Aeolic, Ionic.

4. **Acc. pl.** — *-ους, -ως, -ους, -ος*, in various Doric dialects, *-οις* in Aeolic.

tive in *θεός* and some other words. *ἀδελφός* *brother* retracts the accent (*ἄδελφε*).

**202. Dative Plural.** — The ending *-οισι* often appears in poetry, rarely in Attic prose (Plato).

#### CONTRACTED SUBSTANTIVES

**203.** Stems in *εο* and *οο* are contracted according to 42, 43. *εα* in the neuter becomes *ᾱ* (48).

##### SINGULAR

	ὁ νοῦς <i>mind</i> (νοο-)	ὁ περίπλους <i>sailing around</i> (περιπλοο-)	τὸ ὀστοῦν <i>bone</i> (ὀστέο-)
Nom.	(νόο-ς) νοῦ-ς	(περίπλοο-ς) περίπλου-ς	(ὀστέο-ν) ὀστοῦ-ν
Gen.	(νόου) νοῦ	(περιπλόου) περίπλου	(ὀστέου) ὀστοῦ
Dat.	(νόῳ) νοῖ	(περιπλόῳ) περίπλω	(ὀστέῳ) ὀστώ
Acc.	(νόο-ν) νοῦ-ν	(περίπλοο-ν) περίπλου-ν	(ὀστέο-ν) ὀστοῦ-ν
Voc.	(νόε) νοῦ	(περίπλοε) περίπλου	(ὀστέο-ν) ὀστοῦ-ν

##### DUAL

N. A. V.	(νόῳ) νό	(περιπλόῳ) περίπλω	(ὀστέῳ) ὀστώ
G. D.	(νόοιν) νοῖν	(περιπλόοιν) περίπλοιν	(ὀστέοιν) ὀστοῖν

##### PLURAL

N. V.	(νόοι) νοῖ	(περίπλοοι) περίπλοι	(ὀστέα) ὀσᾱ
Gen.	(νόων) νῶν	(περιπλόων) περίπλων	(ὀστέων) ὀστών
Dat.	(νόοις) νοῖς	(περιπλόοις) περίπλοις	(ὀστέοις) ὀστοῖς
Acc.	(νόους) νοῦς	(περιπλόους) περίπλους	(ὀστέα) ὀσᾱ

**204. Accent.** — The nom. dual is irregularly oxytone: *νό*, *ὀστώ*, not *νῶ*, *ὀστῶ* according to 144 c. — *κανοῖν* (*κάνειν*) *basket* gets its accent (not *κάνουν*) from that of the gen. and dat. *κανοῖ*, *κανῶ*. Cp. 259 b. — Compounds retain the accent on the syllable that has it in the nom. sing.: *ἔκπλους* from *ἔκπλοος*; *ἔκπλου* (not *ἔκπλουῖ*) from *ἔκπλόου*.

#### ATTIC DECLENSION

**205.** Some substantives ending in *-εως* are placed under the Second Declension because they are derived from earlier stems in *ο* preceded by a long vowel (*-εως* from *-ηος*, 29). A few others have a consonant before *-ως*. The vocative has no special form.

**203 D.** Homer and Ionic generally have the open forms. *οἶνοχόος* *wine-pourer* does not contract in Attic since it stands for *οἶνοχοφος*.

**206.** This declension is called "Attic" because the nominative singular generally shows -*ως* in Attic but -*ος* in other dialects.

**207.**ὁ νεώς *temple*

SINGULAR	DUAL	PLURAL
Nom. νεώ-ς (Ionic νηό-ς)	N. A. νεώ (Ionic νηώ)	Nom. νεῶν (Ionic νηοί)
Gen. νεώ ( " νηοῦ)	G. D. νεῶν ( " νηοῖν)	Gen. νεῶν ( " νηῶν)
Dat. νεῶ ( " νηῶ)		Dat. νεῶς ( " νηοῖς)
Acc. νεῶν ( " νηό-ν)		Acc. νεώς ( " νηοῦς)

**208.** So ὁ Λεώς *people*, ὁ Μενέλεως *Menelaus*, ὁ λαγώς *hare*. *ω* is found in every form, and takes *ι* subscript in the dative of all numbers.

**209.** There are no neuter substantives belonging to the Attic declension in standard classical literature; but neuter adjectives (258 b) end in -*ων*.

**210.** Most words of this declension owe their forms to transfer of quantity (29) or to shortening (34). Thus νεώς is from νηός (= Doric νᾱός), νεῶν from νηόν, νεῶ from νηῶ. λαγώς is contracted from λαγῶς.

**211.** In the acc. sing. some words end in -*ω* or -*ων*, as λαγώ or λαγών *hare*. So ὁ Ἄθως, ἡ Κέως, ἡ Τέως, ἡ Κῶς, ὁ Μίνως. ἡ ἔως *dawn* has ἔω.

**212. Accent.** The accent of the nominative is kept in all cases. Μενέλεως (138 b) retains the accent of the earlier Μενέλαος.

## THIRD DECLENSION

**213.** This declension includes stems ending in a consonant, and in *ι* and *υ* (including diphthongs ending in *ι* or *υ*), which were sometimes sounded as semivowels (17).

The *stem* is usually found by dropping -*ος* of the genitive singular.

**214. Nominative Singular.**—Masculine and feminine stems not ending in *ν*, *ρ*, *ς* or *οντ*, add *ς*.

A labial (π, β, φ) + *ς* becomes ψ (82).—A dental (τ, δ, θ) + *ς* becomes σσ (83), which is reduced to *ς*.—A palatal (κ, γ, χ) or κτ + *ς* becomes ξ (82).—(The same changes occur in the dat. pl.)

**215.** Masculine and feminine stems ending in *ν*, *ρ*, and *ς* reject *ς* and lengthen a preceding vowel, if short (*ε* to *η*, *ο* to *ω*).

**207 D.** Hom. has νηός *temple*, λᾱός *people*, κάλος *cable*, λαγῶς *hare*, γάλωϝ *sister-in-law*, Ἄθῶς, Κῶς; Hdt. has Λεώς, λαγός, Κέος Hom. and Hdt. have ἡώς, gen. ἡοῦς, *dawn* (235 D.), whence Att. ἔως by 34. Hom. has Πετεῶο from Πετεώς.

**216.** Masculine stems in *οντ* drop *τ* (115) and lengthen *ο* to *ω*: *γέρων* *old man* *γέροντ-ος*, *λέων* *lion* *λέοντ-ος*.

**217.** Neuters show the pure stem, from which final *τ* and other consonants which cannot stand at the end of a word (115) are dropped: *ἄρμα* *chariot* *ἄρματ-ος*, *πράγμα* *thing* *πράγματ-ος*, *γάλα* *milk* *γάλακτ-ος*.

**218. Accusative Singular.** — Masculines and feminines usually add *α* to stems ending in a consonant; *ν* to stems ending in *ι* or *υ*. Barytone stems of two syllables ending in *ιτ*, *ιδ*, *ιθ* usually drop the dental and add *ν*, as *χάρις* *grace* (stem *χαριτ-*), *χάριν*; oxytones add *α* to the stem, as *ἐλπίς* *hope* (stem *ἐλπιδ-*), *ἐλπίδα*.

**219. Vocative Singular.** — The vocative of masculines and feminines is generally the pure stem.

*πόλι* (*πόλι-ς* *city*), *βοῦ* (*βοῦ-ς* *ox, cow*), *Σώκρατες* (*Σωκράτης*). Stems in *ιδ* and *ντ* cannot retain final *δ* and *τ* (115), hence *Ἄρτεμι* from *Ἄρτεμις* (*Ἀρτεμιδ-*), *παῖ* from *παῖς* *boy, girl* (*παιδ-*), *νεᾶνι* from *νεάνις* *maiden* (*νεάνιδ-*); *γέρον* from *γέρων* *old man* (*γεροντ-*), *γίγαν* from *γίγας* *giant* (*γιγαντ-*).

**220.** The vocative is generally the same as the nominative:

a. In stems ending in a stop (13) consonant (except those ending in *ιδ* and *ντ*, 219): *φύλαξ* *watchman* (*φυλακ-*), *Αἴας* *Ajax* (*Αἴαντ-*).

b. In oxytone stems ending in a liquid or nasal and not taking *ς* to form their nominative (215): *ποιμήν* *shepherd* (*ποιμεν-*); but *ἀνὴρ* *man*, *πατήρ* *father* have *ἄνερ*, *πάτερ* (231). Barytones use the stem in *ν* or *ρ* as the vocative (219): *δαῖμον*, *ῥήτορ* from *δαίμων* *divinity*, *ῥήτορ* *orator*.

**221. Dative Dual and Plural.** — The dative dual adds *-οιν*, the dative plural adds *-σι*, to the stem. In the dative plural

a. Stems in *ντ* drop *ντ* and lengthen the preceding vowel, if short (85): *λέων* (*λεοντ-*) *λέουσι*, *γίγας* (*γιγαντ-*) *γίγῃσι*. So *τιθείς* (*τιθεντ-*) *τιθείσι*.

b. Stems in *ν* drop *ν* without lengthening the preceding vowel, if short: *δαίμων* (*δαιμον-*) *δαίμοσι*, *ποιμήν* (*ποιμεν-*) *ποιμέσι*, *φρήν* *mind* (*φρεν-*) *φρεσί*.

**216 D.** Hdt. has *ὀδῶν* *tooth* *ὀδόντ-ος*. Attic *ὀδοῦς* has the inflection of a participle in *-ους* (275).

**218 D.** The acc. in *α* (*χάριτα*, *ἔριδα*, *ὄρνιθα*) occurs in Hom., Hdt., and in Attic poetry. Hom. has *κόρυθα* and *κόρυν* (*κόρυς* *helmet*).

**220 D.** Hom. has *ἄνα* as well as *ἄναξ* (*ἀνακτ-*); *Αἴαν* from *Αἴαντ-*. Πουλυδάμᾱ, Λαοδάμᾱ (from stems in *αντ*) are later forms due to analogy.

**221 D.** 1. Hom. has only *-οιν* in the gen. and dat. dual.

2. In the dat. pl. Hom. has *-σι* (*βέλεσ-σι*, *δέπασ-σι*), and in a few cases *-εσι*,

N. — Strictly  $\nu$  is not dropped, but since the stem of the dat. pl. is weak in form the  $\nu$  stood originally between two consonants and should become  $\alpha$  (30 b). Thus  $\phi\rho\alpha\sigma\acute{\iota}$  in Pindar is for  $\phi\rho\rho\sigma\acute{\iota}$ , as  $\mu\acute{\epsilon}\lambda\alpha\sigma\iota$  (266 a) is for  $\mu\epsilon\lambda\gamma\sigma\iota$ . Attic  $\phi\rho\epsilon\sigma\acute{\iota}$  borrows its  $\epsilon$  from  $\phi\rho\acute{\epsilon}\nu\epsilon\varsigma$ ,  $\phi\rho\epsilon\nu\acute{\omega}\nu$ , etc.,  $\pi\omicron\iota\mu\acute{\epsilon}\sigma\iota$  its  $\epsilon$  from  $\pi\omicron\iota\mu\acute{\epsilon}\nu\epsilon\varsigma$ ,  $\pi\omicron\iota\mu\acute{\epsilon}\nu\omega\nu$ , etc., and  $\delta\alpha\acute{\iota}\mu\sigma\iota$  its  $\omicron$  from  $\delta\alpha\acute{\iota}\mu\omicron\nu\epsilon\varsigma$ ,  $\delta\alpha\acute{\iota}\mu\omicron\nu\omega\nu$ , etc.

**222. Accusative Plural.** — The ending  $-as$  is produced by adding  $\nu s$  to the stem ( $\nu$  becoming  $\alpha$  between two consonants by 30 b); as  $\phi\acute{\upsilon}\lambda\alpha\kappa-as$  from  $\phi\upsilon\lambda\alpha\kappa-\nu s$ .

**223. Accent.** — For the accent of the third declension, see 177–178.

**224. Gender.** — The gender of substantives of the third declension is frequently known by the last letters of the stem.

1. Masculine are stems ending in  $\nu\tau$ ,  $\eta\tau$  (except those in  $\tau\eta\tau$ ),  $\omega\tau$ ,  $\epsilon\nu$ , and  $\rho$  (except those in  $\alpha\rho$ , and  $\acute{\eta}$   $\chi\epsilon\acute{\iota}\rho$  *hand*,  $\acute{\eta}$   $\kappa\acute{\eta}\rho$  *fate*, etc.). Stems in  $\nu$  are usually masc., but there are many exceptions.

2. Feminine are stems ending in  $\gamma\omicron\nu$ ,  $\delta\omicron\nu$ ,  $\tau\eta\tau$  and others in  $\tau$  (except those specified in 1 and 3),  $\delta$  (except  $\acute{\omicron}$   $\pi\omicron\upsilon\acute{\varsigma}$  *foot*),  $\theta$  (except  $\acute{\omicron}$  or  $\acute{\eta}$   $\acute{\omicron}\rho\nu\acute{\iota}\varsigma$  *bird*),  $\iota$  and  $\upsilon$  (with nom. in  $-is$  and  $-us$ ).

3. Neuter are stems ending in  $\alpha\rho$ ,  $\alpha\sigma$ ,  $\alpha\tau$ ,  $\epsilon\sigma$  (with nom. in  $-os$ ),  $\iota$  and  $\upsilon$  (with nom. in  $-i$ ,  $-u$ ).

## 225. STEMS IN A LABIAL ( $\pi$ , $\beta$ , $\phi$ ), OR IN A PALATAL ( $\kappa$ , $\gamma$ , $\chi$ )

SINGULAR						
	$\acute{\omicron}$ $\Lambda\iota\theta\iota\omicron\psi$ ( $\Lambda\iota\theta\iota\omicron\pi-$ ) <i>Ethiopian</i>	$\acute{\eta}$ $\phi\lambda\acute{\epsilon}\psi$ ( $\phi\lambda\epsilon\beta-$ ) <i>rein</i>	$\acute{\omicron}$ $\phi\acute{\upsilon}\lambda\alpha\chi$ ( $\phi\upsilon\lambda\alpha\kappa-$ ) <i>watchman</i>	$\acute{\eta}$ $\phi\acute{\alpha}\lambda\alpha\gamma\acute{\chi}$ ( $\phi\alpha\lambda\alpha\gamma\gamma-$ ) <i>phalanx</i>	$\acute{\omicron}$ $\acute{\eta}$ $\alpha\acute{\iota}\chi$ ( $\alpha\acute{\iota}\gamma-$ ) <i>goat</i>	$\acute{\eta}$ $\theta\rho\acute{\iota}\chi$ ( $\tau\rho\iota\chi-$ , 108 f) <i>hair</i>
Nom.	$\Lambda\iota\theta\iota\omicron\psi$	$\phi\lambda\acute{\epsilon}\psi$	$\phi\acute{\upsilon}\lambda\alpha\chi$	$\phi\acute{\alpha}\lambda\alpha\gamma\acute{\chi}$	$\alpha\acute{\iota}\chi$	$\theta\rho\acute{\iota}\chi$
Gen.	$\Lambda\iota\theta\iota\omicron\pi\ \omicron\varsigma$	$\phi\lambda\epsilon\beta-\acute{\omicron}\varsigma$	$\phi\acute{\upsilon}\lambda\alpha\kappa-\omicron\varsigma$	$\phi\acute{\alpha}\lambda\alpha\gamma\gamma-\omicron\varsigma$	$\alpha\acute{\iota}\gamma-\acute{\omicron}\varsigma$	$\tau\rho\iota\chi-\acute{\omicron}\varsigma$
Dat.	$\Lambda\iota\theta\iota\omicron\pi\ \iota$	$\phi\lambda\epsilon\beta-\acute{\iota}$	$\phi\acute{\upsilon}\lambda\alpha\kappa-\iota$	$\phi\acute{\alpha}\lambda\alpha\gamma\gamma-\iota$	$\alpha\acute{\iota}\gamma-\acute{\iota}$	$\tau\rho\iota\chi-\acute{\iota}$
Acc.	$\Lambda\iota\theta\iota\omicron\pi\ \alpha$	$\phi\lambda\acute{\epsilon}\beta-\alpha$	$\phi\acute{\upsilon}\lambda\alpha\kappa-\alpha$	$\phi\acute{\alpha}\lambda\alpha\gamma\gamma-\alpha$	$\alpha\acute{\iota}\gamma-\alpha$	$\tau\rho\acute{\iota}\chi-\alpha$
Voc.	$\Lambda\iota\theta\iota\omicron\psi$	$\phi\lambda\acute{\epsilon}\psi$	$\phi\acute{\upsilon}\lambda\alpha\chi$	$\phi\acute{\alpha}\lambda\alpha\gamma\acute{\chi}$	$\alpha\acute{\iota}\chi$	$\theta\rho\acute{\iota}\chi$
DUAL						
N. A. V.	$\Lambda\iota\theta\iota\omicron\pi-\epsilon$	$\phi\lambda\acute{\epsilon}\beta-\epsilon$	$\phi\acute{\upsilon}\lambda\alpha\kappa-\epsilon$	$\phi\acute{\alpha}\lambda\alpha\gamma\gamma-\epsilon$	$\alpha\acute{\iota}\gamma-\epsilon$	$\tau\rho\acute{\iota}\chi-\epsilon$
G. D.	$\Lambda\iota\theta\iota\omicron\pi-\omicron\iota\nu$	$\phi\lambda\epsilon\beta-\omicron\iota\nu$	$\phi\upsilon\lambda\acute{\alpha}\kappa-\omicron\iota\nu$	$\phi\alpha\lambda\acute{\alpha}\gamma\gamma-\omicron\iota\nu$	$\alpha\acute{\iota}\gamma-\omicron\iota\nu$	$\tau\rho\iota\chi-\omicron\iota\nu$

reduced from  $-\epsilon\sigma\sigma\iota$  ( $\acute{\alpha}\nu\acute{\alpha}\kappa\tau-\epsilon\sigma\iota$ );  $-\sigma\sigma\iota$  occurs after vowels ( $\gamma\acute{\epsilon}\nu\upsilon-\sigma\sigma\iota$ ; for  $\gamma\acute{\epsilon}\nu\upsilon\sigma\iota$ ?).  $-\epsilon\sigma\sigma\iota$  was added both to stems not ending in  $\sigma$  ( $\pi\acute{\omicron}\delta-\epsilon\sigma\sigma\iota$ ,  $\beta\acute{\delta}-\epsilon\sigma\sigma\iota$ ,  $\acute{\alpha}\nu\delta\rho-\epsilon\sigma\sigma\iota$ ,  $\acute{\omicron}\acute{\iota}-\epsilon\sigma\sigma\iota$ , 242 D.), and even to stems in  $\sigma$  ( $\acute{\epsilon}\pi\acute{\epsilon}-\epsilon\sigma\sigma\iota$ ). Hom. has also  $\pi\omicron\sigma\sigma\iota$ ,  $\pi\omicron\sigma\acute{\iota}$ ; Pind.  $\chi\alpha\rho\acute{\iota}\tau\epsilon\sigma\sigma\iota$ ,  $\theta\acute{\epsilon}\mu\sigma\sigma\iota$ . Tragedy has this  $-\epsilon\sigma\sigma\iota$  ( $\kappa\omicron\rho\acute{\upsilon}\theta-\epsilon\sigma\sigma\iota$ ), and so Aeolic.

**222 D.** This  $-as$  may be added even to  $\iota$  and  $\upsilon$  stems: Hom.  $\pi\acute{\omicron}\lambda\iota-as$ ,  $\iota\chi\theta\acute{\upsilon}-as$ , Hdt.  $\pi\acute{\eta}\chi\epsilon-as$ . Hom.  $\pi\acute{\omicron}\lambda\iota\varsigma$  is from (Dor.)  $\pi\acute{\omicron}\lambda\iota-\nu s$ .



## PLURAL

N. V.	Αἰθίοπ-ες	φλέβ-ες	φύλακ-ες	φάλαγγ-ες	αἰγ-ες	τρίχ-ες
(Gen.	Αἰθιοπ-ων	φλεβ-ων	φυλάκ-ων	φαλάγγ-ων	αἰγ-ων	τριχ-ων
Dat.	Αἰθίοσι	φλεσί	φύλαξι	φάλαγγι	αἰγί	θριξί
Acc.	Αἰθιοπ-ας	φλέβ-ας	φύλακ-ας	φάλαγγ-ας	αἰγ-ας	τρίχ-ας

STEMS IN A DENTAL ( $\tau$ ,  $\delta$ ,  $\theta$ )

## 226.

## A. MASCULINES AND FEMININES

## SINGULAR

	ὁ θής (θητ-) <i>serf</i>	ἡ ἐλπὶς (ἐλπιδ-) <i>hope</i>	ἡ χάρις (χαριτ-) <i>grace</i>	ὁ ἡ ὄρνις (ὄρνιθ-) <i>bird</i>	ὁ γίγας (γιγαντ-) <i>giant</i>	ὁ γέρων (γεροντ-) <i>old man</i>
Nom.	θής	ἐλπὶς	χάρις	ὄρνις	γίγας	γέρων
Gen.	θητ-ός	ἐλπιδ-ος	χαριτ-ος	ὄρνιθ-ος	γίγαντ-ος	γέροντ-ος
Dat.	θητ-ί	ἐλπιδ-ι	χαριτ-ι	ὄρνιθ-ι	γίγαντ-ι	γέροντ-ι
Acc.	θητ-α	ἐλπιδ-α	χάριν	ὄρνιν	γίγαντ-α	γέροντ-α
Voc.	θής	ἐλπί	χάρι	ὄρνι	γίγαν	γέρον

## DUAL

N. A. V.	θητ-ε	ἐλπιδ-ε	χαριτ-ε	ὄρνιθ-ε	γίγαντ-ε	γέροντ-ε
G. D.	θητ-οῖν	ἐλπιδ-οῖν	χαριτ-οῖν	ὄρνιθ-οῖν	γίγαντ-οῖν	γέροντ-οῖν

## PLURAL

N. V.	θητ-ες	ἐλπιδ-ες	χαριτ-ες	ὄρνιθ-ες	γίγαντ-ες	γέροντ-ες
Gen.	θητ-ων	ἐλπιδ-ων	χαριτ-ων	ὄρνιθ-ων	γίγαντ-ων	γέροντ-ων
Dat.	θησί	ἐλπίσι	χάρισι	ὄρνισι	γίγασι	γέρονσι
Acc.	θητ-ας	ἐλπιδ-ας	χαριτ-ας	ὄρνιθ-ας	γίγαντ-ας	γέροντ-ας

227. In ὁ πούς *foot* (stem ποδ-) *ou* is irregular. Doric has πῶς.

228. B. NEUTERS WITH STEMS IN  $\tau$  AND IN  $\alpha\tau$  VARYING WITH  $\alpha\varsigma$

## SINGULAR

	σῶμα <i>body</i> (σωματ-)	ἥπαρ <i>liver</i> (ῥηπατ-)	τέρας <i>portent</i> (τερατ-)	κέρας <i>horn</i> (κερατ-, κερασ-)
N. A. V.	σῶμα	ῥπαρ	τέρας	κέρας
Gen.	σώματ-ος	ῥπατ-ος	τέρατ-ος	κέρατ-ος (κέρα-ος) κέρως
Dat.	σώματ-ι	ῥπατ-ι	τέρατ-ι	κέρατ-ι (κέρα-ῖ) κέραι

226 D. From *χρῶς skin* (χρωτ-) Hom. has *χροός*, *χροή* (also Hdt.), *χροά*, rarely *χρωτός*, *χρωτά*. Hom. has *ιδρῶ*, *γέλω*, *ἔρω* for Att. *ιδρώτι* (*ιδρώς sweat*), *γέλωτι* (*γέλως laughter*), *ἔρωτι* (*ἔρος love*). Hom. has also acc. *ιδρῶ*, *γέλω* (or *γέλων*), *ἔρον* (from *ἔρος*). Some stems in *-ιδ* are generally *ι* stems in Ionic, Doric, and Aeolic; as *Θέτις*, *Θέτιος* (but *Θέτιδος* Θ 370).



DUAL					
N. A. V.	σώματ-ε	ἥπατ-ε	τέρατ-ε	κέρῡτ-ε (κέρα-ε)	κέρῡ
G. D.	σωμάτ-οιν	ἥπάτ-οιν	τεράτ-οιν	κεράτ-οιν (κερά-οιν)	κεράων
PLURAL					
N. V.	σώματ-α	ἥπατ-α	τέρατ-α	κέρῡτ-α (κέρα-α)	κέρῡ
Gen.	σωμάτ-ων	ἥπάτ-ων	τεράτ-ων	κεράτ-ων (κερά-ων)	κεράων
Dat.	σώμασι	ἥπασι	τέρασι	κέρῡσι	
Acc.	σώματ-α	ἥπατ-α	τέρατ-α	κέρῡτ-α (κέρα-α)	κέρῡ

a. Stems in *as* (233) drop *σ* and contract *αο*, *ωο* to *ω*, and *αα* to *ᾶ*.

b. *κέρας*, meaning *wing of an army*, is usually declined from the stem *κερασ-* (ἐπὶ κέρως in single file); in the meaning *horn*, from the stem *κεράτ-*.

c. *τέρας*, *κέρας* form their nominative from a stem in *ς*. So, too, *πέρας* and *πέρατ-ος*, *φῶς* *light* (contracted from *φάος*) *φωτ-ός*.

## 229. STEMS IN A LIQUID (λ, ρ) OR A NASAL (ν).

SINGULAR						
	ὁ θήρ (θηρ-) <i>wild beast</i>	ὁ ῥήτωρ (ῥήτορ-) <i>orator</i>	ἡ ῥίς (ῥῖν-) <i>nose</i>	ὁ ἡγεμών (ἡγεμον-) <i>leader</i>	ὁ ἀγών (ἀγων-) <i>contest</i>	ὁ ποιμήν (ποιμεν-) <i>shepherd</i>
Nom.	θήρ	ῥήτωρ	ῥίς	ἡγεμών	ἀγών	ποιμήν
Gen.	θηρ-ός	ῥήτορ-ος	ῥῖν-ός	ἡγεμόν-ος	ἀγών-ος	ποιμέν-ος
Dat.	θηρ-ι	ῥήτορ-ι	ῥῖν-ι	ἡγεμόν-ι	ἀγών-ι	ποιμέν-ι
Acc.	θῆρ-α	ῥήτορ-α	ῥῖν-α	ἡγεμόν-α	ἀγών-α	ποιμέν-α
Voc.	θῆρ	ῥήτορ	ῥίς	ἡγεμών	ἀγών	ποιμήν
DUAL						
N. A. V.	θηρ-ε	ῥήτορ-ε	ῥῖν-ε	ἡγεμόν-ε	ἀγών-ε	ποιμέν-ε
G. D.	θηρ-οῖν	ῥητόρ-οιν	ῥῖν-οῖν	ἡγεμόν-οιν	ἀγών-οιν	ποιμέν-οιν
PLURAL						
N. V.	θηρ-ες	ῥήτορ-ες	ῥῖν-ες	ἡγεμόν-ες	ἀγών-ες	ποιμέν-ες
Gen.	θηρ-ών	ῥητόρ-ων	ῥῖν-ών	ἡγεμόν-ων	ἀγών-ων	ποιμέν-ων
Dat.	θηρ-σί	ῥήτορ-σι	ῥῖσι	ἡγεμόσι	ἀγῶσι	ποιμέσι
Acc.	θῆρ-ας	ῥήτορ-ας	ῥῖν-ας	ἡγεμόν-ας	ἀγών-ας	ποιμέν-ας

228 D. Hom. has *τέρας*, *τέραα* (τείρεα), *τεράων*, *τεράεσσι*; *κέρας*, *κέραος*, *κέραι*, *κέρα*, *κεράων*, *κερασι* and *κεράεσσι*. Hdt. has *ε* for *α* before a vowel (cp. 233 D. 3) in *τέρεος*, *τέρεα* (also *τέρατος*, *τέρατα*), *κέρεος*, *κέρει*, *κέρεα*, *κερέων*. Hom. has *πείρας* *πείρατος* for *πέρας* *πέρατος*. From *φάος* (*φῶς*), he has dat. *φάει*, pl. *φάεα*. *φάος* and *φῶς* (*φωτ-ός*) are used in tragedy.

229 D. Hom. has *ἥρι*, *ἥρα* from *ἄήρ* *air*; from *Κρονίων*, *Κρονίωνος* and *Κρονίονος*. Ionic *μήλις*, Doric *μήλις* *month* are from *μενς* for *μηνς* (cp. 32 D. 1, 2). Aeolic gen. *μῆννος* is from *μηνσ-ος*.

**230.** In the acc. sing. Ἀπόλλω and Ποσειδῶ are found as well as Ἀπόλλωνα, Ποσειδῶνα. In the voc. σωτήρ *preserver*, Ἀπόλλων, Ποσειδῶν (from Ποσειδέων, -άων) have σῶτερ, Ἀπολλων, Πόσειδον. Recessive accent also occurs in compound proper names in -ων; as Ἀγαμέμνων, voc. Ἀγάμεμνον; but not in those in -φρων (Εὐθύφρων).

#### STEMS IN $\epsilon\rho$ VARYING WITH $\rho$

**231.** Several words in -τηρ show three forms of stem gradation: -τηρ strong, -τερ middle, -τρ weak.  $\rho$  between consonants becomes  $\rho\alpha$  (18). The vocative singular has recessive accent. ἀνὴρ *man* always has the weak form in  $\rho$  even before vowels; between  $\nu$  and  $\rho$ ,  $\delta$  is inserted by 113.

##### SINGULAR

	ὁ πατήρ (πατερ-) <i>father</i>	ἡ μήτηρ (μητερ-) <i>mother</i>	ἡ θυγάτηρ (θυγατερ-) <i>daughter</i>	ὁ ἀνὴρ (ἀνερ- or ἀν(δ)ρ-) <i>man</i>
Nom.	πατήρ	μήτηρ	θυγάτηρ	ἀνὴρ
Gen.	πατρ-ός	μητρ-ός	θυγατρ-ός	ἀνδρ-ός
Dat.	πατρ-ί	μητρ-ί	θυγατρ-ί	ἀνδρ-ί
Acc.	πατέρ-α	μητέρ-α	θυγατέρ-α	ἄνδρ-α
Voc.	πάτερ	μητερ	θύγατερ	ἄνερ

##### DUAL

N. A. V.	πατέρ-ε	μητέρ-ε	θυγατέρ-ε	ἄνδρ-ε
G. D.	πατέρ-οιν	μητέρ-οιν	θυγατέρ-οιν	ἀνδρ-οῖν

##### PLURAL

N. V.	πατέρ-ες	μητέρ-ες	θυγατέρ-ες	ἄνδρ-ες
Gen.	πατέρ-ων	μητέρ-ων	θυγατέρ-ων	ἀνδρ-ῶν
Dat.	πατρά-σι	μητρά-σι	θυγατρά-σι	ἀνδρά-σι
Acc.	πατέρ-ας	μητέρ-ας	θυγατέρ-ας	ἄνδρ-ας

a. The accent of μητρός, μητρί, θυγατρός, θυγατρί follows that of πατρός, πατρί. γαστήρ *belly* has γαστρός, etc. Δημήτηρ is inflected Δήμητρος, Δήμητρι, Δήμητρα, Δήμητερ. ἀστήρ *star* has ἀστέρος, ἀστέρι, dat. pl. ἀστράσι.

#### STEMS IN SIGMA ( $\epsilon\varsigma$ , $\alpha\varsigma$ , $\omicron\varsigma$ )

**232.** Stems in sigma drop the  $\sigma$  before all case endings, and the vowels thus brought together contract.

a. The masc. and fem. acc. pl., when contracted, borrows the form of the contracted nom. pl. In the dat. pl. the union of  $\sigma$  of the stem and  $\sigma$  of the ending produces  $\sigma\sigma$ , which is reduced to  $\sigma$  (93).

**231 D.** Poetry often has πατέρος, πατέρι, μητέρος, μητέρι, etc. Poetical are πατρῶν; θυγατέρι, θύγατρα, θύγατρες, θυγατρῶν, θυγατέρεσι, θύγατρας; γαστέρος, etc.; and ἀνέρος, ἀνέρι, ἀνέρα, ἀνέρες, ἀνέρων, ἀνέρας. Hom. has ἀνδρεσσι and ἀνδράσι (with -αςι only in this word), Δήμητρος and Δημήτερος.

b. Masc. stems in  $\epsilon\varsigma$  with nom. in  $-\eta\varsigma$  are proper names; the fem. *τριήρης* *trireme* is an adj. used substantively: properly, *triply fitted*; ἡ τριήρης (*taûs*) 'ship with three banks of oars.'

c. Neuters with stems in  $\epsilon\varsigma$  have  $-\omicron\varsigma$  in the nom., acc., and voc. sing.; neuters with stems in  $\alpha\varsigma$  have  $-\alpha\varsigma$  in these cases.

d. Some stems in  $\alpha\varsigma$  have also a stem in  $\alpha\tau$  or  $\bar{\alpha}\tau$  (228).

233. ὁ Σωκράτης *Socrates*

(Σωκρατεσ-)

ὁ Δημοσθένης *Demosthenes*

(Δημοσθενεσ-)

Nom.	Σωκράτης		Δημοσθένης	
Gen.	(Σωκράτε-ος)	Σωκράτους	(Δημοσθένε-ος)	Δημοσθένους
Dat.	(Σωκράτε-ι)	Σωκράτει	(Δημοσθένε-ι)	Δημοσθένει
Acc.	(Σωκράτε-α)	Σωκράτη	(Δημοσθένε-α)	Δημοσθένη
Voc.	Σώκρατες		Δημόσθενης	

SINGULAR

	ἡ τριήρης (τριηρεσ-) <i>trireme</i>		τὸ γένος (γενεσ-) <i>race</i>		τὸ γέρας (γερασ-) <i>prize</i>	
Nom.	τριήρης		γένος		γέρας	
Gen.	(τριήρε-ος)	τριήρους	(γένε-ος)	γένους	(γέρα-ος)	γέρως
Dat.	(τριήρε-ι)	τριήρει	(γένε-ι)	γένει	(γέρα-ι)	γέραι
Acc.	(τριήρε-α)	τριήρη	γένος		γέρας	
Voc.	τριήρες		γένος		γέρας	

DUAL

N. A. V.	(τριήρε-ε)	τριήρει	(γένε-ε)	γένει	(γέρα-ε)	γέρᾱ
G. D.	(τριηρέ-οιν)	τριήροιν	(γενέ-οιν)	γενοῖν	(γερά-οιν)	γερῶν

PLURAL

N. V.	(τριήρε-ες)	τριήρεις	(γένε-α)	γένη	(γέρα-α)	γέρᾱ
Gen.	(τριηρέ-ων)	τριήρων	(γενέ-ων)	γενῶν	(γερά-ων)	γερῶν
Dat.	(τριήρεσ-σι)	τριήρεσι	(γένεσ-σι)	γένεσι	(γέρασ-σι)	γέρασι
Acc.	τριήρεις		(γένε-α)	γένη	(γέρα-α)	γέρᾱ

a. Proper names in  $-\eta\varsigma$  have recessive accent in the vocative.

b. Proper names in  $-\acute{\gamma}\acute{\epsilon}\nu\eta\varsigma$ ,  $-\acute{\kappa}\acute{\rho}\alpha\tau\eta\varsigma$ ,  $-\acute{\mu}\acute{\epsilon}\lambda\eta\varsigma$ ,  $-\acute{\phi}\acute{\alpha}\nu\eta\varsigma$ , etc., may have an acc. in  $-\eta\tau\eta\iota$  by imitation of the 1 decl.; as Σωκράτην, Ἀριστοφάνην, Τισσαφέρην, like Ἀτρείδην (190, 250 a). But names in  $-\kappa\lambda\eta\varsigma$  (234) have only  $-\acute{\epsilon}\alpha$ .

c. The accent of *τριήρου* and *τριήρων* follows that of the other forms.

d. The dat. sing. of  $\alpha\varsigma$  stems is properly  $-\acute{\alpha}\iota$ ; but  $-\alpha$  is often written and may possibly imitate the  $\alpha$  of  $\bar{\alpha}$  stems.

233 D. 1. Hom. uses the open or the closed forms according to convenience.  $-\epsilon\upsilon\varsigma$  occurs in the gen. of a few words in  $-\omicron\varsigma$  (*βέλεϋς*);  $-\epsilon\omega\upsilon\iota$  is often a single syllable (50), as is the acc. sing. and the pl.  $-\epsilon\alpha$  from nom.  $-\eta\varsigma$  or  $-\omicron\varsigma$ . Hdt. has open

234. When *-σρ-* of the stem is preceded by *ε*, the inflection is as follows: τὸ δέος *jéar* (δέεσρ-), ὁ Περικλῆς from Περικλέης *Perichlēs* (Περικλέεσρ-) :

Nom.		δέος	(Περικλέης)	Περικλῆς
Gen.	(δέε-ος)	δέους (-17)	(Περικλέε-ος)	Περικλέους
Dat.	(δέε-ι)	δέει	(Περικλέε-ι)	Περικλεῖ
Acc.		δέος	(Περικλέε-α)	Περικλέα (-18)
Voc.		δέος	(Περικλέες)	Περικλείς

STEMS IN *ος*

235. ἡ αἰδώς *shame* is the only *ος* stem in Attic. It is inflected in the singular only. Nom. αἰδώς, Gen. (αἰδό-ος) αἰδοῦς, Dat. (αἰδό-ι) αἰδοῖ, Acc. (αἰδό-α) αἰδῶ, Voc. αἰδώς.

STEMS IN *ωυ* (*ωϝ*)

236. Stems in *ωυ* have lost *υ* (37) and appear as *ω* stems. This *ω* contracts with the case endings in the dat. and acc. sing. and in the nom. and acc. pl. Stems in *ωυ* are masculine.

SINGULAR	DUAL	PLURAL
Nom. ἥρως <i>hero</i>	N. A. V. ἥρω-ε	N. V. ἥρω-ες (rarely ἥρως)
Gen. ἥρω-ος	G. D. ἥρώ-οιν	Gen. ἥρώ-ων
Dat. ἥρω-ι (usually ἥρῳ)		Dat. ἥρω-σι
Acc. ἥρω-α (usually ἥρῳ)		Acc. ἥρω-ας (rarely ἥρως)
Voc. ἥρως		

a. Forms of the Attic declension (205) are gen. ἥρω, Μίνω, acc. ἥρων.

*-eos, -ea, -ees*(?), *-ea*. In the dat. pl. Hom. has βέλεσσι, βέλεσι, and βελέεσσι (221 D. 2) from βέλος *missile*.

2. Stems in *as* are generally open in Hom. (γῆραος, γῆραι), but we find *-ai* in the dat. sing., κρεῶν and κρειῶν in the gen. pl. In the nom. and acc. pl. *a* is short (γέρα), and this is sometimes the case in Attic poetry (κρέα). Hom. has δέπασσι and δεπάεσσι (δέπας *cup*).

3. In Hom. and Hdt. some words in *-as* show *ε* for *α* before a vowel. Hom.: οὐδας *ground*, οὐδεος, οὐδεῖ and οὐδεῖ; κῶας *fleet*, κῶα, κῶεσι; Hdt.: γέρας, γέρεος, but κρέας, κρέως, κρεῶν. In Attic poetry: βρέτας *in time*, βρέτεος, βρέτει, etc. Cp. 228 D.

234 D. Hom. has κλέα (for κλέα?), and, in proper names, κλέης: -κλήος, -κλήι, -κλήα (open *-έος, -έει, -έα* may be read). Hdt. has -κλέος, -έι, -έα. Attic poetry often has -κλέης, -έει, -εες.

235 D. Hom. and Hdt. ἡ ἥως *dawn* (ἡσρ-) is inflected like αἰδώς. For Hom. αἰδοῦς, ἡῶ we may read αἰδόος, ἡῶα. Attic ἥως is declined according to 207 and 211. Hom. has ἰδρόα from ἰδρώς *sweat* (usually a *τ* stem). Cp. 226 D.

236 D. Hom. has ἥρωι (for ἥρω read ἥρῳ), ἥρωα (or ἥρω'), ἥρως, ἥρωας; Μίνωα and Μίνω. Hdt. has gen. Μίνω and Μίνωος, acc. πατρῶν, ἥρων, but μήτρωα.

STEMS IN *ι* AND *υ*

237. Most stems in *ι* and some stems in *υ* show the pure stem vowel only in the nom., acc., and voc. sing. In the other cases they show an *ε* in place of *ι* and *υ*, and *-ως* instead of *-ος* in the gen. sing. Contraction takes place in the dat. sing., nom. and acc. dual, and nom. pl.

## SINGULAR

	ἡ πόλις <i>city</i> (πολι-)	ὁ πῆχυς <i>forearm</i> (πηχυ-)	τὸ ἄστυ <i>town</i> (ἄστυ-)	ἡ σὺς <i>sow</i> (συ-)	ὁ ἰχθύς <i>fish</i> (ιχθυ-)
Nom.	πόλι-ς	πῆχυ-ς	ἄστυ	σὺ-ς	ἰχθύ-ς
Gen.	πόλε-ως	πήχε-ως	ἄστε-ως	συ-ός	ἰχθύ-ος
Dat.	(πόλε-ι) πόλει	(πήχε-ι) πήχει	(ἄστε-ι) ἄστει	συ-ϊ	ἰχθύ-ϊ
Acc.	πόλι-ν	πῆχυ-ν	ἄστυ	σὺ-ν	ἰχθύ-ν
Voc.	πόλι	πήχυ	ἄστυ	σὺ	ἰχθύ

## DUAL

N. A. V.	(πόλε-ε) πόλει	(πήχε-ε) πήχει	(ἄστε-ε) ἄστει	σύ-ε	ἰχθύ-ε
G. D.	πολέ-οιν	πηχέ-οιν	ἄστέ-οιν	συ-οῖν	ἰχθύ-οιν

## PLURAL

N. V.	(πολε-ες) πόλεις	(πήχε-ες) πήχεις	(ἄστε-α) ἄσται	σύ-ες	ἰχθύ-ες
Gen.	πόλε-ων	πήχε-ων	ἄστε-ων	συ-ῶν	ἰχθύ-ων
Dat.	πόλε-σι	πήχε-σι	ἄστε-σι	συ-σί	ἰχθύ-σι
Acc.	πόλεις	πήχεις	(ἄστε-α) ἄσται	σὺς	ἰχθύς

238. Stems in *ι* and *υ* are of two kinds :—

1. a. Stems in *ι* with gen. *-εως*, as (masc.) *μάντις seer*; (fem.) *πόλις city*, *ποίησις poetry*, *δύναμις power*, *στάσις faction*, *ὕβρις outrage*.

237 D. 1. *ι* stems. a. Doric, Aeolic, and New Ionic retain *ι*; as *πόλις*, *πόλιος*, *πόλι* (from *πόλι-ι*) and rarely *πόλει* in Hdt., *πόλιν*, *πόλι*, *πόλιες*, *πολίων*, *πόλισι*, *πόλις* from *πόλινς*, and *πόλιας*.

b. Hom. has *πόλις*, *πόλιος*, *πόλι*, *πόλει* or *-ι* (some read *πόλι*, as *κόνι*; *πόσει* is correct) and *πόλει*, *πόλιν*, *πόλι*; pl. *πόλιες*, *πολίων*, *πόλεσι* (some read *πόλισι*) or *πολίοισι* (221 D. 2) *ἐπάλξεσιν*, *πόλις* or *πόλιας* (*πόλεις* in some texts).

Hom. has also forms with *η*: *πόληος*, *πόληι*, *πόληες*, *πόληας*.

2. *υ* stems. a. Ionic, Doric, and Aeolic have *πήχεις*, *ἄσται*, *ἄστεα*; in the gen. sing. *-ος* (*πήχεος*, *ἄστεος*). In the dat. sing. of words of more than one syllable Hom. has *-υῖ* or *-υι*, as *νέκυι* (*νέκυς corpse*), but Hdt. does not show *-υι*.

b. The gen. pl. has the regular accent (*πηχέων*, *ἀστέων*). (On the dat. *πελέκεσσι*, *νέκυσσι*, *πίτυσσι* (some read *νέκυσι*, *πίτυσι*), *νεκύνεσσι*, see 221 D. 2. Hom. has acc. *ἰχθύς* and *ἰχθύας*, Hdt. has *ἰχθύας* very rarely.

b. Stems in *ι* with gen. *-ιος*; as *Λύγδαμης* *Lygdamis*, gen. *Λυγδάμιος*.

2. a. Stems in *υ* with gen. *-υος*; as (masc.) *μῦς* *mouse*, *ἰχθύς* *fish*; (fem.) *δρῦς* *oak*, *ὄφρυς* *eyebrow*, *ἰσχὺς* *force*.

b. Stems in *υ* with gen. *-εως*; as (masc.) *πῆχυς* *forearm*, *πέλεκυς* *ax*; (neut.) *ἄστυ* *town*.

239. Stems in *ι* and *υ* vary with stronger stems, of which *ε* in the cases other than nom., acc., and voc. sing. is a survival. Thus:

a. *ι, υ*, as in *πόλι-ς*, *πῆχυ-ς*.

b. *ει, ευ*, which before vowels lost their *ι* and *υ* (37), as in *πολε(ι)-ι*, *πολε(ι)-ες*, *πηχε(υ)-ες*; which contract to *πόλει*, *πόλεις*, *πήχεις*.

240. Accent. — *πόλε-ως* (138 a) retains the accent of the earlier (and Hom.) *πόλη-ος* (from the stem *πολη-*), which, by transference of quantity (29), became *πόλε-ως*. The accent of the gen. pl. follows that of the gen. sing.

241. Forms. — The dual *πόλεε* occurs in some Mss.: *ἰχθῦ* is rare (comedy). Acc. pl. *πόλεις*, *πήχεις* are borrowed from the nom. *ἰχθῦς* is from *ἰχθυιν-ς* (*-υς* occurs in Doric). The rare nom. pl. *ἰχθῦς* (comedy) is the acc. form used as the nom.

242. *οἷς* *sheep* is declined as follows: *οἷς*, *οἰ-ός*, *οἰ-ί*, *οἰ-ν*, *οἶ*; *οἶ-ε*, *οἶ-οῖν*; *οἶ-ες*, *οἶ-ῶν*, *οἶ-αί*, *οἶ-ς*. Here the stem is *οἶ*, representing *οῖ* (*οφι*), which is properly an *ι* stem: *ὄφι-ς*, Lat. *ovi-ς*.

### 243. STEMS IN *ευ, αυ, ου*

#### SINGULAR

	ὁ βασιλεύ-ς <i>king</i>	ἡ γραῦ-ς <i>old woman</i>	ἡ ναῦ-ς <i>ship</i>	ὁ ἡ βοῦ-ς <i>ox, cow</i>
Nom.	βασιλεύ-ς	γραῦ-ς	ναῦ-ς	βοῦ-ς
Gen.	βασιλέ-ως	γρᾱ-ός	νε-ώς	βο-ός
Dat. ( <i>βασιλέ-ι</i> )	βασιλεῖ	γρᾱ-ί	νη-ί	βο-ί
Acc.	βασιλέ-α	γραῦ-ν	ναῦ-ν	βοῦ-ν
Voc.	βασιλεῦ	γραῦ	ναῦ	βοῦ

#### DUAL

N. A. V.	βασιλῆ	γρᾱ-ε	νη-ε	βό-ε
G. D.	βασιλέ-οιν	γρᾱ-οῖν	νε-οῖν	βο-οῖν

#### PLURAL

N. V.	{ βασιλῆς, later } βασιλεῖς	γρᾱ-ες	νη-ες	βό-ες
Gen.	βασιλέ-ων	γρᾱ-ῶν	νε-ῶν	βο-ῶν
Dat.	βασιλεῦ-σι	γραυ-σί	ναυ-σί	βου-σί
Acc.	βασιλέ-ας	γραῦ-ς	ναῦ-ς	βοῦ-ς

242 D. Hom. has *δῖς*, *ὄτος* and *οἰός*, *δῖν*, *δῖες*, *ὄτων* and *οἰῶν*, *ὄτεσσι* (*οἷεσσι* o 386) and *δεσσι*, *δῖς* (*ι*).

243 D. 1. Hom. has *βασιλῆος*, *-ῆι*, *-ῆα*, *-εῦ*, *-ῆες*, *-εῦσι* (and *-ῆεσσι*), *-ῆας*.



244. Substantives in *-εός* preceded by a vowel may contract in the gen. and acc. sing. and pl.; as *ἰαλίεύς fisherman*, gen. *ἰαλιέως* or *ἰαλιῶς*, acc. *ἰαλιέα* or *ἰαλιᾶ*, gen. pl. *ἰαλιέων* or *ἰαλιῶν*, acc. pl. *ἰαλιέας* or *ἰαλιᾶς*.

245. Other Forms. — a. In the drama words in *-εός* rarely show *-έᾱ* in acc. sing., *-έᾶς* in acc. pl. *-έος* and *-ῆος*, *-ῆες*, *-ῆας* also occur.

b. The nom. pl. in Old Attic ended in *-ῆς* (*βασιλῆς*) from *-ῆες*. *-έες* occurs rarely, but is suspected. *Βασιλεῖς* (regular on inscriptions after 329 B.C.) is from analogy to words like *ῥόεῖς*. The nom. dual in *-ῆ* (*βασιλῆ*) is from *-ῆε*.

246. Stem Variation. — Stems ending in *ευ, αυ, ου* lose *υ* before case endings beginning with a vowel (37). Stems in *ευ* show the pure form only in the vocative; other forms are derived from the stronger stem *ην*. *ην* and *ᾶν* before a consonant become *εν, ᾶν* as in *βασιλεῦς, βασιλεῖσι, ναῦς, ναυσί*. From *βασιλῆ(ς)-ος, -ῆ(ς)-ι, -ῆ(ς)-α, -ῆ(ς)-ας* come, by 29, the Attic forms. So *νεώς* is derived from *νη(ς)-ός*. In *βασιλέων, νεών*, *ε* is shortened from the *η* of *βασιλήων, νηών* by 34. *βο-ός*, etc. are from the stem *βογ-* (*βοφ-*).

### STEMS IN *οι* (*οι*)

247. Stems in *οι*, with nominative in *-ώ*, turn *ι* into unwritten *ι* (37) before endings beginning with a vowel. *ῆ πειθώ persuasion* is thus declined: \*

N. *πειθώ*. G. (*πειθό-ος*) *πειθοῦς*. D. (*πειθό-ι*) *πειθοῖ*. A. (*πειθό-α*) *πειθῶ*.  
V. *πειθοῖ*. Dual and plural forms of this declension are wanting.

Also *-έος, -έι, -έᾶ*, from the stem *εφ = ευ*. *-εὖς* and *-εῖ* for *-έος* and *-έι* are not common. *Ἄτρεὺς, Τῦδεὺς* have *-έ(ς)-ος*, etc. regularly (*Τῦδῆ* from *Τῦδέα*). Hdt. has *-έος, -έι* or *-εῖ, -έᾶ, -εὖ, -έες, -έων, -εῦσι, -έᾶς*.

2. Hom. has *γρηῦς* or *γρηῦς, γρηῖ, γρηῦ* and *γρηῦ*; *βόεσσι* (and *βουσι*), *βόας* (and *βοῦς*), *βῶν* acc. sing. II 238.

3. The declension of *ναῦς* in Doric, Homer, and Herodotus is as follows:

	SINGULAR			PLURAL		
	Doric	Homer	Hdt.	Doric	Homer	Hdt.
Nom.	<i>ναῦ-ς</i>	<i>νηῦ-ς</i>	<i>νηῦ-ς</i>	<i>νᾶ-ες</i>	<i>νῆ-ες, νέ-ες</i>	<i>νέ-ες</i>
Gen.	<i>νᾶ-ός</i>	<i>νη-ός,</i> <i>νε-ός</i>	<i>νε-ός</i> (and <i>νη-ός</i> ?)	<i>νᾶ-ῶν</i>	<i>νη-ῶν,</i> <i>νε-ῶν</i>	<i>νε-ῶν</i>
Dat.	<i>νᾶ-ι</i>	<i>νη-ι</i>	<i>νη-ι</i>	<i>ναυ-σί,</i> <i>νᾶ-εσσι</i>	<i>νηυ-σί,</i> <i>νῆ-εσσι, νέ-εσσι</i>	<i>νηυ-σί</i>
Acc.	<i>ναῦ-ν</i>	<i>νῆ-α,</i> <i>νέ-α</i>	<i>νέ-α</i>	<i>νᾶ-ας</i>	<i>νῆ-ας,</i> <i>νέ-ας</i>	<i>νέ-ας</i>

Hom. has *ναυσί* in *ναυσικλυτός*. Aeolic: *νᾶος* (gen.), *νᾶϊ, νᾶεσσιν*.

247 D. In Ionic the forms are contracted (*πειθοῦς*, etc.). Hdt. has acc. <sup>2</sup>*ἰοῦν* from <sup>2</sup>*ἰώ, Ἀητοῦν*, but also *πειθῶ*.

a. A stronger form of the stem is *ow*, seen in the earlier form of the nom. (Σαπφώ, Δητώ). The accusative has the accent of the nominative.

b. When dual and plural occur, they are of the second declension.

c. A few words, as ἡ εἰκών *image*, ἡ ἀηδών *nightingale*, properly from stems in *ov*, have certain forms from this declension: εἰκοῦς, εἰκό, voc. ἀηδοῖ.

### CASES IN -φι(ν)

248. Cases in -φι(ν). —φι(ν) is often added to substantive and adjective stems in Hom. to express, in both sing. and pl., relations of the genitive and dative cases, chiefly those belonging originally to the lost instrumental, locative, and ablative. From *ā* stems are made singulars, from *o* stems singulars or plurals, from consonant stems almost always plurals. (a) Instrumental: βύη-φι *by night*, ἐτέρη-φι *with the other (hand)*, δακρυό-φιν *with tears*; (b) Locative: θέρη-φι *at the door*, ὄρεσ-φι *on the mountains*; (c) Ablative: κεφαλῇ-φιν *from off the head*, ἐκ ποντό-φιν *from off the sea*, ἀπὸ ναῦ-φιν *from the ships*.

### IRREGULAR SUBSTANTIVES

249. The gender in the sing. and in the pl. may not be the same: ὁ σῖτος *grain*, τὰ σῖτα; ὁ δεσμός *chain*, τὰ δεσμά *chains* (οἱ δεσμοί *cases of imprisonment*); τὸ στάδιον *stade, race-course*, pl. τὰ στάδια and οἱ στάδιοι.

250. Heteroclites (ἐτερόκλητα *differently declined*) are substantives having two different stems, but a common nom. sing.: σκότος *darkness*, σκότου, σκότῳ, etc. (like ἵππου, ἵππῳ) or σκότους, σκότει (like γένους, γένει).

a. Many compound proper names in -ης (especially names of persons not Greeks) have forms of the 1 and 3 decl., as Τισσαφέρης, -ρος, -τη and -ρει, -την.

251. Metaplastic forms (μεταπλασμός *change of formation*) are those formed from another stem than that of the nom. sing.: ὁ ὄνειρος *dream*, gen. ὀνείρατ-ος, or (less freq.) ὀνείρων; so τὸν Ἀπόλλωνα and τὸν Ἀπόλλω (230), τοῦ νιέος and τοῦ νιοῦ (251, 26).

252. Defectives are substantives having, by reason of their meaning or use, only one number or only certain cases. Sing. only: ὁ αἶρ *air*, ὁ αἰθήρ *upper air*. Pl. only: τὰ Διονύσια, τὰ Ὀλύμπια *the Dionysiac (Olympic) festival*. In some cases only: ὦ μέλε *my good sir or madam*; ὄναρ *dream*.

253. Indeclinables have one form for all cases: τὸ χρεών, τοῦ χρεων, etc. *futility*, τὸ λέγειν *to speak*, most cardinal numbers (τὸ δέκα *ten*).

### 254. LIST OF THE PRINCIPAL IRREGULAR SUBSTANTIVES

1. ἀρήν (ὁ, ἡ) *lamb, sheep*, stems ἀρεν-, ἀρν-, ἀρνα-. Thus ἀρν-ός, ἀρν-ί, ἀρν-α, ἀρν-ες, ἀρν-ῶν, ἀρνά-σι (Hom. ἀρν-εσσιν), ἀρν-ας. ἀμνός (2 decl.) is commonly used for the nom. sing.

2. Ἄρης (ὁ) *Ares*, stems Ἄρεσ-, Ἄρευ- from Ἄρεσφ-. G. Ἄρεως (poet. Ἄρεος). D. Ἄρει, A. Ἄρη (poet. Ἄρεα), Ἄρην, V. Ἄρες. Epic G. Ἄρηος, Ἄρεος, D. Ἄρηι, Ἀρεί, A. Ἀρηα, Ἀρην. Hdt. Ἄρεος, Ἄρει, Ἀρεα.
3. γάλα (τό) *milk* (115), γάλακτ-ος, γάλακτ-ι, etc.
4. γέλως (ὁ) *laughter*, γέλωτ-ος, etc. Attic poets A. γέλωτα or γέλων. Hom. D. γέλῳ from Aeol. γέλος, A. γέλω, γέλων (γέλον?). Cp. 226 D.
5. γόνυ (τό) *knee*, γόνατ-ος, etc. Ionic and poetic γούνατ-ος, γούνατ-ι, etc. Epic also γουν-ός, γουν-ί, γοῖν-α, pl. γοῖν-ων, γοῖν-εσσι (221 D. 2). The forms with ου are from γονφ- (32 D. 1); cp. Lat. *genu*.
6. γυνή (ἡ) *woman*, γυναικ-ός, γυναικ-ί, γυναικ-α, γύναι (115); dual γυναικ-ε, γυναικ-οῖν; pl. γυναικ-ες, γυναικ-ῶν, γυναιξί, γυναικ-ας.
7. δάκρυον (τό) *tear*, δακρύου, etc. δάκρυ (τό) poetic, D. pl. δάκρυσσι.
8. δένδρον (τό) *tree*, δένδρον, etc. Also D. sing. δένδρει, pl. δένδρη, δένδρεσι. Hdt. δένδρον, δένδρεον and δένδρος.
9. δόρυ (τό) *spear*, δόρατ-ος, δόρατ-ι, pl. δόρατ-α, etc. Poetic δορ-ός, δορ-ί (also in prose) and δόρ-ει (like ἄστει). Ionic and poetic δοῦρατ-ος, etc., Epic also δουρ-ός, δουρ-ί, dual δοῦρ-ε, pl. δοῦρ-α, δούρ-ων, δούρ-εσσι (221 D. 2). The forms with ου are from δορφ- (32 D. 1).
10. ἔρως (ὁ) *love*, ἔρωτ-ος, etc. Poetical ἔρος, ἔρωφ, ἔρον. Cp. 226 D.
11. Ζεὺς (ὁ) *Zeus*, Δι-ός, Δι-ί, Δί-α, Ζεῦ. Ζεὺς is from Διεύς; Δι-ός, Δι-ί (Δί Pind.), Δί-α from Διφ-. Ionic and poetic Ζηνός, Ζηνί, Ζήνα.
12. θέμις (ἡ) *justice* and the goddess *Themis* (θεμιδ-). θεμιδ-ος, θεμιδ-ι, θέμι-ν. Hom. θέμιστ-ος, etc. Pind. θέμιτ-ος, θέμι-ν, θέμιτ-ες. Hdt. θέμι-ος.
13. κάρῃ (τό) *head* (poetic) used in Attic only in N. A. V. sing., but dat. κάρῃ. Other cases are from the stem κρᾱτ-, G. κρᾱτ-ός, D. κρᾱτ-ί, also τὸ κρᾱτα N. A. sing.; A. pl. κρᾱτ-ας. Epic shows the stems κρᾱατ-, κρᾱτ-, κρηατ-, κρητ-, κρηνο-. N. κάρη, G. κράατος, κρᾱτός, κρηάτος, κρήτος, D. κράατι, κρᾱτί, κρηάτι, κρήτι, A. κάρη, κάρ. N. pl. κάρᾱ, κράατα, κρηάτα, and κρήνα, G. κράτων, κρήνων, D. κρᾱσί, A. κρᾱτα.
14. κύων (ὁ, ἡ) *dog*, κυν-ός, κυν-ί, κύν-α, κύον; κύν-ε, κυν-οῖν; κύν-ες, κυν-ῶν, κυσί, κύν-ας.
15. λίᾱς (ὁ) *stone*, also λᾱς, poetic: G. λᾱος (or λᾱον), D. λᾱί, A. λᾱαν, λᾱν, λᾱα; dual λᾱε; pl. λᾱ-ες, λᾱ-ων, λᾱ-εσσι or λᾱ-εσι.
16. μάρτυς (ὁ, ἡ) *witness*, μάρτυρ-ος, etc., but D. pl. μάρτυ-σι. Hom. has N. μάρτυρος, pl. μάρτυροι.
17. Οἰδίπους (ὁ) *Oedipus*, G. Οἰδίποδος, Οἰδίπον, Οἰδιπόδᾱ (Dor.), D. Οἰδίποδι, A. Οἰδίπονν, Οἰδιποδᾱν (Dor.), V. Οἰδipους, Οἰδίπον, Οἰδιπόδᾱ.
18. ὄνειρος (ὁ) and ὄνειρον (τό, Ionic and poetic) *dream*, ονείρου, etc., but also ονείρατ-ος, etc. τὸ ὄναρ only in N. A.
19. ὄρνις (ὁ, ἡ) *bird* (226). A. ὄρνιν (218), ὄρνιθα (also Hdt.). Poetic ὄρνις, A. ὄρνιν; pl. N. ὄρνεις, G. ὄρνεων, A. ὄρνεις, ὄρνις. Dor. G. ὄρνιχ-ος, etc.
20. ὄσσε dual, *two eyes*, poetic: pl. G. ὄσσαν, D. ὄσσοις (ὄσσοισι).
21. οὖς (τό) *ear*, ὠτ-ός, ὠτ-ί, pl. ὠτ-α, ὠτ-ων (178), ὠσί; from the stem ὠτ- from οὔ(σ)ατ-, whence ὀ(υ)ατ-. Hom. G. οὔατ-ος, pl. οὔατ-α, οὔασι and ὠσί.

22. Πνύξ (ῆ) *Phyx* (111), Πυκν-ός, Πυκν-ί, Πύκν-α; also Πυνκ-ός, Πυνκ-ί, Πνύκ-α.
23. πρεσβευτής (ό) *envoy* in the pl. usually substitutes the forms of the poetic πρέσβυς *old man*. N. sing. πρεσβευτής, G. πρεσβευτοῦ, etc., N. pl. πρέσβεις, G. πρέσβειων. D. πρέσβεσι, A. πρέσβεις (rarely πρεσβευταί, etc.). πρέσβυς *old man* is poetic in the sing. (A. πρέσβυν, V. πρέσβυ) and pl. (πρέσβεις); πρέσβυς *envoy* is poetic and rare in the sing. (dual πρεσβῆ is from πρεσβεύς). πρεσβύτης *old man* is used in prose and poetry in all numbers.
24. πῦρ (τό) *fire*, πυρ-ός, πυρ-ί, pl. τὰ πυρά *watch-fires*, 2 decl.
25. ὕδωρ (τό) *water*, ὕδατ-ος, ὕδατ-ι, pl. ὕδατ-α, ὕδατ-ων, ὕδασι.
26. υἱός (ό) *son* has three stems: 1. υῖο-, whence υἱοῦ, etc. 2. υῖν-, whence υἱέος, υἱεῖ, dual υἱεῖ, υἱέου, pl. υἱεῖς, υἱέων, υἱέσι, υἱεῖς. υῖο- and υῖν- sometimes lose their ι (37): υἱοῦ, υἱέος, etc. 3. υῖ- in Hom. υῖος, υῖα, υῖα, υῖε, υῖες, υἰάσι, υἰας.
27. χεῖρ (ῆ) *hand*, χειρ-ός, χειρ-ί, χεῖρ-α; dual χεῖρ-ε, χερ-οῖν; pl. χεῖρ-ες, χειρ-ῶν, χερ-σί, χεῖρ-ας. Poetic also, χερ-ός, χερ-ί, etc.; dual, χερ-οῖν. Hom. agrees with Att. prose and Hdt., except that he has also χερ-ί, χεῖρ-εσσι and χεῖρ-εσι.
28. χρῶς (ό) *skin*, χρωτ-ός, χρωτ-ί (but χρῶ in the phrase ἐν χρῶ *near*), χρῶτ-α. Poetic χρο-ός, χρο-ί, χρο-α, like αἰδώς (uncontracted), 235.

## DECLENSION OF ADJECTIVES

## ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS

**255. Adjectives of Three Endings.**—Most adjectives of the vowel declension have three endings: -ος, -η (or -ᾶ), -ον. The masculine and neuter are declined according to the second declension, the feminine according to the first.

a. When ε, ι, or ρ (25, 26, 188) precedes -ος the fem. ends in -ᾶ, not in -η. But adjs. in -οος (not preceded by ρ) have η. Those in -ποος have ᾶ. See 259 d.

**256.** ἀγαθός *good*, ἄξιος *worthy*, μακρός *long* are thus declined:

## SINGULAR

Nom.	ἀγαθός	ἀγαθή	ἀγαθόν	ἄξιος	ἄξιᾶ	ἄξιον	μακρός	μακρά	μακρόν
Gen.	ἀγαθοῦ	ἀγαθῆς	ἀγαθοῦ	ἄξιου	ἄξιᾶς	ἄξιου	μακροῦ	μακρᾶς	μακροῦ
Dat.	ἀγαθῷ	ἀγαθῇ	ἀγαθῷ	ἄξιῳ	ἄξιᾳ	ἄξιῳ	μακρῷ	μακρᾷ	μακρῷ
Acc.	ἀγαθόν	ἀγαθὴν	ἀγαθόν	ἄξιον	ἄξιᾶν	ἄξιον	μακρόν	μακράν	μακρόν
Voc.	ἀγαθέ	ἀγαθή	ἀγαθόν	ἄξιε	ἄξιᾶ	ἄξιον	μακρέ	μακρά	μακρόν

**254 D. 26.** Hom. has also υἱός, υἱοῦ, υἱόν, υἱέ, υἱῶν, υἱοῖσι; υἱέος, υἱεῖ, υἱέα, υἱέες and υἱεῖς, υἱέας. The syllable υι is sometimes short in υἱός, υἱόν, υἱέ (37, cp. 37 a).

## DUAL

N. A. V.	ἀγαθῷ ἀγαθῇ ἀγαθῷ	ἄξιῳ ἄξιᾱ ἄξιῳ	μακρῷ μακρῇ μακρῷ
G. D.	ἀγαθοῖν ἀγαθαῖν ἀγαθοῖν	ἄξιοιν ἄξιαῖν ἄξιοιν	μακροῖν μακραῖν μακροῖν

## PLURAL

N. V.	ἀγαθοί ἀγαθαί ἀγαθά	ἄξιοι ἄξιαί ἄξια	μακροί μακραί μακρά
Gen.	ἀγαθῶν ἀγαθῶν ἀγαθῶν	ἄξιων ἄξιων ἄξιων	μακρῶν μακρῶν μακρῶν
Dat.	ἀγαθοῖς ἀγαθαῖς ἀγαθοῖς	ἄξιοις ἄξιαῖς ἄξιοις	μακροῖς μακραῖς μακροῖς
Acc.	ἀγαθοὺς ἀγαθὰς ἀγαθά	ἄξιοις ἄξιας ἄξια	μακροὺς μακρὰς μακρά

a. The accent in the fem. nom. and gen. pl. follows that of the masc.: ἄξιαι, ἄξιων, not ἄξιαί, ἄξιών. Cp. 176.

b. All adjectives and participles may use the masc. instead of the fem. dual forms: τῷ ἀγαθῷ μητρί the two good mothers.

257. Adjectives of Two Endings. — Adjectives using the masculine for the feminine are called adjectives of two endings. Most such adjectives are compounds.

258. ἄδικος *unjust* (ἀ- without, δίκη *justice*), φρόνιμος *prudent*, and ἔλεως *propitious* are declined thus:

## SINGULAR

	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἄδικος	ἄδικον	φρόνιμος	φρόνιμον	ἔλεως	ἔλεων
Gen.	ἀδίκου	ἀδίκου	φρονίμου	φρονίμου	ἔλεω	ἔλεω
Dat.	ἀδίκῳ	ἀδίκῳ	φρονίμῳ	φρονίμῳ	ἔλεω	ἔλεω
Acc.	ἄδικον	ἄδικον	φρόνιμον	φρόνιμον	ἔλεων	ἔλεων
Voc.	ἄδικε	ἄδικον	φρόνιμε	φρόνιμον	ἔλεως	ἔλεων

## DUAL

N. A. V.	ἀδίκῳ ἀδίκῳ	φρονίμῳ φρονίμῳ	ἔλεω ἔλεω
G. D.	ἀδίκοιν ἀδίκοιν	φρονίμοιν φρονίμοιν	ἔλεων ἔλεων

## PLURAL

N. V.	ἄδικοι ἄδικα	φρόνιμοι φρόνιμα	ἔλεω ἔλεα
Gen.	ἀδίκων ἀδίκων	φρονίμων φρονίμων	ἔλεων ἔλεων
Dat.	ἀδίκοις ἀδίκοις	φρονίμοις φρονίμοις	ἔλεως ἔλεως
Acc.	ἀδίκους ἄδικα	φρονίμους φρόνιμα	ἔλεως ἔλεα

256 D. In the fem. nom. sing. Ionic has -η, never -ᾱ; in the fem. gen. pl. Hom. has -ᾶων (less often -ῶων); Hdt. has -ῶων in oxytone adjectives and participles, and so probably in barytones.

258 D. Hom. has ἱλᾶος or ἱλᾶος; πλεῖος, πλείη, πλείων (Hdt. πλέος, πλέη, πλέων); σῶς (only in this form), and σῶος, σῶη, σῶον. Hom. has Ν. ζῶς, Α. ζῶν *living*, and ζῶος, ζῶή, ζῶν *living*.



a. Like ἄδικος and φρόνιμος are declined ἄ-λογος *irrational*, ἄ-τίμος *dishonored*, ἄ-χρήτος *useless*, ἐμ-πείρος *experienced*, ἐπὶ-φθονός *odious*, ἔπ-ήκοος *obedient*; βάρβαρος *barbarian*, ἡμερός *tame*, ἥσυχος *quiet*.

b. Like ἔλεως are declined other adjectives of the Attic declension (205), as ἀξιόχρεως *serviceable*. For the accent, see 138 b. Adjectives in -ως, -ων have -α in the neut. pl., but ἔκπλεω occurs in Xenophon.

c. πλέως *full* has three endings: πλέως, πλέᾱ, πλέων, pl. πλέω, πλέαι, πλέα, but most compounds, as ἐμπλέως *quite full*, have the fem. like the masc. σῶς *safe* has usually singular N. σῶς masc. fem. (fem. rarely σᾱ), σῶν neut., A. σῶν; plural N. σῶ masc. fem., σᾱ neut., A. σῶς masc. fem., σᾱ neut. Other cases are supplied by σῶος, σῶᾱ, σῶον, σῶον also occurs in the accusative.

d. In poetry, and sometimes in prose, some adjectives commonly of two endings have a feminine form, as πατήριος *paternal*, βίαιος *violent*; and some commonly of three endings have no feminine, as ἀναγκαῖος *necessary*, φίλιος *friendly*.

**259. Contracted Adjectives.** — Most adjectives in -eos and -oos are contracted. Examples: χρύσεος *golden*, ἀργύρεος *of silver*, ἀπλός *simple*.

## SINGULAR

N. V.	(χρῦσεος)	χρῦσοῦς	(χρῦσιᾱ)	χρῦσῆ	(χρῦσειον)	χρῦσοῦν
Gen.	(χρῦσείου)	χρῦσοῦ	(χρῦσιεύς)	χρῦσῆς	(χρῦσιέον)	χρῦσοῦ
Dat.	(χρῦσέῳ)	χρῦσῶ	(χρῦσέῃ)	χρῦσῇ	(χρῦσέῳ)	χρῦσῶ
Acc.	(χρῦσειον)	χρῦσοῦν	(χρῦσιεον)	χρῦσῆν	(χρῦσειον)	χρῦσοῦν

## DUAL

N. A. V.	(χρῦσέῳ)	χρῦσῶ	(χρῦσιᾱ)	χρῦσᾱ	(χρῦσιέῳ)	χρῦσῶ
G. D.	(χρῦσείῳ)	χρῦσοῖν	(χρῦσιέῳ)	χρῦσαῖν	(χρῦσιέῳ)	χρῦσοῖν

## PLURAL

N. V.	(χρῦσέοι)	χρῦσοῖ	(χρῦσεαι)	χρῦσαι	(χρῦσεα)	χρῦσᾱ
Gen.	(χρῦσείῳ)	χρῦσῶν	(χρῦσιέῳ)	χρῦσῶν	(χρῦσιέῳ)	χρῦσῶν
Dat.	(χρῦσιέοις)	χρῦσοῖς	(χρῦσιέοις)	χρῦσαις	(χρῦσιέοις)	χρῦσοῖς
Acc.	(χρῦσιέοις)	χρῦσοῦς	(χρῦσιέας)	χρῦσᾶς	(χρῦσιέαι)	χρῦσᾱ

## SINGULAR

N. V.	(ἀργύρεος)	ἀργυροῦς	(ἀργυριᾱ)	ἀργυρᾱ	(ἀργυρέον)	ἀργυροῦν
Gen.	(ἀργυρέου)	ἀργυροῦ	(ἀργυριεύς)	ἀργυρᾶς	(ἀργυρέον)	ἀργυροῦ
Dat.	(ἀργυρέῳ)	ἀργυρῶ	(ἀργυριέῳ)	ἀργυρᾷ	(ἀργυρέῳ)	ἀργυρῶ
Acc.	(ἀργυρέον)	ἀργυροῦν	(ἀργυριέον)	ἀργυρᾶν	(ἀργυρέον)	ἀργυροῦν



## DUAL

N. A. V.	(ἀργυρέω)	ἀργυρώ	(ἀργυρέᾱ)	ἀργυρᾱ	(ἀργυρέω)	ἀργυρώ
G. D.	(ἀργυρέοιν)	ἀργυροῖν	(ἀργυρέαιν)	ἀργυραῖν	(ἀργυρέοιν)	ἀργυροῖν

## PLURAL

N. V.	(ἀργύρεοι)	ἀργυροῖ	(ἀργύρεαι)	ἀργυραῖ	(ἀργύρεα)	ἀργυρᾱ
Gen.	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν	(ἀργυρέων)	ἀργυρῶν
Dat.	(ἀργυρέοις)	ἀργυροῖς	(ἀργυρέαις)	ἀργυραῖς	(ἀργυρέοις)	ἀργυροῖς
Acc.	(ἀργυρέους)	ἀργυροῦς	(ἀργυρέᾱς)	ἀργυρᾱς	(ἀργύρεα)	ἀργυρᾱ

## SINGULAR

N. V.	(ἀπλόος)	ἀπλοῦς	(ἀπλέᾱ)	ἀπλή	(ἀπλόον)	ἀπλοῦν
Gen.	(ἀπλόου)	ἀπλοῦ	(ἀπλέᾱς)	ἀπλής	(ἀπλόου)	ἀπλοῦ
Dat.	(ἀπλόῳ)	ἀπλῷ	(ἀπλέᾳ)	ἀπλή	(ἀπλόῳ)	ἀπλῷ
Acc.	(ἀπλόον)	ἀπλοῦν	(ἀπλέᾱν)	ἀπλήν	(ἀπλόον)	ἀπλοῦν

## DUAL

N. A. V.	(ἀπλόω)	ἀπλώ	(ἀπλέᾱ)	ἀπλᾱ	(ἀπλόω)	ἀπλώ
G. D.	(ἀπλόοιν)	ἀπλοῖν	(ἀπλέαιν)	ἀπλαῖν	(ἀπλόοιν)	ἀπλοῖν

## PLURAL

N. V.	(ἀπλόοι)	ἀπλοῖ	(ἀπλέαι)	ἀπλαῖ	(ἀπλόα)	ἀπλᾱ
Gen.	(ἀπλόων)	ἀπλῶν	(ἀπλέων)	ἀπλῶν	(ἀπλόων)	ἀπλῶν
Dat.	(ἀπλόοις)	ἀπλοῖς	(ἀπλέαις)	ἀπλαῖς	(ἀπλόοις)	ἀπλοῖς
Acc.	(ἀπλόους)	ἀπλοῦς	(ἀπλέᾱς)	ἀπλᾱς	(ἀπλόα)	ἀπλᾱ

a. So χαλκοῦς (-eos), -ῆ, -οῦν *brazen*, πορφυροῦς (-eos), -ᾱ, -οῦν *dark red*, σιδηροῦς (-eos), -ᾱ, -οῦν *of iron*, διπλοῦς (-oos), -ῆ, -οῦν *twofold*. Compounds of two endings (257): εὖνους, -ονν (εὖνοος) *well-disposed* (gen. εὖνον 204), εὐρους, -ονν (εὐροος) *fair-flowing*. These have open *oa* in the neuter plural.

b. Adjectives whose uncontracted forms in the nom. sing. and pl. are proparoxytone (χρῦσεος, πορφύρεος) take in the contracted forms a circumflex on their last syllable (χρῦσοῦς, πορφυροῦς) by analogy to the gen. and dat. sing. The accent of the N. A. V. dual masc. and neut. is also irregular (χρῦσῶ, not χρῦσῶ). Cp. 204.

c. For irregular contractions see 48. ἀπλή is from ἀπλέᾱ, not from ἀπλόῃ.

d. Some adjectives are not contracted: ἀργαλέος *difficult*, κερδαλέος *crafty*, νέος *young*, ὄγδοος *eighth*, ἀθρόος *crowded* (usually). Here *ϝ* intervened.

## ADJECTIVES OF THE THIRD DECLENSION

260. Adjectives belonging to the consonant declension have only two endings. Such adjectives generally have stems in *es* (nom. -ης and -ες) and *on* (nom. -ων and -ον).

261. ἀληθής (ἀληθεσ-) *true*, εὐ-ελπις (εὐελπιδ-) *hopeful* are thus declined :

SINGULAR				
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	ἀληθής	ἀληθές	εὐελπις	εὐελπι
Gen.	(ἀληθέ-ος)	ἀληθοῦς	εὐελπιδ-ος	
Dat.	(ἀληθέ-ι)	ἀληθεῖ	εὐελπιδ-ι	
Acc. (ἀληθέ-α)	ἀληθῇ	ἀληθές	εὐελπιν	εὐελπι
Voc.	ἀληθές	ἀληθές	εὐελπι	
DUAL				
N. A. V.	(ἀληθέ-ε)	ἀληθεῖ	εὐελπιδ-ε	
G. D.	(ἀληθέ-οιν)	ἀληθοῖν	εὐελπιδ-οιν	
PLURAL				
N. V. (ἀληθέ-ες)	ἀληθεῖς	(ἀληθέ-α) ἀληθῇ	εὐελπιδ-ες	εὐελπιδ-α
Gen.	(ἀληθέ-ων)	ἀληθῶν	εὐελπιδ-ων	
Dat.	(ἀληθέσ-σι 93)	ἀληθέσι	εὐελπισι	
Acc.	ἀληθεῖς	(ἀληθέ-α) ἀληθῇ	εὐελπιδ-ας	εὐελπιδ-α

a. The accusative pl. ἀληθεῖς has the form of the nominative.

b. Compound adjectives in -ης not accented on the last syllable show recessive accent even in the contracted forms ; as αὐτάρκης *self-sufficient*, neut. αὐταρκές, gen. pl. αὐτάρκων, not αὐταρκῶν. Exceptions are words in -ώδης, -ώλης, -ώρης, -ήρης, as εὐώδες *sweet-smelling*, ποδῆρες *reaching to the feet*. But τριήρων, not τριηρῶν, from τριήρης, 233 c.

c. εε(σ)α becomes εᾶ, not εη (18) : εὐκλεᾶ, ἐνδεᾶ for εὐκλέα, ἐνδεέα from εὐκλής *glorious*, ἐνδής *needy* (Γ. εὐκλεοῦς, ἐνδεοῦς). But ιε(σ)α and υε(σ)α yield ιᾶ or ιη, υᾶ or υη ; as ὑγιᾶ or ὑγιῇ (ὑγής *healthy*), εὐφνᾶ or εὐφνῇ (εὐφνής *comely*), cp. 48, 26 a. The forms in -ῇ imitate such forms as ἐμφερῇ (ἐμφερής *resembling*).

262. Stems in ον : εὐδαίμων *happy*, βελτίων *better* :

SINGULAR				
	Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
Nom.	εὐδαίμων	εὐδαιμον	βελτίων	βέλτιον
Gen.	εὐδαίμων-ος		βελτίον-ος	
Dat.	εὐδαίμων-ι		βελτίον-ι	
Acc.	εὐδαίμων-α	εὐδαιμον	βελτίον-α or βελτίω	βέλτιον
Voc.	εὐδαιμον	εὐδαιμον	βέλτιον	βέλτιον

261 D. The open forms of ες stems appear in Hom. and Hdt. -εῖ and -εες are, however, sometimes contracted in Hom., and should be written -ει and -εις in Hdt. The acc. pl. masc. and fem. is -εας in Hom. and Hdt. Hdt. has ἐνδεᾶ for ἐνδεέα by 38 a (cp. Soph. εὐκλέα). For Hom. εὐκλείας read ἐνκλέας.

DUAL				
N. A. V.	εὐδαίμον-ε		βελτίον-ε	
G. D.	εὐδαιμόν-οιν		βελτιόν-οιν	
PLURAL				
N. V.	εὐδαίμον-ες	εὐδαίμον-α	{ βελτίον-ες βελτίους	{ βελτίον-α βελτίω
Gen.	εὐδαιμόν-ων		βελτιόν-ων	
Dat.	εὐδαίμοσι		βελτίοσι	
Acc.	εὐδαίμον-ας	εὐδαίμον-α	{ βελτίον-ας βελτίους	{ βελτίον-α βελτίω

a. The neuter nominative and accusative have recessive accent.

b. Comparatives are formed with stems in *ov* and in *os* (cp. Lat. *melioris* for *melios-is*). *os* appears in βελτίω for βελτίο(σ)-α, and in βελτίους for βελτίο(σ)-ες. The acc. pl. βελτίους borrows the nom. form.

#### CONSONANT AND VOWEL DECLENSION COMBINED

263. Adjectives of the consonant declension having a separate form for the feminine inflect the feminine like a substantive of the first declension ending in *-ᾱ* (186). The feminine is made from the stem of the masculine (and neuter) by adding the suffix *ια, ια*. The genitive plural feminine is always perispomenon (cp. 175). For the feminine dual, see 256 b.

264. Stems in *υ* (*-υς, -εια, -υ*). — The masculine and neuter have the inflection of πῆχυς and ἄστυ (237), except that the genitive singular masculine and neuter ends in *-ος* (not *-ως*) and *-εα* in the neuter plural remains uncontracted.

265. ἡδύς *sweet* is thus declined :

SINGULAR			
	Masc.	Fem.	Neut.
Nom.	ἡδύ-ς	ἡδεῖα	ἡδύ
Gen.	ἡδέ-ος	ἡδεῖας	ἡδέ-ος
Dat.	(ἡδέϊ) ἡδεῖ	ἡδεῖα	(ἡδέϊ) ἡδεῖ
Acc.	ἡδύ-ν	ἡδεῖα-ν	ἡδύ
Voc.	ἡδύ	ἡδεῖα	ἡδύ

264 D. Hom. has usually *-εῖα, -εῖης, -εῖη*. etc.; sometimes *-έα, -έης, -έη*, etc. The forms without *ι* (37) are regular in Hdt. For *-όν* Hom. has *-έα* in εὐρέα πόντον *the wide sea*. ἡδύς and θῆλυς are sometimes fem. in Hom.

DUAL			
N. A. V.	ἡδέ-ε	ἡδεῖᾱ	ἡδέ-ε
G. D.	ἡδέ-οιν	ἡδεῖ-αιν	ἡδέ-οιν

PLURAL			
N. V.	(ἡδέες) ἡδέις	ἡδεῖται	ἡδέ-α
Gen.	ἡδέ-ων	ἡδειῶν	ἡδέ-ων
Dat.	ἡδέ-σι	ἡδεῖταις	ἡδέ-σι
Acc.	ἡδέις	ἡδεῖας	ἡδέ-α

a. In ἡδεῖα -ια has been added to ἡδευ- (= ἡδέις-), a stronger form of the stem ἡδυ- (cp. 239). The nominative masc. ἡδέις is used for the accusative.

266. Stems in *ν* (-ās, -αῖνα, -αν; -ην, -εῖνα, -εν). — μέλας *black*, τέρην *tender* are declined as follows:

SINGULAR						
Nom.	μέλας	μέλαινα	μέλαν	τέρην	τέρεινα	τέρεν
Gen.	μέλαν-ος	μελαίνης	μέλαν-ος	τέρεν-ος	τερείνης	τέρεν-ος
Dat.	μέλαν-ι	μελαίνῃ	μέλαν-ι	τέρεν-ι	τερείνῃ	τέρεν-ι
Acc.	μέλαν-α	μέλαινα-ν	μέλαν	τέρεν-α	τέρεινα-ν	τέρεν
Voc.	μέλαν	μέλαινα	μέλαν	τέρεν	τέρεινα	τέρεν

DUAL						
N. A. V.	μέλαν-ε	μελαῖνᾱ	μέλαν-ε	τέρεν-ε	τερείνᾱ	τέρεν-ε
G. D.	μελάν-οιν	μελαῖναιν	μελάν-οιν	τερέν-οιν	τερείναιν	τερέν-οιν

PLURAL						
N. V.	μέλαν-ες	μέλαιναι	μέλαν-α	τέρεν-ες	τέρειναι	τέρεν-α
Gen.	μελάν-ων	μελαινῶν	μελάν-ων	τερέν-ων	τερεινῶν	τερέν-ων
Dat.	μέλασι	μελαίναις	μέλασι	τέρεσιν	τερείναις	τέρεσι
Acc.	μέλαν-ας	μελαῖνᾱς	μέλαν-α	τέρεν-ας	τερείνᾱς	τέρεν-α

a. μέλας is for μελαν-ς by 32, 81. With the exception of μέλας and τάλας *wretched*, adj. stems in *ν* reject *ς* in the nom. sing. μέλασι is for μελν-σι (221 N.). μέλαινα and τέρεινα come from μελαιναι, τερεῖναι (96). The voc. μέλαν and τέρεν are rare, the nom. being used instead.

267. Stems in *ντ* occur in a few adjectives and in many participles (269). χαρίεις *graceful* and πᾶς *all* are declined thus:

SINGULAR						
Nom.	χαρίεις	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν
Gen.	χαρίεντ-ος	χαριέσσης	χαρίεντ-ος	παντ-ός	πᾶσης	παντ-ός
Dat.	χαρίεντ-ι	χαριέσσει	χαρίεντ-ι	παντ-ί	πᾶσι	παντ-ί
Acc.	χαρίεντ-α	χαρίεσσα-ν	χαρίεν	πάντ-α	πᾶσα-ν	πᾶν
Voc.	χαρίεν	χαρίεσσα	χαρίεν	πᾶς	πᾶσα	πᾶν

		DUAL				
N. A. V.	χαρίεντ-ε	χαρίεσσᾱ	χαρίεντ-ε			
G. D.	χαρίεντ-οιν	χαρίεσσαιν	χαρίεντ-οιν			
		PLURAL				
N. V.	χαρίεντ-ες	χαρίεσσαι	χαρίεντ-α	πάντ-ες	πάσαι	πάντ-α
Gen.	χαρίεντ-ων	χαρίεσσῶν	χαρίεντ-ων	πάντ-ων	πάσῶν	πάντ-ων
Dat.	χαρίεσι	χαρίεσσαις	χαρίεσι	πάσι	πάσαις	πάσι
Acc.	χαρίεντ-ας	χαρίεσσας	χαρίεντ-α	πάντ-ας	πάσας	πάντ-α

a. From the weak stem *χαριετ-* come *χαρίεσσα*, *χαρίεσι*. The *ā* of *πάν* (for *πᾶν(τ)-*) is borrowed from *πᾶς*. Compounds have *ᾶ*: *ἄπαν*, *σύμπαν*. Adjs. in *-οίς* contract, as *μελιτοίς* *honied*, *μελιτοῦς*, *μελιτοῦττα*, etc. (99 a).

### DECLENSION OF PARTICIPLES

**268.** Like *ἀγαθός*, *-ή*, *-όν* are inflected all middle and passive participles except those of the first and second aorist passive.

**269.** Participles of the active voice (except the perfect, 277), and the aorist passive participles have stems in *ντ*. The masculine and neuter follow the third declension, the feminine follows the first declension.

a. Most stems in *οντ* make the nom. sing. masc. without *ς*, like *γέρων* (216). But stems in *οντ* in the present and 2 aor. of *μ*-verbs (*διδούς*, *δούς*), and all stems in *αντ*, *εντ*, *υντ*, add *ς*, lose *ντ* (85), and lengthen the preceding vowel (*-ους*, *-ᾱς*, *-εις*, *-ῶς*, 32). The dat. pl. of stems in *ντ* is similarly formed.

b. The nom. neuter of all participles drops final *τ* of stems in *ντ* (115).

c. The perf. act. part. (stem in *οτ*) has *-ως* in the masc., *-ος* in the neuter.

d. The fem. sing. is made by adding *ια* to the stem. Thus *λύουσα* (*λῡοντ-ια*), *οὔσα* (*όντ-ια*), *ιστᾶσα* (*ισταντ-ια*), *τιθείσα* (*τιθεντ-ια*). The perfect adds *-ια* to the stem ending *-υσ*, as *εἰδῦια* for *εἰδν(σ)-ια*.

**270.** The vocative is the same as the nominative.

**271.** Participles in *-ων*, *-ᾱς*, *-εις*, *-ους*, *-ῶς* frequently use the masc. for the fem. in the dual.

**272.** The accent of monosyllabic participles is an exception to 177: *ῶν*, *όντος* (not *όντός*), *στάς*, *σάντος*.

**267 D.** Hom. *αιματέσσα* *bloody*, *σκιέοντα* *shadowy*, but *τιμῆς* and *τιμήεις* *valuable*, *τιμῆντα* and *τιμήεντα*. Dor. has sometimes *-ᾱς*, *-ᾶντος* for *-ᾶεις*, *-ᾶεντος*, as *φωνᾶντα*. Attic poetry often has the open forms *-οίς*, *-έσσα*.

**269 a. D.** In the fem. of participles from stems in *οντ*, *αντ*, Aeolic has *-οισα*, *-αισα* (*λύοισα*, *λύσαισα*), and *-αίς* in the masc. (*λύσαις*).

**270 D.** Hom. has *ἐπιειμένε*, *κεκασμένε*.

273. Participles in -ων, -ουσα, -ον (ω-verbs): λύων *loosing* (stem λῡοντ-), ὢν *being* (stem ὄντ-).

SINGULAR						
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
N. V.	λύων	λύουσα	λύον	ὢν	οὔσα	ὄν
Gen.	λύοντ-ος	λυούσης	λύοντ-ος	ὄντ-ος	οὔσης	ὄντ-ος
Dat.	λύοντ-ι	λυούσῃ	λύοντ-ι	ὄντ-ι	οὔσῃ	ὄντ-ι
Acc.	λύοντ-α	λύουσα-ν	λύον	ὄντ-α	οὔσα-ν	ὄν
DUAL						
N. A. V.	λύοντ-ε	λυούσᾱ	λύοντ-ε	ὄντ-ε	οὔσᾱ	ὄντ-ε
G. D.	λύόντ-οιν	λυούσαιν	λύόντ-οιν	ὄντ-οιν	οὔσαιν	ὄντ-οιν
PLURAL						
N. V.	λύοντ-ες	λύουσai	λύοντ-α	ὄντ-ες	οὔσαι	ὄντ-α
Gen.	λύόντ-ων	λυουσῶν	λύόντ-ων	ὄντ-ων	οὔσων	ὄντ-ων
Dat.	λύουσι	λυούσαις	λύουσι	οὔσι	οὔσαις	οὔσι
Acc.	λύοντ-ας	λυούσᾱς	λύοντ-α	ὄντ-ας	οὔσᾱς	ὄντ-α

a. Participles in -ων are inflected like λύων, those in -όν having the accent of ὢν, ὄντος, etc.; as λιπών, λιπούσα, λιπόν *having left*.

b. Like participles are declined the adjectives ἐκόν, ἐκοῦσα, ἐκόν *willing*, ἄκων, ἄκουσα, ἄκον *unwilling* (for ἀέκων, etc.), ἰ. ἄκοντος, ἀκούσης, ἄκοντος.

274. Participles in -ᾱς, -ᾱσα, -αν: λύσᾱς *having loosed*, ἱστᾱς *setting*.

SINGULAR						
N. V.	λύσᾱς	λύσᾱσα	λύσαν	ἱστᾱς	ἱστᾱσα	ἱστάν
Gen.	λύσαντ-ος	λυσᾶσης	λύσαντ-ος	ἱστάντ-ος	ἱστᾶσης	ἱστάντ-ος
Dat.	λύσαντ-ι	λυσᾶσῃ	λύσαντ-ι	ἱστάντ-ι	ἱστᾶσῃ	ἱστάντ-ι
Acc.	λύσαντ-α	λύσᾱσα-ν	λύσαν	ἱστάντ-α	ἱστᾶσα-ν	ἱστάν
DUAL						
N. A. V.	λύσαντ-ε	λυσᾶσᾱ	λύσαντ-ε	ἱστάντ-ε	ἱστᾶσᾱ	ἱστάντ-ε
G. D.	λυσάντ-οιν	λυσᾶσαιν	λυσάντ-οιν	ἱστάντ-οιν	ἱστᾶσαιν	ἱστάντ-οιν
PLURAL						
N. V.	λύσαντ-ες	λύσᾱσαι	λύσαντ-α	ἱστάντ-ες	ἱστᾶσαι	ἱστάντ-α
Gen.	λυσάντ-ων	λυσᾶσῶν	λυσάντ-ων	ἱστάντ-ων	ἱστᾶσῶν	ἱστάντ-ων
Dat.	λύσᾱσι	λυσᾶσαις	λύσᾱσι	ἱστᾶσι	ἱστᾶσαις	ἱστᾶσι
Acc.	λύσαντ-ας	λυσᾶσας	λύσαντ-α	ἱστάντ-ας	ἱστᾶσᾱς	ἱστάντ-α



275. Participles in *-εις, -είσα, -εν* : *-ους, -ουσα, -ον* (*μι-verbs*):  
*τιθείς placing, διδούς giving.*

## SINGULAR

N. V.	τιθείς	τιθείσα	τιθέν	διδούς	διδούσα	διδόν
Gen.	τιθέντ-ος	τιθείσης	τιθέντ-ος	διδόντ-ος	διδούσης	διδόντ-ος
Dat.	τιθέντ-ι	τιθείσῃ	τιθέντ-ι	διδόντ-ι	διδούσῃ	διδόντ-ι
Acc.	τιθέντ-α	τιθείσα-ν	τιθέν	διδόντ-α	διδούσα-ν	διδόν

## DUAL

N. A. V.	τιθέντ-ε	τιθείσᾱ	τιθέντ-ε	διδόντ-ε	διδούσᾱ	διδόντ-ε
G. D.	τιθέντ-οιν	τιθείσαιν	τιθέντ-οιν	διδόντ-οιν	διδούσαιν	διδόντ-οιν

## PLURAL

N. V.	τιθέντ-ες	τιθείσαι	τιθέντ-α	διδόντ-ες	διδούσαι	διδόντ-α
Gen.	τιθέντ-ων	τιθεισῶν	τιθέντ-ων	διδόντ-ων	διδουσῶν	διδόντ-ων
Dat.	τιθείσι	τιθείσαις	τιθείσι	διδούσι	διδούσαις	διδούσι
Acc.	τιθέντ-ας	τιθείσᾱς	τιθέντ-α	διδόντ-ας	διδούσᾱς	διδόντ-α

276. Participles in *-ῦς, -ῦσα, -υν* : *δεικνύς showing, φῦς born.*

## SINGULAR

N. V.	δεικνύς	δεικνύσα	δεικνύν	φῦς	φῦσα	φύν
Gen.	δεικνύντ-ος	δεικνύσης	δεικνύντ-ος	φύντ-ος	φύσης	φύντ-ος
Dat.	δεικνύντ-ι	δεικνύσῃ	δεικνύντ-ι	φύντ-ι	φύσῃ	φύντ-ι
Acc.	δεικνύντ-α	δεικνύσα-ν	δεικνύν	φύντ-α	φῦσα-ν	φύν

## DUAL

N. A. V.	δεικνύντ-ε	δεικνύσᾱ	δεικνύντ-ε	φύντ-ε	φύσᾱ	φύντ-ε
G. D.	δεικνύντ-οιν	δεικνύσαιν	δεικνύντ-οιν	φύντ-οιν	φύσαιν	φύντ-οιν

## PLURAL

N. V.	δεικνύντ-ες	δεικνύσαι	δεικνύντ-α	φύντ-ες	φῦσαι	φύντ-α
Gen.	δεικνύντ-ων	δεικνύσῶν	δεικνύντ-ων	φύντ-ων	φῦσῶν	φύντ-ων
Dat.	δεικνύσι	δεικνύσαις	δεικνύσι	φῦσι	φύσαις	φῦσι
Acc.	δεικνύντ-ας	δεικνύσᾱς	δεικνύντ-α	φύντ-ας	φύσᾱς	φύντ-α

277. Perfect active participles in *-ως, -υια, -ος* : *λελυκώς hav-  
ing loosed, εἰδώς knowing.*

## SINGULAR

N. V.	λελυκώς	λελυκυῖα	λελυκός	εἰδώς	εἰδυῖα	εἰδός
Gen.	λελυκότ-ος	λελυκυῖας	λελυκότ-ος	εἰδότ-ος	εἰδυῖας	εἰδότ-ος
Dat.	λελυκότ-ι	λελυκυῖᾱ	λελυκότ-ι	εἰδότ-ι	εἰδυῖᾱ	εἰδότ-ι
Acc.	λελυκότ-α	λελυκυῖα-ν	λελυκός	εἰδότ-α	εἰδυῖα-ν	εἰδός

## DUAL

N. A. V.	λελυκότ-ε	λελυκυῖᾱ	λελυκότ-ε	ειδότη-ε	ειδυῖᾱ	ειδότη-ε
G. D.	λελυκότ-οιν	λελυκυῖαιν	λελυκότ-οιν	ειδότη-οιν	ειδυῖαιν	ειδότη-οιν

## PLURAL

N. V.	λελυκότ-ες	λελυκυῖαι	λελυκότ-α	ειδότη-ες	ειδυῖαι	ειδότη-α
Gen.	λελυκότ-ων	λελυκυῖῶν	λελυκότ-ων	ειδότη-ων	ειδυῖῶν	ειδότη-ων
Dat.	λελυκόσι	λελυκυῖαις	λελυκόσι	ειδότησι	ειδυῖαις	ειδότησι
Acc.	λελυκότ-ας	λελυκυῖᾱς	λελυκότ-α	ειδότη-ας	ειδυῖᾱς	ειδότη-α

a. *ἑστώς* *standing* (contracted from *ἑσταώς*) is inflected *ἑστώς*, *ἑστῶσα*, *ἑστός*, G. *ἑστῶτος* (from *ἑσταῶτος*), *ἑστώσης*, *ἑστώτος*; pl. N. *ἑστώτες*, *ἑστώσαι*, *ἑστώτα*, G. *ἑστώτων*, *ἑστώσων*. So *τεθνεώς*, *τεθνεῶσα*, *τεθνεός* *dead*. *ἑστώσα* is an analogical formation to *ἑστώς*, cp. *δεικνῖσα* and *δεικνής*.

N. — *ἑστός* (the usual spelling in the neut. nom.) has -ός (not -ώς) in imitation of *εἰδός* and of forms in -κός (as *λελυκός*), thus distinguishing the neuter from the masculine.

278. *Contracted Participles*. — The present participle of verbs in -αω, -εω, -οω, and the future participle of liquid and nasal verbs (351) and of Attic futures (510) are contracted. *τιμῶν* *honoring*, *ποιῶν* *making* are thus declined:

## SINGULAR

N. V.	(τιμάων)	τιμῶν	(τιμάονσα)	τιμῶσα	(τιμάον)	τιμῶν
Gen.	(τιμάοντος)	τιμῶντ-ος	(τιμανούσης)	τιμῶσης	(τιμάοντος)	τιμῶντ-ος
Dat.	(τιμάοντι)	τιμῶντ-ι	(τιμανούσῃ)	τιμῶσῃ	(τιμάοντι)	τιμῶντ-ι
Acc.	(τιμάοντα)	τιμῶντ-α	(τιμάονσαν)	τιμῶσα-ν	(τιμάον)	τιμῶν

## DUAL

N. A. V.	(τιμάοντε)	τιμῶντ-ε	(τιμανούσᾱ)	τιμῶσᾱ	(τιμάοντε)	τιμῶντ-ε
G. D.	(τιμαόντων)	τιμῶντ-οιν	(τιμανούσαιν)	τιμῶσαιν	(τιμαόντων)	τιμῶντ-οιν

## PLURAL

N. V.	(τιμάοντες)	τιμῶντ-ες	(τιμάονσαι)	τιμῶσαι	(τιμάοντα)	τιμῶντ-α
Gen.	(τιμαόντων)	τιμῶντ-ων	(τιμαουσῶν)	τιμῶσῶν	(τιμαόντων)	τιμῶντ-ων
Dat.	(τιμάουσι)	τιμῶσι	(τιμαούσαις)	τιμῶσαις	(τιμάουσι)	τιμῶσι
Acc.	(τιμάοντας)	τιμῶντ-ας	(τιμαούσας)	τιμῶσας	(τιμάοντα)	τιμῶντ-α

277 a. D. Hom. *ἑσταῶτος*, *ἑσταῶτα*, *ἑσταῶτες* (from *ἑσταώς*). Hdt. *ἑστεώς*, *ἑστεῶσα*, *ἑστεός*, G. *ἑστεῶτος*, etc. Some editions have *ἑστεῶτα* in Hom.

278 D. Aeolic has also *τίμαις*, *ποίηις*, *δήλοις* from *τιμάμι*, *ποίημι*, *δήλωμι*.

## SINGULAR

N. V.	(ποιέων)	ποιῶν	(ποιέουσα)	ποιούσα	(ποιέον)	ποιούν
Gen.	(ποιέοντος)	ποιούντ-ος	(ποιεούσης)	ποιούσης	(ποιέοντος)	ποιούντ-ος
Dat.	(ποιέοντι)	ποιούντ-ι	(ποιεούσῃ)	ποιούσῃ	(ποιέοντι)	ποιούντ-ι
Acc.	(ποιέοντα)	ποιούντ-α	(ποιέουσιν)	ποιούσα-ν	(ποιέον)	ποιούν

## DUAL

N. A. V.	(ποιέοντε)	ποιούντ-ε	(ποιεούσᾱ)	ποιούσᾱ	(ποιέοντε)	ποιούντ-ε
G. D.	(ποιέόντων)	ποιούντ-ων	(ποιεούσαιν)	ποιούσαιν	(ποιέόντων)	ποιούντ-ων

## PLURAL

N. V.	(ποιέοντες)	ποιούντ-ες	(ποιέουσαι)	ποιούσαι	(ποιέοντα)	ποιούντ-α
Gen.	(ποιέόντων)	ποιούντ-ων	(ποιεουσῶν)	ποιουσῶν	(ποιέόντων)	ποιούντ-ων
Dat.	(ποιέουσιν)	ποιούσι	(ποιεούσαις)	ποιούσαις	(ποιέουσιν)	ποιούσι
Acc.	(ποιέοντας)	ποιούντ-ας	(ποιεούσᾱς)	ποιούσᾱς	(ποιέοντα)	ποιούντ-α

a. The present participle of δηλῶ (δηλόω) *manifest* is inflected like ποιῶν: δηλῶν, δηλοῦσα, δηλοῦν, (ἰ. δηλοῦντος, δηλούσης, δηλοῦντος, etc.

## IRREGULAR ADJECTIVES

279. The irregular adjectives μέγας *great* (stems μεγα- and μεγαλο-) and πολὺς *much* (stems πολυ- and πολλο-) are thus declined:

## SINGULAR

Nom.	μέγας	μεγάλη	μέγα	πολὺς	πολλή	πολύ
Gen.	μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
Dat.	μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
Acc.	μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Voc.	μεγάλε	μεγάλη	μέγα			

## DUAL

N. A. V.	μεγάλω	μεγάλᾱ	μεγάλω
G. D.	μεγάλοιν	μεγάλαιν	μεγάλοιν

## PLURAL

N. V.	μεγάλοι	μεγάλαι	μεγάλα	πολλοί	πολλαί	πολλά
Gen.	μεγάλων	μεγάλων	μεγάλων	πολλῶν	πολλῶν	πολλῶν
Dat.	μεγάλοις	μεγάλαις	μεγάλοις	πολλοῖς	πολλαῖς	πολλοῖς
Acc.	μεγάλους	μεγάλᾱς	μεγάλα	πολλούς	πολλᾱς	πολλά

279 D. Hom. has some un-Attic forms from the stem πολυ- (πουλυ-): G. πολέος, N. pl. πολέες, G. πολέων, D. πολέεσσι (221 D. 2), πολέεσι and πολέσι, A. πολέας. Hom. has also πολλός, πολλή, πολλόν, and these forms are commonly used by Hdt. πουλὺς (for πολὺς) is sometimes fem. in Hom.

- a. μέγας is sometimes found in the vocative singular.  
 b. πολλο- is from πολυο- (πολφο-), λυ being assimilated to λλ.  
 c. πρῶος *mild* is inflected in the sing.: πρῶος, πρᾶϊα, πρᾶον, G. πρῶιον, πρᾶϊᾱς, πρῶιον, etc. In the plural:

N. V.	πρῶοι or πρᾶεις	πρᾶϊαι	πρῶα or πρᾶεα
Gen.	πρῶων or πρᾶέων	πρᾶϊῶν	πρῶων or πρᾶέων
Dat.	πρῶοις or πρᾶέσι	πρᾶϊαῖς	πρῶοις or πρᾶέσι
Acc.	πρῶους	πρᾶείας	πρῶα or πρᾶεα

d. Some compounds of πούς foot (ποδ-) have -ον in the nom. sing. neut., and sometimes in the acc. sing. masc., by analogy to words like ἀπλοῖν (259). Thus τρίπους *three-footed*, τρίπουν (but acc. τρίποδα *tripod*, rarely τρίπουν, *three-footed*).

#### ADJECTIVES OF ONE ENDING

280. Adjectives of one ending have the same termination for masculine and feminine. The neuter (like masc. and fem.) sometimes occurs in oblique cases. Examples: ἄπαις ἄπαιδ-ος *childless*, ἄρπαξ ἄρπαγ-ος *ravenous*, μάκαρ μάκαρ-ος *blessed*, ἀκάμῃς ἀκάμαντ-ος *unwearied*. Here belong also certain other adjectives commonly used as substantives: γυμνής γυμνήτ-ος *light armed*, πένης πένητ-ος *poor*, φυγᾶς φυγάδ-ος *fugitive*. Some are masc. only: ἐθελοντής (-οῦ) *volunteer*. Adjs. in -ίς -ίδος are fem. only: πατρίς (scil. γῆ) *fatherland*.

#### COMPARISON OF ADJECTIVES

281. Comparison by -τερος, -τατος. — The usual endings are: for the comparative: masc. -τερος, fem. -τερᾶ, neut. -τερον; for the superlative: masc. -τατος, fem. -τατη, neut. -τατον. The endings are added to the masculine stem of the positive. Comparatives are declined like ἄξιος, superlatives like ἀγαθός (256).

δῆλος (δηλο-) *clear*, δηλό-τερος, δηλό-τατος; ἰσχυρός (ἰσχυρο-) *strong*, ἰσχυρό-τερος, ἰσχυρό-τατος; μέλῃς (μελαν-) *black*, μελάν-τερος, μελάν-τατος; βαρύς (βαρυ-) *heavy*, βαρύ-τερος, βαρύ-τατος; ἀληθής (ἀληθεσ-) *true*, ἀληθέσ-τερος, ἀληθέσ-τατος; εὐκλής (εὐκλεεσ-) *famous*, εὐκλεέσ-τερος, εὐκλεέσ-τατος.

a. χαριέστερος, -έστατος are from χαριετ-τερος, -τατος (69), from χαρίεις *graceful* (cp. 267 a). Compounds of χάρις *grace* add ο to the stem (χαριτ-ο-), as ἐπιχαριτώτερος *more pleasing*. πένης (πενητ-) *poor* has πενέσ-τερος from πενετ-τερος, with ε for η.

282. Adjectives in -ος with a short penult lengthen ο to ω:

νέο-ς *new*, νεώ-τερος, νεώ-τατος ; χαλεπό-ς *difficult*, χαλεπώ-τερος, χαλεπώ-τατος.

a. If the penult is long either by nature or by position (125, 126), *o* is not lengthened: λεπτός *lean*, λεπτότερος, λεπτότατος. A stop and a liquid or nasal almost always make position here (cp. 127) ; as πικρός *bitter*, πικρότερος, πικρότατος. κενός *empty* and στενός *narrow* were originally κενφος, στενφος (Ionic κεινός, στεινός, §2 D. 1), hence κενότερος, στεινότερος.

283. The stem vowel *o* is dropped in φίλο-ς *dear*, φίλ-τερος (poetic), φίλ-τατος ; παλαιό-ς *ancient*, παλαί-τερος, παλαί-τατος (properly from the adv. πάλαι *long ago*). By analogy to words like παλαιότερος, παλαιάτατος we have γεραίτερος, γεραίτατος (γεραίός *aged*).

a. ἤσυχος *quiet*, ἴσος *equal*, ὄρθριος *early* reject the stem vowel *o* and add -αίτερος, -αίτατος, by imitation of words like παλαιότερος. So μεσαιτερος, -αίτατος imitate μεσαι- in Hom. μεσαι-πόλιος *middle-aged*.

284. -εστερος, -εστατος. — By imitation of words like ἀληθέ-ς-τερος, ἀληθέ-ς-τατος (281), -εστερος, -εστατος are added to stems in *ov* and to some in *oo* (contracted to *ou*). Thus εὐδαίμων *happy*, εὐδαιμον-έστερος, -έστατος ; ἀπλοῦς *simple*, ἀπλούστερος (for ἀπλοο-εστερος), ἀπλούστατος ; εὖνους *well-disposed*, εὐνούστερος, -ούστατος. (Others in -οος have -ωτερος: ἄθροώτερος *more crowded* from ἄθροός.) Some stems in *ov* substitute *o* for *ov* and add -τερος, -τατος ; as (from ἐπιλήσμων *forgetful*, ἐπιλησμον-έστερος) ἐπιλησμό-τατος ; πίων *fat*, πιότερος, πιότατος ; πέπων *ripe* has πεπαίτερος, πεπαίτατος. Cp. 283 a.

a. Other cases: (with loss of *o*) ἐρρωμένο-ς *strong*, ἐρρωμένεστερος, -έστατος, ἀκράτο-ς *unmixed*, ἀκρατέστατος ; and so ἄσμενο-ς *glad*, ἄφθονο-ς *abundant*.

285. -ιστερος, -ιστατος. — By imitation of words like ἀχαρίστερος for ἀχαριτ-τερος (69) from ἄχαρις *disagreeable*, -ιστερος, -ιστατος are used in κλεπτ-ίστατος (κλέπτης *thief*, 289), κακηγορ-ίστερος (κακήγορος *abusive*).

286. Comparison by -ίων, -ιστος. — Some adjectives add to the *root* of the word the endings -ίων for the masculine and feminine, -ιον for the neuter, to form the comparative, and -ιστος -η -ον to form the superlative. The vowel (or the syllable *po*) standing before *s* of the nominative is thus lost.

282 a. D. Hom. οἰζυρώτατος (but cp. Att. οἰζυρός), λαρώτατος (λαερώτατος?).

286 D. Hom. and Doric poetry have also -ίων, which is as old as -ίων. Forms in -ίων, -ιστος are very common in poetry. Hom. has βάθιστος (βαθύς *deep*), βράσσων (βραχύς *short*), βάρδιστος (βραδύς *slow*), κύδιστος (κυδρός *glorious*), ὤκιστος (ὠκύς *quick*).

POSITIVE	COMPARATIVE	SUPERLATIVE
ἡδ-ύ-s <i>sweet</i> (ἡ ἡδ-ονή <i>pleasure</i> )	ἡδ-ίων	ἡδ-ιστος
ταχ-ύ-s <i>swift</i> (τὸ τάχ-ος <i>swiftness</i> )	θάττων (97, 108 f)	τάχ-ιστος
μέγ-a-s <i>great</i> (τὸ μέγ-θος <i>greatness</i> )	μείζων	μέγ-ιστος
ἀλγ-εινός <i>painful</i> (τὸ ἀλγ-ος <i>pain</i> )	ἀλγ-ίων	ἀλγ-ιστος
αἰσχ-ρό-s <i>shameful</i> (τὸ αἰσχ-ος <i>shame</i> )	αἰσχ-ίων	αἷσχ-ιστος
ἔχθ-ρό-s <i>hateful, hostile</i> (τὸ ἔχθ-ος <i>hate</i> )	ἔχθ-ίων	ἔχθ-ιστος

Forms in *-ίων* are declined like *βελτίων*, those in *-ιστος* like *ἀγαθός*.

**287. Irregular Comparison.** — The commonest adjectives forming irregular degrees of comparison by reason of the changes of sound or because several words are grouped under one positive, are the following. Poetic or Ionic forms are placed in parentheses.

1. ἀγαθός <i>good</i>	ἀμείνων (from ἀμεν-ίων) (ἀρείων) βελτίων (βέλτερος) (κρατύς <i>powerful</i> ) (cp. κράτος <i>strength</i> ) κρείττων, κρείσσω (κρέσσω) (φέρτερος) λῶων (λωίων, λωίτερος)	ἄριστος βέλτιστος (βέλτατος) κράτιστος (κάρτιστος) (φέρτατος, φέριστος) λῶστος
2. κακός <i>bad</i>	κακίων (κακώτερος) <i>Lat. peior</i> χείρων (χερείων) <i>meaner, Lat. deterior</i> (χειρότερος, χερεί- ότερος) ἥττων, ἥσσω (for ἡκ-ίων) <i>weaker, inferior</i> (ἔσσω)	κάκιστος χείριστος (ἡκιστος, rare) <i>adv.</i> ἥκιστα <i>least of all</i>
3. καλός <i>beautiful</i>	καλλίων	κάλλιστος (κάλλ-ος <i>beauty</i> )
4. μακρός <i>long</i>	μακρότερος (μάσσω)	μακρότατος (μήκι- στος)
5. μέγας <i>great</i>	μείζων 286 (μέζων)	μέγιστος
6. μικρός <i>small</i> (ἐλάχεια, f. of ἐλαχίς)	μικρότερος ἐλάττων, ἐλάσσω (for ἐλαχ- -ων) μείων	μικρότατος ἐλάχιστος (μείστος, rare)
7. ὀλίγος <i>little, pl. few</i>	ὀλέζων (inscriptions) (ὕπ-ὀλέζων <i>Hom. rather less</i> )	ὀλίγιστος

287 D. *Hom.* has κερδαλός *gainful, crafty*, κερδίων, κέρδιστος; ῥίγιον, ῥίγιστος *more, most dreadful*, κήδιστος (*κήδειος dear, κήδος care*).



8. πολὺς <i>much</i> , pl. <i>many</i>	πλείων, πλέων, neut. πλέον or πλείν	πλείστος
9. ῥάδιος <i>easy</i> (ῥηίδιος)	ῥάων (Ion. ῥήϊων) (ῥηίτερος)	ῥᾶστος (ῥηίτατος, ῥήιστος)
10. ταχύς <i>quick</i>	θάττων, θάσσων (286) (ταχύτερος)	τάχιστος (ταχύτατος)
11. φίλος <i>dear</i> (cp. 283)	(φίλτερος) φιλαίτερος (Xenoph.) (φιλιών, rare in Hom.)	φίλτατος φιλαίτατος (Xenoph.)

288. Defectives. — Some comparatives and superlatives are derived from prepositions or adverbs :

(πρὸ <i>before</i> )	πρότερος <i>former</i>	πρῶτος <i>first</i>
(ὕπέρ <i>over, beyond</i> )	ὑπέρτερος (poetic) <i>higher, superior</i>	ὑπέρτατος (poetic) <i>highest, supreme</i>
	ὔστερος <i>later, latter</i>	ὔστατος <i>latest, last</i>

a. -ατος appears in ὕπατος *highest* (poetic), ἔσχατος *farthest, extreme* (from ἐξ).

289. In poetry, and sometimes in prose, comparatives and superlatives are formed from substantives and pronouns: βασιλεύτερος *more kingly*, -τατος (βασιλεύς *king*), κύντερος *more doglike*, -τατος (κύων *dog*), κλεπτίστατος *most thievish* (κλέπτης *thief*, 285), αὐτότατος *his very self* (αὐτός *self*).

290. Double Comparison. — A double comparative produces a comic effect, as κυντερώτερος (289). A double superlative is πρῶτιστος.

291. Comparison by μᾶλλον, μάλιστα. — Instead of -τερος, -τατος, or -ῖων, -ιστος, the adverbs μᾶλλον *more*, μάλιστα *most*, may be used with the positive; as μᾶλλον φίλος *more dear, dearer*, μάλιστα φίλος *most dear, dearest*. This is the regular way of comparing participles. Many adjectives also do not take comparative and superlative endings (as μᾶλλον ἐκών *more willing*). Comparison by μᾶλλον, μάλιστα is common in the case of compound adjectives, adjectives with a prepositional prefix, verbal adjectives in -τός, and adjectives in -ιος.

288 D. Hom. has ὀπλότερος *younger*, ὀπλότατος. Several defectives denote place: ἐπασσύτερος (ἄσσον *nearer*), παροίτερος (πάροιθεν *before*), μυχοίτατος (μυχοῖ *in a recess*). -ατος in μέσατος, μέσσατος (μέσος *middle*), πύματος *last*, νέατος *lowest*. For ὔστατος Hom. has ὑστάτιος; and δεύτερος *last* from δεύτερος *second*.

## DECLENSION OF PRONOUNS

292. The Personal Pronouns. — The pronouns of the first, second, and third person are declined as follows :

## SINGULAR

Nom.	ἐγώ <i>I</i>	σύ <i>thou</i> (and Voc.)	— <i>he, she, it</i> (292 b)
Gen.	ἐμοῦ; μου enclitic	σοῦ; σου enclitic	οὗ; οὐ enclitic
Dat.	ἐμοί; μοι enclitic	σοί; σοι enclitic	οἱ; οἶ enclitic
Acc.	ἐμέ; με enclitic	σέ; σε enclitic	ἐ; ἐ enclitic

## DUAL

N. A.	νό <i>we two</i>	σφῶ <i>you two</i>
G. D.	νῶν	σφῶν

## PLURAL

Nom.	ἡμεῖς <i>we</i>	ὑμεῖς <i>you</i> (and Voc.)	σφεῖς <i>they</i>
Gen.	ἡμῶν	ὑμῶν	σφῶν
Dat.	ἡμῖν	ὑμῖν	σφίσι
Acc.	ἡμᾶς	ὑμᾶς	σφᾶς

a. The enclitic forms *μου, μοι, με, σου, σοι, σε* are used when the pronoun is unemphatic; the longer forms *ἐμοῦ, ἐμοί, ἐμέ* and the accented *σοῦ, σοί, σέ* are used when the pronoun is emphatic. See 151 a, 154 N. 2.

b. Of the forms of the third person only *οἱ, σφεῖς, σφῶν, σφίσι(ν), σφᾶς* are used in Attic prose, and then almost always as indirect reflexives (829). To express the personal pronoun of the third person we find generally: *ἐκεῖνος* (of absent persons), *οὗτος, ὁδε* (of present persons), *ὁ μὲν . . . ὁ δέ* in the nom., and the forms of *αὐτός* in all other cases.

c. For the acc. of *οὗ* the tragic poets use *νῦν* (encl.) and *σφε* (encl.) for masc. and fem., both sing. and pl. (= *cum, eam; eos, eas*). Doric so uses *νῦν*. *σφίν* is rarely singular (*ει*) in tragedy.

d. *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*, when unemphatic, are sometimes accented in poetry on the penult, and *-ῖν* and *-ᾶς* are usually shortened. Thus *ἡμῶν, ἡμῖν, ἡμᾶς, ὑμῶν, ὑμῖν, ὑμᾶς*. *-ῖν* and *-ᾶς* are sometimes shortened even if the pronouns are emphatic (*ἡμῖν, ἡμᾶς, ὑμῖν, ὑμᾶς*). *σφᾶς* occurs for *σφᾶς*.

292 D. 1. The Homeric inflection is as follows. (*ἄμμ-, ὑμμ-* are Aeolic.)

## SINGULAR

Nom.	ἐγώ, ἐγών	σύ, τῦνῃ	
Gen.	ἐμεῖο, ἐμέο, ἐμεῦ,	σεῖο, σέο, σεο (encl.	εἶο, ῥο, ῥο (encl.),
	μεν (encl.), ἐμέθεν	A 396), σεῦ,	εῦ, εὔ (encl.),
		σευ (encl.), σέθεν	ῥθεν, ῥθεν (encl.)
Dat.	ἐμοί, μοι (encl.)	σοί, τοι (encl.), τέιν	ῥοι, οἱ, οἶ (encl.)
Acc.	ἐμέ, με (encl.)	σέ, σε (encl.)	ῥέ, ῥ, ῥ (encl.), μιν (encl.)

293. The Intensive Pronoun αὐτός. — The definite adjective and pronoun αὐτός *self, same* (748) is declined thus:

SINGULAR			DUAL			PLURAL		
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom. αὐτός	αὐτή	αὐτό	N. A. αὐτῷ	αὐτᾷ	αὐτῷ	Nom. αὐτοί	αὐταί	αὐτά
Gen. αὐτοῦ	αὐτῆς	αὐτοῦ	(i. D. αὐτοῖν	αὐταῖν	αὐτοῖν	Gen. αὐτῶν	αὐτῶν	αὐτῶν
Dat. αὐτῷ	αὐτῇ	αὐτῷ				Dat. αὐτοῖς	αὐταῖς	αὐτοῖς
Acc. αὐτόν	αὐτήν	αὐτό				Acc. αὐτούς	αὐτάς	αὐτά

a. αὐτός is declined like ἀγαθός (256), but there is no voc. and the neuter nom. and acc. have no -ν. But ταυτόν *the same* is common.

b. The article and αὐτός may unite by crasis (56 a): αὐτός *the same*, αὐτή, ταῦτό or ταυτόν; ταυτοῦ, ταυτῆς; ταυτῷ, ταυτῇ, etc.

DUAL		
N. A. νῶϊ, νῶ	σφῶϊ, σφῶ	σφῶε (encl.)
G. D. νῶϊν	σφῶϊν, σφῶν (δ 62)	σφῶϊν (encl.)
PLURAL		
Nom. ἡμεῖς, ἄμμες	ὑμεῖς, ὕμμες (and Voc.)	
Gen. ἡμεῶν, ἡμέων	ὑμεῶν, ὕμεων	σφείων, σφέων, σφεων (encl.), σφῶν
Dat. ἡμῖν, ἄμμι(ν)	ὑμῖν, ὕμμι(ν)	σφίσι, σφισι (encl.), σφιν (encl.)
Acc. ἡμέας, ἄμμε	ὑμέας, ὕμμε	σφέας, σφεας (encl.), σφε (encl.)

σφε (encl.) is used as accusative of all genders and numbers.

2. Herodotus inflects the personal pronouns as follows:

SINGULAR		
Nom. ἐγώ	σύ	
Gen. ἐμέο, ἐμεῦ, μεν (encl.)	σέο, σεῦ, σευ (encl.)	εὖ (encl.)
Dat. ἐμοί, μοι (encl.)	σοί, τοι (encl.)	οἷ (encl.)
Acc. ἐμέ, με (encl.)	σέ, σε (encl.)	ἐ (encl.), μιν (encl.)
PLURAL		
Nom. ἡμεῖς	ὑμεῖς	σφεῖς
Gen. ἡμεῶν	ὑμεῶν	σφέων, σφεων (encl.)
Dat. ἡμῖν	ὑμῖν	σφίσι, σφισι (encl.)
Acc. ἡμέας	ὑμέας	σφέας, σφεας (encl.), neut. σφεα (encl.)

σφίσι is used for ἑαυτοῖς, -αῖς; σφι (encl.) for αὐτοῖς, -αῖς; σφεα (encl.) for αὐτά.

3. Ionic μιν (encl.) is used in all genders (*eum, eam, id*), but not in the plural. Aeol. ἄμμι, ὕμμε occur a few times, σέθεν often, in tragedy.

4. Doric forms: I. ἐγών; G. ἐμέος, ἐμοῦς, ἐμεῦς; D. ἐμῖν; Pl. N. ἄμές; G. ἄμέων, ἄμῶν; D. ἄμιν(ι), ἄμιν; A. ἄμέ. II. τύ, τύνη; G. τέος, τεοῦς, τεῦς, τέο, τεῦ, τεοῦ; D. τῖν, τῖνη; A. τέ, τίν, τύ; Pl. N. ὕμές; G. ὕμέων; D. ὕμιν, ὕμιν; A. ὕμέ. III. G. ἐοῦς, ἐοῦ; D. ρῖν; A. νῖν; Pl. G. σφελων, ψέων; D. φῖν, ψῖν; A. σφέ, ψέ.

293 D. Hdt. αὐτέων gen. pl. For ωντός (Hom.), τῶντό (Hdt.), see 56 D.

**294. Reflexive Pronouns.** — The reflexive pronouns are formed by compounding the stems of the personal pronouns with the oblique cases of *αὐτός*. In the plural both pronouns are declined separately, but the third person has also the compounded form. The nominative is excluded by the meaning. There is no dual.

<i>myself</i>	<i>thyself</i>	<i>himself, herself, itself</i>
Gen. ἐμαυτοῦ. -ῆς	σεαυτοῦ. -ῆς (σαυτοῦ. -ῆς)	ἐαυτοῦ. -ῆς. -οῦ (αὐτοῦ. -ῆς. -οῦ)
Dat. ἐμαυτῶ. -ῇ	σεαυτῶ. -ῇ (σαυτῶ. -ῇ)	ἐαυτῶ. -ῇ. -ῶ (αὐτῶ. -ῇ. -ῶ)
Acc. ἐμαυτόν. -ήν	σεαυτόν. -ήν (σαυτόν. -ήν)	ἐαυτόν. -ήν. -ό (αὐτόν. -ήν. -ό)
<i>ourselves</i>	<i>yourselves</i>	<i>themselves</i>
Gen. ἡμῶν αὐτῶν	ὑμῶν αὐτῶν	ἐαυτῶν or σφῶν αὐτῶν
Dat. ἡμῖν αὐτοῖς. -αῖς	ὑμῖν αὐτοῖς. -αῖς	ἐαυτοῖς. -αῖς. -οῖς or σφίσιν αὐτοῖς. -αῖς
Acc. ἡμᾶς αὐτούς. -ᾶς	ὑμᾶς αὐτούς. -ᾶς	ἐαυτούς. -ᾶς. -ά or σφᾶς αὐτούς. -ᾶς

a. For ἐαυτῶν, ἐαυτοῖς, etc., we find αὐτῶν, αὐτοῖς, etc.

**295. Possessive Pronouns.** — Possessive pronouns, formed from the stems of the personal pronouns, are declined like ἀγαθός, ἄξιος (256).

ἑμός ἐμή ἐμόν	<i>my, my own; mine</i>	ἡμέτερος -ᾱ -ον	<i>our, our own; ours</i>
σός σή σόν	<i>thy, thine own; thine</i>	ὑμέτερος -ᾱ -ον	<i>your, your own; yours</i>
[ὅς ἡ ὅν	<i>his (her, its) own</i>	σφέτερος -ᾱ -ον	<i>their own</i>

a. ὅς is not used in Attic prose. For *his, her, its*, αὐτοῦ, -ῆς, -οῦ are used.

**296. Reciprocal Pronoun.** — The reciprocal pronoun, meaning *one another, each other*, is made by doubling the stem of ἄλλος (ἄλλ-αλλο-). It is used only in the oblique cases of the dual and plural.

**294 D.** Hom. never compounds the two pronouns: thus ἐμέθεν αὐτῆς. σοὶ αὐτῶ, οἱ αὐτῶ, ἐ αὐτῇν. Hdt. has a few cases of the uncompounded forms; generally ἐμεωντοῦ, -τῶ, -τόν, σεωντοῦ, ἐωντοῦ, etc., and σφέων αὐτῶν, etc.

**295 D.** Hom. has also *τεός thy, thine own, ἐός his own, her own, ἄμός our, ὑμός your, σφός their* (rarely of the singular), *νωίτερος of us two, σφωίτερος of you two*. For ἑμός Attic poetry may use ἄμός (sometimes printed ἁμός) *our*.

	DUAL				PLURAL	
Gen.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλων	ἀλλήλων	ἀλλήλων
Dat.	ἀλλήλοιν	ἀλλήλαιν	ἀλλήλοιν	ἀλλήλοισ	ἀλλήλαις	ἀλλήλοισ
Acc.	ἀλλήλω	ἀλλήλᾱ	ἀλλήλω	ἀλλήλους	ἀλλήλᾱς	ἀλλήλα

297. The Definite Article. — The definite article *ὁ, ἡ, τό* the (stems *ὀ-, ᾰ-, το-*) is thus declined :

SINGULAR				DUAL			PLURAL				
Nom.	ὁ	ἡ	τό	N. A.	τώ	τώ	τώ	Nom.	οἱ	αἱ	τά
Gen.	τοῦ	τῆς	τοῦ	G. D.	τοῖν	τοῖν	τοῖν	Gen.	τῶν	τῶν	τῶν
Dat.	τῷ	τῇ	τῷ					Dat.	τοῖς	ταῖς	τοῖς
Acc.	τόν	τήν	τό					Acc.	τούς	τάς	τά

a. *τά* (especially) and *ταῖν*, the fem. dual forms, are very rare in the authors, and are unknown in Attic prose inscriptions of the classical period.

298. Demonstrative Pronouns. — The chief demonstrative pronouns are *ὅδε this (here)*, *οὗτος this, that*, *ἐκεῖνος that (there)*.

SINGULAR											
Nom.	ὅδε	ἥδε	τόδε	οὗτος	αὕτη	τοῦτο	ἐκεῖνος	ἐκείνη	ἐκεῖνο		
Gen.	τοῦδε	τῆςδε	τοῦδε	τούτου	ταύτης	τούτου	ἐκείνου	ἐκείνης	ἐκείνου		
Dat.	τῷδε	τῇδε	τῷδε	τούτῳ	ταύτῃ	τούτῳ	ἐκείνῳ	ἐκείνῃ	ἐκείνῳ		
Acc.	τόνδε	τήνδε	τόδε	τούτον	ταύτην	τούτο	ἐκεῖνον	ἐκείνην	ἐκεῖνο		
DUAL											
N. A.	τώδε	τώδε	τώδε	τούτῳ	τούτῳ	τούτῳ	ἐκείνῳ	ἐκείνῳ	ἐκείνῳ		
G. D.	τοῖνδε	τοῖνδε	τοῖνδε	τούτοιν	τούτοιν	τούτοιν	ἐκείνοιν	ἐκείνοιν	ἐκείνοιν		
PLURAL											
Nom.	οἷδε	αἷδε	τάδε	οὗτοι	αὗται	ταῦτα	ἐκεῖνοι	ἐκείναι	ἐκεῖνα		
Gen.	τῶνδε	τῶνδε	τῶνδε	τούτων	τούτων	τούτων	ἐκείνων	ἐκείνων	ἐκείνων		
Dat.	τοῖσδε	ταῖσδε	τοῖσδε	τούτοις	ταύταις	τούτοις	ἐκείνοις	ἐκείναις	ἐκείνοις		
Acc.	τούσδε	τάσδε	τάδε	τούτους	ταύτᾱς	ταῦτα	ἐκείνους	ἐκείνᾱς	ἐκεῖνα		

297 D. Hom. has also gen. *τοῖο*, dual *τοῖν*; nom. pl. *τοί, ταί*; gen. pl. fem. *τάων*; dat. pl. masc. *τοῖσι*, fem. *τῇσι*, *τῆς* (Hdt. *τοῖσι*, *τῇσι*). Doric are gen. *τῶ, τᾱς*, etc.; pl. also N. *τοί, ταί*; G. fem. *τᾱν*. Aeolic are *τῶ, τᾱς, τᾱν* gen. pl., *τοῖς, ταῖς* acc. pl. Generally poetic are *τοῖσι, ταῖσι*. *τοί μέν, τοί δέ* occur rarely in tragedy for *οἱ μέν, οἱ δέ*.

298 D. For *τοῖσδε* Hom. has also *τοῖσδεσσι* or *τοῖσδεσι*. Doric has nom. pl. *τούτοι, ταῦται*, gen. pl. fem. *ταντᾶν* (Aeol. *ταῦτᾶν*). *κεῖνος* occurs in Hdt. (together with *ἐκεῖνος*). Doric and Aeolic have *κῆνος*.

c. Hom. always, Hdt. rarely, has the final *ν* in *τοσοῦτον*, etc.

a. ὅδε is formed from the old demonstrative ὅ. ἥ. τό *this or that*, with the indeclinable demonstrative (and enclitic) ending -δε *here* (cp. Lat. *hīc* from *hī-ce*, Fr. *ce-ci*). For the accent of ἧδε, οἷδε, αἶδε see 153.

b. ἐκεῖνος has a variant form κείνος in poetry and sometimes in prose.

c. Other demonstrative pronouns are

τοσόσδε	τοσῆδε	τοσόνδε	<i>so much, so many</i>	} pointing forward (to what follows).
τοιόσδε	τοιᾶδε	τοιόνδε	<i>such (in quality)</i>	
τηλικόσδε	τηλικῆδε	τηλικόνδε	<i>so old, so great</i>	

These are formed from -δε and the (usually) poetic τόσος, τοῖος, τηλίκος. Combinations of τόσος, τοῖος, τηλίκος with οὗτος are

τοσοῦτος	τοσαύτη	τοσοῦτο(ν)	<i>so much, so many</i>	} pointing backward (to what precedes).
τοιούτος	τοιαύτη	τοιούτο(ν)	<i>such (in quality)</i>	
τηλικούτος	τηλικαύτη	τηλικούτο(ν)	<i>so old, so great</i>	

The forms in -ν are more common than those in -ο.

d. The dual rarely has separate feminine forms.

e. The deictic suffix -ι added to demonstratives gives emphasis. Before it α, ε, ο are dropped. Thus ὅδε *this man here*, ἧδέ, τοδέ, G. τουδέ, τησδέ, etc.; οὗτοσί, αὐτῆι (35), τουτί, οὗτοῖ, τουτωνί. So with other demonstratives and with adverbs: τοσουτοσί, οὕτωσί, ὥδέ.

299. Interrogative and Indefinite Pronouns. — The interrogative pronoun τίς, τί *who, which, what?* never changes its accent to the grave (133). The indefinite pronoun τις, τι *any one, some one, anything, something* is enclitic (151 b).

SINGULAR					
	Interrogative			Indefinite	
Nom.	τίς	τί		τις	τι
Gen.	τίν-ος, τοῦ			τιν-ός, τοῦ	
Dat.	τίν-ι, τῷ			τιν-ί, τῷ	
Acc.	τίν-α	τί		τινά	τι
DUAL					
N. A.	τίν-ε			τιν-έ	
G. D.	τίν-οιν			τιν-οῖν	
PLURAL					
Nom.	τίν-ες	τίν-α		τιν-ές	τιν-ά
Gen.	τίν-ων			τιν-ῶν	
Dat.	τί-σι			τι-σί	
Acc.	τίν-ας	τίν-α		τιν-άς	τιν-ά

a. ἅττα (not enclitic) is sometimes used for the indefinite τινά (neut. pl.).

299 D. Hom. and Hdt. have G. τέο, τεῖ, D. τέω (τῷ Hom.), G. τέων, D. τέοισι. These forms are also indefinite and enclitic (gen. τεῶν Hdt.). Hom. has ἄσσα for the indefinite pl. τινά.



300. ἄλλος. — The indefinite pronoun ἄλλος *other, another* (Lat. *alius*, cp. 95) is declined as follows :

SINGULAR			DUAL			PLURAL				
Masc.	Fem.	Neut.	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.		
Nom.	ἄλλος	ἄλλη	ἄλλο	N. A.	ἄλλω	ἄλλᾱ	ἄλλω	ἄλλοι	ἄλλαι	ἄλλα
Gen.	ἄλλου	ἄλλης	ἄλλου	G. D.	ἄλλοιν	ἄλλαιν	ἄλλοιν	ἄλλων	ἄλλων	ἄλλων
Dat.	ἄλλῳ	ἄλλῃ	ἄλλῳ					ἄλλοις	ἄλλαις	ἄλλοις
Acc.	ἄλλον	ἄλλην	ἄλλο					ἄλλους	ἄλλᾱς	ἄλλα

301. δεῖνα. — The indefinite pronoun δεῖνα, always with the article, means *such a one*. It is declined : ὁ, ἡ, τὸ δεῖνα ; τοῦ, τῆς, τοῦ δεῖνος ; τῷ, τῇ, τῷ δεῖνι ; τὸν, τὴν, τὸ δεῖνα ; plural οἱ δεῖνες, τῶν δεῖνων, (dative wanting), τοὺς δεῖνας.

302. Relative Pronouns. — The relative pronoun ὅς, ἣ, ὅ *who, which, that* is declined thus :

SINGULAR				DUAL			PLURAL				
Nom.	ὅς	ἣ	ὅ	N. A.	ῶ	ῶ	ῶ	Nom.	οἳ	αἵ	ἅ
Gen.	οὗ	ῆς	οῦ	G. D.	οῖν	οῖν	οῖν	Gen.	ῶν	ῶν	ῶν
Dat.	ῷ	ῇ	ῷ					Dat.	οῖς	αῖς	οῖς
Acc.	ὃν	ῆν	ὅ					Acc.	οὓς	ᾱς	ᾱ

a. The feminine dual forms ᾶ and αῖν are seldom, if ever, used in Attic.

b. The addition of the enclitic particle -περ emphasizes the connection between the relative and its antecedent. Thus ὅς-περ, ἣ-περ, ὅ-περ *the very person who, the very thing which* ; so ὅσπερ *just as*.

c. Enclitic τε is added in ἐφ' ᾧτε *on condition that*, and in ἄτε *inasmuch as*.

303. The indefinite or general relative pronoun ὅστις, ἣτις, ὅ τι *whoever (any-who, any-which), any one who, whatever, any-*

302 D. 1. Hom. uses the demonstrative forms ὁ, ἡ, τό (297, 298 a) as relatives (755). In this case the nom. pl. has τοί, ταί (297 D.).

2. Besides the forms in 302, Hom. has the genitive δο (miswritten δοῦ) and ἔης.

3. Hdt. has ὅς, ἣ, τό, οἷ, αἷ, τᾶ. In the oblique cases, he uses τοῦ, τῆς, etc., though, especially after prepositions capable of elision, he has the relative forms like Attic, as δι' οὗ, παρ' ᾧ, κατ' ἣν, ὑπ' ᾧν ; also ἐς ὅ.

*thing which*, inflects each part (ὅς and τίς) separately. For the accent, see 153.

## SINGULAR

Nom.	ὅστις	ἥτις	ὅ τι
Gen.	οὐτινος, ὅτου	ἡστινος	οὐτινος, ὅτου
Dat.	ᾧτινι, ὅτῳ	ἡτινι	ᾧτινι, ὅτῳ
Acc.	ὄντινα	ἡντινα	ὅ τι

## DUAL

N. A.	ὥτινε	ὥτινε	ὥτινε
G. D.	οἰντινοιν	οἰντινοιν	οἰντινοιν

## PLURAL

Nom.	οἵτινες	αἵτινες	ἅτινα, ἅττα
Gen.	ᾧντινων. ὅτων	ᾧντινων	ᾧντινων, ὅτων
Dat.	οἷστισι, ὅτοις	αἷστισι	οἷστισι, ὅτοις
Acc.	οὓστινας	ἄστινας	ἅτινα, ἅττα

a. The neuter ὅ τι is sometimes printed ὅ,τι to avoid confusion with the conjunction ὅτι *that, because*.

b. The shorter alternative forms are rare in prose, but almost universal in poetry (especially ὅτου, ὅτῳ). Inscriptions have almost always ὅτου, ὅτῳ, ἅττα. The plural ἅττα is to be distinguished from ἄττα (299 a).

c. τις added to ὁπότερος, ὅσος, οἶος, etc. (304) makes them more indefinite, as ὁποῖός τις *of whatsoever kind*.

d. οὖν, δῆ, or δῆποτε added to the indefinite pronouns makes them as general as possible, as ὅστισοῦν (or ὅστις οὖν), ἡτισοῦν, ὅτιοῦν *any one whatever, any thing whatever*, and so ὁποῖοσ τις-οὖν, ὅστις-δῆ-ποτε, ὅστις-δῆ-ποτ-οὖν. In these combinations all relative or interrogative force is lost.

e. The uncompoundd relatives are often used in an exclamatory sense, and sometimes as indirect interrogatives. Indefinite relatives may be used as indirect interrogatives.

303 D. Hom. has the following special forms. The forms not in parentheses are used also by Hdt. In the nom. and acc. Hdt. has the Attic forms.

## SINGULAR

## PLURAL

Nom.	(ὅτις)	(ὅ ττι)	ἄσσα
Gen.	(ὅττεο), (ὅττευ)	ὅτευ	ὅτεων
Dat.		ὅτῳ	ὀτέοισι
Acc.	(ὄτινα)	(ὅ ττι)	(ὄτινας) ἄσσα

**304. Correlative Pronouns.** — Many pronominal adjectives correspond to each other in form and meaning. In the following list poetic or rare forms are placed in parentheses.

Interrogative : Direct or Indirect	Indefinite (Enclitic)	Demonstrative	Relative (Specific) or Exclamatory	Indefinite Relative or Indirect Interrogative
<i>τίς</i> <i>who?</i> <i>which? what?</i> <i>quis? qui?</i>	<i>τις</i> <i>some one, any</i> <i>one, a certain</i> <i>one, aliquis,</i> <i>quidam</i>	( <i>ὁ, ὅς</i> ) <i>ὅδε</i> <i>this</i> ( <i>here</i> ), <i>hic</i> <i>οὗτος</i> <i>this, that</i> <i>is, ille</i> <i>ἐκεῖνος</i> <i>ille</i>	<i>ὅς</i> <i>who, which</i> <i>qui</i>	<i>ὅστις</i> <i>whoever,</i> <i>any one who</i> <i>quisquis,</i> <i>quicumque</i>
<i>πότερος</i> <i>which of two?</i> <i>uter?</i>	<i>πότερος</i> or <i>ποτερός</i> <i>one</i> <i>of two (rare)</i>	<i>ἕτερος</i> <i>the one or</i> <i>the other of two</i> <i>alter</i>	<i>ὁπότερος</i> <i>which</i> <i>of the two</i>	<i>ὁπότερος</i> <i>whichever</i> <i>of the two</i> <i>utercumque</i>
<i>πόσος</i> <i>how</i> <i>much? how</i> <i>many? quan-</i> <i>tus? quot?</i>	<i>ποσός</i> <i>of some</i> <i>quantity or</i> <i>number</i>	( <i>τόσος</i> ) { <i>so</i> <i>τοσόσδε</i> { <i>much,</i> <i>τοσοῦτος</i> { <i>so</i> <i>many</i> <i>tantus, tot</i>	<i>ὅσος</i> ( <i>as</i> <i>much</i> ) <i>as,</i> ( <i>as many</i> ) <i>as</i> <i>quantus, quot</i>	<i>ὁπόσος</i> <i>of whatever</i> <i>size, number</i> <i>quantuscumque,</i> <i>quotquot</i>
<i>ποιός</i> <i>of what sort?</i> <i>qualis?</i>	<i>ποιός</i> <i>of some</i> <i>sort</i>	( <i>τοῖος</i> ) { <i>such</i> <i>τοιόσδε</i> { <i>talis</i> <i>τοιούτος</i> }	<i>οἷος</i> <i>of which</i> <i>sort,</i> ( <i>such</i> ) <i>as</i> <i>qualis</i>	<i>ὁποιός</i> <i>of whatever sort</i> <i>qualiscumque</i>
<i>πηλίκος</i> <i>how old?</i> <i>how large?</i>	<i>πηλίκος</i> <i>of some</i> <i>age, size</i>	{ <i>so old,</i> <i>so</i> ( <i>τηλίκος</i> ) <i>young,</i> <i>τηλικόσδε</i> { <i>so</i> <i>τηλικούτος</i> { <i>large,</i> <i>so</i> <i>great</i>	<i>ἡλίκος</i> <i>of</i> <i>which age,</i> <i>size, (as old,</i> <i>large) as</i>	<i>ὁπηλίκος</i> <i>of whatever age</i> <i>or size</i>

**304 D.** Hom. has (Aeolic) *ππ* in *ὁππότερος*, *ὁπποῖος*, and *σσ* in *ὅσσος*, *τόσσος*, etc. Hdt. has *κ* for *π* in *κότερος*, *κόσος*, *κοῖος*; *ὁκότερος*, *ὁκόσος*, *ὁκοῖος*.

## ADVERBS

**305. Origin.** — Adverbs were originally case forms, made from the stems of substantives, adjectives, and pronouns. Some of these nominal and pronominal stems have gone out of common use, so that only petrified forms are left in the adverbs. Some of these words were still felt to be live cases: in others no consciousness of their origin survived. Many adverbs show old suffixes joined to the stem or to a case form (306).

*Nominative (rare):* πύξ *with clenched fist*, ἅπαξ *once*.

*Genitive:* ἐξῆς *next*, ποῦ, οὗ *where*, αὐτοῦ *in the very place*, ἐκποδῶν *out of the way* (ἐκ + ποδῶν); by analogy, ἐμποδῶν *in the way*.

*Dative:* δημοσίᾳ *at public cost*, κοινῇ *in common*, πῇ *how*, etc. (716, 957).

*Accusative:* πολὺ *much*, μικρόν *a little*, πρῶτον *at first*, τήμερον *to-day*, πολλά *often*. See 990-994.

*Locative:* -ι in οἴκο-ι (143) *at home* (οἶκο-ς *house*), Ἴσθμο-ι *at the Isthmus*, πο-ῖ *whither*, and all adverbs in -οι, Μαραθῶν-ι *at Marathon*; further in πάλα-ι *long ago*, ἐκε-ῖ *there*, παρδημε-ί *in full force*; -οισι (202) in ο stems; -ᾱσι (-ησι) in ᾱ stems (185): θύρασι *at the doors*, Πλαταιᾶσι *at Plataea*, Ἀθήνησι *at Athens*.

*Instrumental:* ἄνω *above*, κάτω *below*, οὐπω *not yet*, ὧ-δε *thus* (but the forms in -ω may be ablatives); κρυφῇ and λάθρᾳ *in secret*.

*Ablative:* all adverbs in -ως, as ὥς *as*, οὕτως *thus*, ἑτέρως *otherwise*.

**306. Place.** — To denote place the common endings are: —  
-ι, -τι, -σι *at, in* to denote place *where* (locative). -ου, the sign of the genitive, is also common.

-θεν *from* to denote the place *whence* (ablative).

-δε (-ζε), -σε *to, toward* to denote place *whither*.

In the following examples poetical words are bracketed.

οἴκο-ι (οἶκο-τι) <i>at home</i>	οἴκο-θεν <i>from home</i>	οἴκαδε (οἰκόνδε) <i>homeward</i> (οἴκα- is an old accusative form.)
ἄλλο-τι <i>elsewhere</i> or ἄλλ-αχ-οῦ	ἄλλο-θεν <i>from elsewhere</i> ἄλλ-αχ-ό-θεν	ἄλλο-σε <i>elsewhither</i> ἄλλ-αχ-ό-σε
ἀμφοτέρω-τι <i>on both sides</i>	ἀμφοτέρω-θεν <i>from both sides</i>	(ἀμφοτέρω-σε <i>to both sides</i> )
αὐτοῦ <i>in the very place</i>	αὐτό-θεν <i>from the very place</i>	αὐτό-σε <i>to the very place</i>
ὁμοῦ <i>at the same place</i>	ὁμό-θεν <i>from the same place</i>	ὁμό-σε <i>to the same place</i>
Ἀθήνη-σι <i>at Athens</i>	Ἀθήνη-θεν <i>from Athens</i>	Ἀθήναζε (= -ασ-δε) <i>to Athens</i>
Ὀλυμπία-σι <i>at Olympia</i>	Ὀλυμπία-θεν <i>from Olympia</i>	Ὀλυμπίαζε <i>to Olympia</i>

**306 D.** Hom. has e.g. οὐρανῷ-τι *in heaven*, ἀγορῇ-θεν *from the assembly* (also, with prepositions, he uses forms in -θεν or -τι as genitives: ἐξ ἀλό-θεν *out of the*

a. -θεν may take the form -θε in poetry, and especially when the idea of whence is lost, as πρόσθε in front (116 D.). θα is found in ἐνθα in all dialects.

b. Some local adverbs are connected with prepositions, as ἄνω above, ἔξω outside, ἔσω within, κάτω below, πρόσθεν in front. Cp. 305.

**307. Manner.** — Adverbs of manner ending in -ως are formed from adjectives and pronouns and have the accent and form of the genitive plural masculine with -ς in place of -ν.

δίκαιος	<i>just</i>	genitive plural	δικαίων	δικαίως	<i>justly</i>
κακός	<i>bad</i>	“	κακῶν	κακῶς	<i>ill</i>
ἀπλοῦς	<i>simple</i>	“	ἀπλῶν	ἀπλῶς	<i>simply</i>
σαφής	<i>plain</i>	“	σαφῶν	σαφῶς	<i>plainly</i>
ἡδύς	<i>pleasant</i>	“	ἡδέων	ἡδέως	<i>pleasantly</i>
σώφρων	<i>prudent</i>	“	σωφρόνων	σωφρόνως	<i>prudently</i>
ἄλλος	<i>other</i>	“	ἄλλων	ἄλλως	<i>otherwise</i>
πᾶς	<i>all</i>	“	πάντων	πάντως	<i>in every way</i>

a. Adverbs in -ως are not formed from the genitive plural. Old ablatives from ο stems (-ω + ς, 305) were used adverbially, and thence -ως was transferred to other stems. The analogy of the genitive plural assisted the transference.

**308. Various Other Endings.** — -α: ἄμα at the same time, μάλα very. -ακίς: πολλάκις many times, ὡσάκις as often as. -δην: συλλήβδην in short. -δον: ἔνδον within, σχεδόν almost. -τε: ὅτε when (Aeolic ὅτα, Dor. ὅκα). -τι, -στι: ἐθελοντί voluntarily, Ἑλληνιστί in Greek (fashion).

**309. Comparison of Adverbs.** — In adverbs derived from adjectives the comparative is the same as the neuter singular accusative of the comparative of the adjective; the superlative is the same as the neuter plural accusative of the superlative of the adjective.

σοφῶς	<i>wisely</i>	σοφώτερον	σοφώτατα
χαριέντως	<i>gracefully</i>	χαριέστερον	χαριέστατα
εὐδαιμόνως	<i>happily</i>	εὐδαιμονέστερον	εὐδαιμονέστατα
καλῶς	<i>well</i>	κάλλιον	κάλλιστα
ἡδέως	<i>pleasantly</i>	ἡδίων	ἡδιστα
μάλα	<i>very</i>	μᾶλλον, more, rather	μάλιστα
(εὖ)	<i>well</i>	ἄμεινον	ἄριστα
—	—	ἥττον less (287, 2)	ἥκιστα

sea, <sup>2</sup>Πιό-θι πρό before Pium), ἅλα-δε to the sea, πόλιν-δε to the city, Ἀιδόσ-δε to (the house of) Hades, ὄν-δε δόμον-δε to his house.

a. Adverbs of place ending in *ω*, and some others, have *-τερω* and *-τατω*: as *ἄνω above*, *ἄνωτέρω, ἄνωτάτω*: *πόρρω afar*, *πορρωτέρω, πορρωτάτω*.

b. *ἐγγίς near* has *ἐγγύτερον* (*-τέρω*), *ἐγγυτάτω* (*-τατα rare*). *πρῶ early* has *πρωϊύτερον, πρωϊαίτατα*. Some comparatives end in *-ως*: *ἀσφαλέστερος* (*ἀσφαλέστερον*) *more securely*, *βελτιόνως* (*βέλτιον*) *better*. Superlatives in *-ον* are usually poetic; as *μέγιστον*.

**310. Correlative Adverbs.** — Adverbs from pronominal stems often correspond in form and meaning. In the list below poetic or less usual words are placed in parentheses.

	Interrogative: Direct and Indirect	Indefinite (Enclitic)	Demonstrative	Relative Specific	Indefinite Relative or Indirect Interrogative
Place	ποῦ <i>where?</i>	πού <i>somewhere</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα <i>there</i> ἐκεῖ <i>yonder</i>	οὗ <i>where</i> (ἐνθα <i>where</i> )	ὅπου <i>where-</i> ( <i>ever</i> )
	πόθεν <i>whence?</i>	ποθέν <i>from some place</i>	(ἐνθεν) ἐνθένδε, ἐντεῖθεν <i>thence</i> ἐκεῖθεν <i>from yonder</i>	ὅθεν <i>whence</i> (ἐνθεν <i>whence</i> )	ὁπόθεν <i>whence-</i> ( <i>soever</i> )
	ποῖ <i>whither?</i>	ποῖ <i>to some place</i>	(ἐνθα) ἐνθάδε, ἐνταῦθα <i>thither</i> ἐκεῖσε <i>thither</i>	οἶ <i>whither</i> (ἐνθα <i>whither</i> )	ὅποι <i>whither-</i> ( <i>soever</i> )
Time	πότε <i>when?</i>	ποτέ <i>some time, ever</i>	τότε <i>then</i>	ὅτε <i>when</i>	ὁπότε <i>when-</i> ( <i>ever</i> )
	πηνίκα <i>at what time?</i>		(τηνίκα) <i>at</i> τηνικάδε <i>that</i> τηνικαῦτα <i>time</i>	ἣνίκα <i>at which time</i>	ὁπηνίκα <i>at which time</i>
Way	πῇ <i>which way? how?</i>	πῇ <i>some way, somehow</i>	(τῇ) τῇδε, ταύτῃ <i>this way,</i> οὕτως <i>thus</i>	ᾗ <i>in which way, as</i>	ὅπῃ <i>in which way, as</i>
Manner	πῶς <i>how?</i>	πῶς <i>somehow</i>	(τῶς), (ὥς) ὥδε, οὕτω(ς) <i>thus,</i> οὕτως <i>so, in this way</i> ἐκείνως <i>in that way</i>	ὥς <i>as, how</i>	ὅπως <i>how</i>

**310 D.** 1. Hom. has (Aeolic) *ππ* in *ὅππως, ὁππότε*; Hdt. has *κ* for the *π*-forms, e.g. *κοῦ, κού, δκον, κότε*. Hdt. has *ἐνθαῦτα, ἐνθεῦτεν* for *ἐνταῦθα, ἐντεῦθεν* (109 D.).

2. Poetic are *πόθι* for *ποῦ*, *οθι* for *οῦ*, *ἤμος when*, *ἥ which way, where*, etc.



a. The demonstratives in parentheses are foreign to Attic prose except in certain phrases, as *καὶ ὥς even thus*, *οὐδ' (μηδ') ὥς not even thus* (cp. 150 d); *ἐνθα μὲν . . . ἐνθα δέ here . . . there*, *ἐνθεν (μὲν) καὶ ἐνθεν (δέ) from this side and that*. In Attic prose *ἐνθα* and *ἐνθεν* are usually relatives, *ἐνθα* taking the place of *οὗ where* and *οἷ whither*, and *ἐνθεν* of *οθεν whence*.

b. *οὖν* (303 d) may be added for indefiniteness: *ὅπως οὖν in any way whatever*. *ποτέ* after interrogatives gives an intensive force, as *τίς ποτε who in the world*. It is also used with negatives, as *οὔποτε never*, *οὐπώποτε never yet*. Other negatives are *οὐδαμοῦ nowhere*, *οὐδαμῇ in no way*, *οὐδαμῶς in no manner*.

## NUMERALS

311. The numeral adjectives and adverbs are as follows:

SIGN	CARDINAL	ORDINAL	ADVERB
1 α'	εἷς, μία, ἓν <i>one</i>	πρῶτος <i>first</i>	ἅπαξ <i>once</i>
2 β'	δύο <i>two</i>	δεύτερος <i>second</i>	δίς <i>twice</i>
3 γ'	τρεις, τρία <i>three</i>	τρίτος <i>third</i>	τρίς <i>thrice</i>
4 δ'	τέτταρες, τέτταρα	τέταρτος, -η, -ον	τετράκις
5 ε'	πέντε	πέμπτος	πεντάκις
6 ς'	ἕξ	ἕκτος	ἑξάκις
7 ζ'	ἐπτά	ἑβδομος	ἐπτάκις
8 η'	ὀκτώ	ὀγδοος	ὀκτάκις
9 θ'	ἐννέα	ἐνατος	ἐνάκις
10 ι'	δέκα	δέκατος, -η, -ον	δεκάκις
11 ια'	ένδεκα	ένδέκατος	ένδεκάκις
12 ιβ'	δώδεκα	δωδέκατος	δωδεκάκις
13 ιγ'	τρεις καὶ δέκα (or τρεισκαίδεκα)	τρίτος καὶ δέκατος	τρεισκαιδεκάκις
14 ιδ'	τέτταρες καὶ δέκα (or τετταρεσκαίδεκα)	τέταρτος καὶ δέκατος	τετταρεσκαιδεκάκις
15 ιε'	πεντεκαίδεκα	πέμπτος καὶ δέκατος	πεντεκαιδεκάκις
16 ις'	έκκαίδεκα (cp. 89)	ἕκτος καὶ δέκατος	έκκαιδεκάκις
17 ιζ'	ἐπτακαίδεκα	ἑβδομος καὶ δέκατος	ἐπτακαιδεκάκις
18 ιη'	ὀκτωκαίδεκα	ὀγδοος καὶ δέκατος	ὀκτωκαιδεκάκις
19 ιθ'	έννεακαίδεκα	ἐνατος καὶ δέκατος	έννεακαιδεκάκις
20 κ'	είκοσι(ν)	είκοστός, -ή, -όν	είκοσάκις
21 κα'	εἷς καὶ είκοσι(ν) or είκοσι (καὶ) εἷς	πρῶτος καὶ είκοστός	είκοσάκις ἅπαξ

311 D. 1. For the cardinals 1-4, see 313 D. Hom. has, for 12, *δώδεκα*, *δυνώδεκα*, and *δυοκαίδεκα* (also generally poetic); 20, *είκοσι* and *είεκοσι*; 30, *τρίηκοντα*; 80, *ὀγδώκοντα*; 90, *ένενήκοντα* and *έννήκοντα*; 200 and 300, *διηκόσιοι*, *τρίηκόσιοι*; 9000 and 10,000, *έννεάχιλοι*, *δεκάχιλοι* (-χειλοι?). Hom. has also the ordinals:

30	λ'	τριᾶκοντα	τριᾶκοστός	τριᾶκοντάκิส
40	μ'	τετταράκοντα	τετταρακοστός	τετταρακοντάκισ
50	ν'	πεντήκοντα	πεντηκοστός	πεντηκοντάκισ
60	ξ'	ξήκοντα	ξηκοστός	ξηκοντάκισ
70	ο'	ἐβδομήκοντα	ἐβδομηκοστός	ἐβδομηκοντάκισ
80	π'	ὀγδοήκοντα	ὀγδοηκοστός	ὀγδοηκοντάκισ
90	ϙ'	ἐνενήκοντα	ἐνενηκοστός	ἐνενηκοντάκισ
100	ρ'	ἑκατόν	ἑκατοστός, -ή, -όν	ἑκατοντάκισ
200	σ'	διᾱκόσιοι, -αι, -α	διᾱκοσιοστός	διᾱκοσιάκισ
300	τ'	τριᾱκόσιοι	τριᾱκοσιοστός	τριᾱκοσιάκισ
400	υ'	τετρακόσιοι	τετρακοσιοστός	τετρακοσιάκισ
500	φ'	πεντακόσιοι	πεντακοσιοστός	πεντακοσιάκισ
600	χ'	ἑξακόσιοι	ἑξακοσιοστός	ἑξακοσιάκισ
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός	ἑπτακοσιάκισ
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός	ὀκτακοσιάκισ
900	η'	ἐνακόσιοι	ἐνακοσιοστός	ἐνακοσιάκισ
1,000	,α	χίλιοι, -αι, -α	χίλιοστός, -ή, -όν	χιλιάκισ
2,000	,β	δισχίλιοι	δισχίλιοστός	δισχιλιάκισ
3,000	,γ	τρισχίλιοι	τρισχίλιοστός	τρισχιλιάκισ
10,000	,ι	μῦριοι, -αι, -α	μῦριοστός	μῦριάκισ
20,000	,κ	δισμῦριοι	δισμῦριοστός	δισμυριάκισ
100,000	,ρ	δεκακισμῦριοι	δεκακισμῦριοστός	δεκακισμυριάκισ

N. — Above 10,000: also δύο μῦριάδες 20,000, etc.

312. Notation. — In addition to the 24 letters of the alphabet, three obsolete signs were used: ς, a form identical with the late abbreviation for *στ*, in place of the lost *ς* (3); once used for 6; ϙ (*koppa*), for 90; for 900, Ϟ *sanpi*, probably for *san*, an old form of *sigma*, + *pi*. From 1 to 999 a stroke stands above the letter, for 1000's the same signs are used but with the stroke below the letter (*α'* = 1, *α* = 1000). Only the last letter in any given series has the stroke above: *ρνζ'* 157, *αϞι'* 1910.

a. In the classical period the following system was used, according to

3d, *τρίτατος*; 4th, *τέττατος*; 7th, *ἐβδόματος*; 8th, *ὀγδόατος*; 9th, *εἰνατος*; 12th, *δωδέκατος*; 13th, *τρίσ(τρεῖς-?)καιδέκατος*; 20th, *ἑικοστός*; and the Attic forms.

2. Hdt. has *δωδέκα* (*δωδέκατος*), *τεσσερεσκαῖδεκα* indeclinable (*τεσσερεσκαιδέκατος*), *τριήκοντα* (*τριηκοστός*), *τεσσεράκοντα*, *ὀγδῶκοντα*, *δικηκόσιοι* (*δικηκοσιοστός*), *τριηκόσιοι*: for *εἰνατος* he has *εἰνατος*, and so *εἰνάκισ*, *εἰνακόσιοι*, *εἰνακισχίλιοι*.

3. Aeolic has *πέμπε* for 5 (cp. Hom. *πεμπῶβολον* *five-pronged fork*), gen. pl. *πέμπων* inflected, as also *δέκων*, *τεσσερακόντων*, etc.; for 1000, *χέλλιοι*. Doric has, for 6, *φέξ*; 7th, *ἔβδεμος*; 12, *δωδέκα*; 20, *φίκατι*, *φέλκατι*; 40, *τετρώκοντα* (*τετρωκοστός*); 200, etc., *διᾱκαῖοι*, etc.; 1000, *χηλίοι* and *χειλίοι* (32 D. 2); for 1st, *πρᾶτος*.

the inscriptions: I = 1, IIII = 4, Γ (πέντε) = 5, ΓI = 6, Δ (δέκα) = 10, ΔΔ = 20, Η (ἐκατόν) = 100, ΗΗ = 200, Χ = 1000, Μ = 10,000, Π (πεντάκις δέκα) = 50, ΠΧ (πεντάκις χίλιοι + χίλιοι) = 6000.

313. The cardinals from 1 to 4 are declined as follows :

	one		two		three		four
Nom.	εἷς	μία	ἐν	N. A. δύο	τρῆς	τρία	τέτταρες τέτταρα
Gen.	ἑνός	μιάς	ἐνός	G. D. δυοῖν	τριῶν		τεττάρων
Dat.	ἐνί	μιά	ἐνί		τρισί(ν)		τέτταρσι(ν)
Acc.	ἕνα	μίαν	ἐν		τρῆς	τρία	τέτταρας τέτταρα

a. εἷς is for ἐν-ς. The stem ἐν was originally σμ (Lat. *singuli, semel*), weak forms of which are μία for σμ-ια, and ἄ-παξ *once*, ἄ-πλοῦς *simple*, from σμ-π- (30 b).

b. οὐδὲ εἷς, μηδὲ εἷς *not even one* unite to form the compounds οὐδέις, μηδέις *no one*. These words are declined like εἷς: thus, οὐδέις, οὐδεμία, οὐδέν, οὐδενός, οὐδεμιάς, οὐδενός, etc., and sometimes in the plural (*no men, none, or nobodies*) οὐδέρες, οὐδένων, οὐδέσι, οὐδένας. For emphasis the compounds may be divided, as οὐδὲ εἷς *not ONE*. A preposition or ἄν may separate the two parts, as οὐδ' ἀπὸ μιάς *from not a single one*.

c. δύο may be used with the gen. and dat. pl., as δύο μηνῶν *of two months*. δυοῖν occurs rarely with plurals.

d. ἄμφω *both*, N. A. ἄμφω, G. D. ἀμφοῖν (Lat. *ambo*). But *both* is more commonly ἀμφοτέρω, -αι, -α.

e. For τέτταρες, τετταράκοντα, etc., the tragic poets and Thucydides have τέσσαρες, τεσσαράκοντα, etc. Attic inscriptions of the fifth century B.C. always have the forms with ττ. In late prose the forms with σσ appear.

314. The cardinals from 5 to 199 are indeclinable; from 200 the cardinals, and all the ordinals from *first* on, are declined like ἀγαθός.

a. In τρεῖς (τρία) καὶ δέκα 13 and τέτταρες (τέτταρα) καὶ δέκα 14, the first numeral is declined. τρεῖσκαιδέκατος, τετταρεσκαιδέκατος are very rare in good Attic.

b. Compound numbers above 20 are expressed by placing the smaller number first (with καί) or the larger number first (with or without καί in

313 D. Hom. has, for μία, ἑα (ἑῆς, ἑῆ, ἑαν): for ἐνί, ἐφ; δύο, δύνω (undeclined); the adj. forms δοῖω and pl. δοιοί regularly declined. For 1, Doric has ἦς. For 4, Hom. has τέσσαρες, and (Aeolic) πῖσυρες; Dor. has τέτορες, Pind. τέτρασιν. Hdt. has δύο sometimes undeclined, also δυῶν, δυοῖσι; τέσσερες, -α, τεσσέρων, τέσσερσι; τεσσερεσκαίδεκα 14 undeclined. Aeolic δύο, dat. δύνειν 2; πέσσυρες, πῖσυρες, πέσσυρα 4.

the case of cardinals). Thus δύο καὶ εἴκοσι(ν) *two and twenty*, εἴκοσι καὶ δύο *twenty and two*, or εἴκοσι δύο *twenty-two*, πέντε καὶ πενήντα καὶ πεντακόσιοι or πεντακόσιοι (καὶ) πενήντα (καὶ) πέντε = 555. With ordinals καί is necessary, as δεύτερος καὶ εἰκοστός, εἰκοστός καὶ δεύτερος, 22nd.

c. For 21st, 31st, etc., εἰς (for πρῶτος) καὶ εἰκοστός (τριᾶκοστός) is permissible, but otherwise the cardinal is rarely thus joined with the ordinal.

d. Compounds of 10, 20, etc., with 8 and 9 are usually expressed by subtraction with the participle of δέω *lack*, as 18, 19, δροῖν (ένος) δέοντες εἴκοσι. So ναυσὶ μῆς δεούσας τετταράκοντα *with 49 ships*, δροῖν δέοντα πενήντα ἔτη *48 years*; and with ordinals ἐνὸς δέον εἰκοστὸν ἔτος *the 19th year*. So sometimes with other numbers than 8's or 9's: ἑπτὰ ἀποδέοντες τριακόσιοι 293.

315. With collective words (695) numerals in -οι may appear even in the singular: διᾶκοσι ἵππος *200 horse* T. 1. 62, ἀσπὶς μῦριά καὶ τετρακοσιᾶ *10,400 shields* (i.e. men bearing shields) X. A. 1. 7. 10.

316. Fractions are expressed in several ways: ὁ ἥμισυς τοῦ ἀριθμοῦ *half the number*, αἱ ἥμισυαι τῶν νεῶν *half of the ships*; τρία ἡμιτάλαντα  $1\frac{1}{2}$  *talents*, τρίτον ἡμίμναον  $2\frac{1}{3}$  *minae*; τριτημοριον  $\frac{1}{3}$ , πεμπτημόριον  $\frac{1}{5}$ , ἐπίτριτος  $1\frac{1}{3}$ , ἐπίπεμπτος  $1\frac{1}{5}$ , τῶν πέντε αἱ δύο μοῖραι  $\frac{2}{5}$ . But when the numerator is less by one than the denominator, the genitive is omitted and only the article and μέρη are used: as τὰ τρία μέρη  $\frac{3}{4}$ , i.e. *the three parts* (scil. of four).

317. Other classes of numeral words.

a. *Distributives* proper, answering the question *how many each?* are wanting in Greek. Instead, ἐπί with the genitive, ἀνά, εἰς, and κατὰ, with the accusative, of the cardinals, and compounds of σὺν *with*, are used: ἐφ' ἐνός *one by one*, in single file, ἀνὰ δέκα *by tens*, εἰς τέτταρας *by fours*, κατὰ δύο or σὺν δύο *two by two*, two each. The cardinals are often used alone: ἀνδρὶ ἐκάστω δώσω πέντε ἀργυρίου μνᾶς *singulis militibus dabo quinas argenti minas* X. A. 1. 4. 13.

b. *Multiplicatives* in -πλοῦς *-fold* (from -πλοος, Lat. -plex), ἀπλοῦς *simple*, διπλοῦς *twofold*, τριπλοῦς *threefold*, πολλαπλοῦς *manifold*; and in -πλάσιος: διπλάσιος *twice as great* or (pl.) *as many*.

c. *Multiplication*. — Adverbs answering the question *how many times?* are used in multiplication: τὰ δις πέντε δέκα ἐστὶν *twice five are ten*. See also 311 N.

d. Adjectives in -αῖος, answering the question *on what day?* δευτεραῖος (or τῇ δευτεραίᾳ) ἀπῆλθε *he departed on the second day*.

e. *Adverbs of Division*. — μοναχῇ *singly*, in one way only, δίχα, διχῇ *in two parts*, doubly, τριχῇ, τέτραχα, etc., πολλαχῇ *in many ways*.

317 D. Hdt. has διξός *double*, τρεξός *threefold* for διττός, τριττός; also -πλήσιος and -φάσιος. Hom. has δίχα and διχθά *in twain*, τρίχα and τριχθά *in three parts*; τριπλῇ *threefold*, τετραπλῇ *fourfold*.

## VERBS

## INFLECTION: PRELIMINARY REMARKS (318-339)

**318.** The Greek verb shows distinctions of voice, mood, tense, number, person, and verbal noun.

**319. Voices.** — There are three voices: active, middle, and passive.

a. The middle usually denotes that the subject acts *on himself* or *for himself*, as *λούομαι* *wash myself*, *πορίζομαι* *provide for myself*.

b. The passive borrows all its forms, except the future and aorist, from the middle.

c. **Deponent** verbs have an active *meaning* but middle (or middle and passive) *forms*. If its aorist has the middle form, a deponent is called a *middle deponent* (*χαρίζομαι* *gratify*, *ἐχαρισάμην*); if its aorist has the passive form, a deponent is called a *passive deponent* (*βούλομαι* *wish*, *ἐβουλήθην*). The aorist passive of a middle deponent, if it occurs, has a passive force: *αἰτιῶμαι* *accuse*, *ἡτιῶσάμην* *accused*, *ἡτιάθην* *was accused*.

**320. Moods.** — Four moods, the indicative, subjunctive, optative, imperative, are called *finite*, because the person is defined by the ending (327). The infinitive (325) is sometimes classed as a mood.

**321. Tenses.** — There are seven tenses in the indicative: present, imperfect, future, aorist, perfect, pluperfect, and future perfect. The subjunctive and imperative have three tenses: present, aorist, and perfect. The optative and infinitive have five tenses: present, future, aorist, perfect, and future perfect.

**322. Primary and Secondary Tenses.** — There are two classes of tenses in the indicative: (1) *Primary* (or *Principal*) tenses, the present and perfect expressing present time, the future and future perfect expressing future time; (2) *Secondary* (or *Historical*) tenses, the imperfect, pluperfect, and aorist expressing past time. The secondary tenses prefix an augment (396).

**323. Second Aorists, etc.** — Some verbs have tenses called *second aorists* (active, middle, and passive), *second perfects* and

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321 D. Hom. does not use the future or future perfect in the optative.



pluperfects (active only), and *second* futures (passive). The meaning of these tenses ordinarily corresponds to that of the *first* aorist, etc. ; but when a verb has both forms in any tense (which is rarely the case), the two forms usually differ in meaning, or one form is poetical, the other used in prose.

**324. Number and Person.**—The numbers are: the singular, the dual, and the plural. There are three persons (first, second, and third) in the indicative, subjunctive, and optative. The dual lacks the first person (but see 427 c). The imperative has only the second and third persons.

**325. Verbal Nouns.**—Verbal forms that share certain properties of nouns are called *verbal nouns*. These are of two kinds:

1. Substantival: the infinitive.

The infinitive is properly a case form (chiefly dative, rarely locative).

2. Adjectival (inflected like adjectives):

a. Participles: active, middle, and passive.

b. Verbal adjectives:

In -τός, denoting capability, as φιλητός *lovable*; or with the force of a perfect passive participle, as γραπτός *written*.

In -τέος, denoting what needs to be done, as γραπτέος *that needs to be written*.

Many verbals in -τός are active or passive, others are only active or only passive: μεμπτός *blaming, blamed, blamable*, φθεγκτός *sounding*, ποιητός *done*. Verbals in -τέος from deponent verbs are generally passive, as μιμητός *imitated*.

**326. Inflection.**—The inflection of a verb consists in the addition of certain endings to different stems.

**327. Endings.**—The endings in the finite moods (320) indicate person, number, and voice. See 424 ff.

a. The middle has different endings from the active. The passive has the endings of the middle, except in the aorist, which has active endings.

b. The indicative has two sets of endings in the active and two in the middle: one for primary tenses, the other for secondary tenses.

c. The subjunctive uses the same endings as the primary tenses of the indicative; the optative, except in part in the 1 sing. (426 a), uses the same as those of the secondary tenses.



## STEMS

**328.** A Greek verb has two kinds of stems : (1) *tense-stems*, to which the endings are attached, and (2) a common *verb-stem*, from which all the tense-stems are derived. The tense-stems are generally made from the verb-stem by prefixing a *reduplication-syllable* (403), and by affixing signs for *mood* (421-423) and *tense* (418). A tense-stem may be identical with a verb-stem ; as *παιδευ-* in *παιδεύ-ω educate* is both the present tense-stem and also the verb-stem.

**329. Tense-stems.** — The tenses fall into nine classes called *tense-systems*. Each tense-system has its own separate tense-stem.

SYSTEMS.	TENSES.
I. <i>Present</i> ,	including <i>present</i> and <i>imperfect</i> .
II. <i>Future</i> ,	“ <i>future active</i> and <i>middle</i> .
III. <i>First aorist</i> ,	“ <i>first aorist active</i> and <i>middle</i> .
IV. <i>Second aorist</i> ,	“ <i>second aorist active</i> and <i>middle</i> .
V. <i>First perfect</i> ,	“ <i>first perfect</i> and <i>first pluperfect active</i> , <i>future perfect active</i> .
VI. <i>Second perfect</i> ,	“ <i>second perfect</i> and <i>second pluperfect active</i> .
VII. <i>Perfect middle</i> ,	“ <i>perfect</i> and <i>pluperfect mid.</i> ( <i>pass.</i> ), <i>future perfect (mid.) passive</i> .
VIII. <i>First passive</i> ,	“ <i>first aorist</i> and <i>first future passive</i> .
IX. <i>Second passive</i> ,	“ <i>second aorist</i> and <i>second future passive</i> .

a. Since few verbs have both the *first* and the *second* forms of the same tense (323), most verbs have only six of these nine systems; many verbs do not have even six.

**330.** The *principal parts* of a verb are the first person singular indicative of the tense-systems occurring in it. These are generally six : the present, future, first aorist, first (or second) perfect active, the perfect middle, and the first (or second) aorist passive. The future middle is given if there is no future active. The second aorist (active or middle) is added if it occurs. Thus :

λύω *loose*, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην.

λείπω *leave*, λείψω, ἔλοιπα, ἔλειμμαι, ἐλείφθην, 2 aor. ἔλιπον.

γράφω *write*, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἐγράφην.

σκόπτω *jeer*, σκώσομαι, ἔσκωψα, ἐσκώφθην.

**331.** The principal parts of deponent verbs (319 c) are the present, future, perfect, and aorist indicative. Both first and second aorists, middle and passive, are given if they occur.

βούλομαι *wish*, βουλήσομαι, βεβούλημαι, ἐβουλήθην (passive deponent).

γίγνομαι *become*, γενήσομαι, γεγένημαι, 2 aor. ἐγενόμην (middle deponent).

ἐργάζομαι *work*, ἐργάσομαι, εἰργασάμην, εἷργασμαι, εἰργάσθην.

**332. Verb-stem.** — The tense-stems are made from one fundamental stem called the verb-stem (or theme).

This verb-stem may be a root, as in τί-ω *honor*; or a root to which a derivative suffix has been appended, as in τι-μά-ω *honor*.

**333.** A verb forming its tense-stems directly from a root is called a *primitive* verb. A *denominative* verb forms its tense-stems from the stem of a substantive or adjective; as δουλό-ω *enslave* from δοῦλο-ς *slave*, ἐλευθερό-ω *set free* from ἐλεύθερο-ς *free*.

**334.** The verb-stem may show modifications in quantity or in form.

a. Quantity. As pres. λύ-ω *loose*, fut. λύσω, aor. ἔλυσα, perf. λέ-λυ-κα.

b. Form. Corresponding to the gradations in *sing, sang, sung* (30), λείπ-ω *leave* shows the stems λειπ-, λοιπ- (2 perf. λέ-λοιπ-α), λιπ- (2 aor. ἔ-λιπ-ο-ν); φεύγ-ω *flee* shows φευγ- and φυγ- (2 aor. ἔ-φυγ-ο-ν). στέλλ-ω *send* has the stems στελλ- and σταλ- (perf. ἔ-σταλ-κα). Cp. 435-439.

**335. Thematic Vowel.** — Some tense-stems end in a vowel which varies between ο and ε (or ω and η) in certain forms. This is called the *thematic* (or *variable*) vowel. Thus λύο-μεν λύε-τε, λύω-μεν λύη-τε. This vowel is written ο/ε or ω/η, as λῶο/ε λῶω/η. See 419-420.

**336. Inflection.** — There are two methods of inflecting verbs, the first according to the *thematic*, the second according to the

*athematic*, system. The names *ω-verbs* and *μi-verbs* refer to the ending of the first person singular active of the present indicative only: *λύ-ω loose*, *τίθη-μι place*.

**337.** According to the ending of the verb-stem, *ω-verbs* are termed :

1. Vowel (or pure) verbs :

- a. Not contracted : ending in *υ* or *ι*, as *λύ-ω loose*, *παιδεύ-ω educate*, *χρί-ω anoint*.
- b. Contracted : ending (generally) in *α*, *ε*, *ο* ; as *τιμῶ honor* from *τιμάω*, *ποιῶ make* from *ποιέω*, *δηλῶ manifest* from *δηλόω*.

2. Consonant verbs :

Liquid and nasal verbs : as *δέρ-ω flay*, *μέν-ω remain*.

Stop (or mute) verbs : as *ἄγ-ω lead*, *πείθ-ω persuade*.

**338. Thematic Inflection.** — In the thematic inflection the tense-stem ends in the thematic vowel. To this form belong all futures, and the presents, imperfects, and second aorists *showing the thematic vowel*. Thematic verbs have the following peculiarities of inflection :

- a. The present and future singular indicative active end in *-ω*, *-εις*, *-ει* (425). The ending *-μι* appears only in the optative active.
- b. The third plural of the present and future indicative active ends in *-ουσι*, from *-οντι* made from *ο* (the thematic vowel) and *-ντι* (the personal ending).
- c. The third plural active of past tenses ends in *-ν*.
- d. The imperative active has no personal ending in the second person singular except *-ο-ν* in the first aorist.
- e. Except in the perfect and pluperfect the middle endings *-σαι* and *-σο* lose *σ* and contract with the final vowel of the tense-stem (427 a, b) ; but in the optative contraction cannot take place : *λύοι-(σ)ο*, *λύσαι-(σ)ο*.
- f. The infinitive active has *-ειν* (for *-ε-ειν*) in the present, future, and second aorist ; *-εναι* in the perfect ; and *-αι* in the aorist.
- g. Active participles with stems in *-οντ-* have the nominative masculine in *-ων*.

**339. Athematic Inflection.** — In the athematic inflection there is no thematic vowel before the personal endings. To this form belong the athematic presents and imperfects in all voices

(*μi*-verbs); all aorists passive (except in the subjunctive); all perfects and pluperfects middle (passive); those second aorists in which the tense-stem does not end with the thematic vowel; a few verbs (as ἵστημι *set*) in the second perfect and pluperfect active.

a. Of verbs ending in *-μi* in the first person present indicative active, all futures and all subjunctives are inflected according to the thematic system.

b. The inflection of the first aorist active and middle is strictly athematic (426 a, c, 520 a). For the perfect and pluperfect active, see 418 N., 425, 426, 429.

### 340. CONJUGATION: LIST OF PARADIGMS

#### I. Verbs in *ω*:

##### A. Vowel verbs not contracted:

Synopsis and conjugation of λύω (pp. 96-102).

Second aorist, active and middle, of λείπω (p. 103).

Second perfect and pluperfect active of λείπω (p. 103).

##### B. Vowel verbs contracted:

Present and imperfect of τῖμάω, ποιέω, δηλόω (pp. 104-107).

##### C. Consonant verbs:

Liquid and nasal verbs: future and first aorist active and middle, second aorist and second future passive of φαίνω (pp. 109-110).

Labial, dental, and palatal verbs: perfect and pluperfect middle (passive) of λείπω, γράφω, πείθω, πρᾶττω, ἐλέγχω (pp. 111-113).

Perfect of the liquid and nasal verbs ἀγγέλλω and φαίνω (p. 112).

Perfect of τελέω (p. 112).

#### II. Verbs in *μi*:

##### A. Present, imperfect, and second aorist, of τίθημι, ἵστημι, δίδωμι (pp. 116-120).

Second aorist middle: ἐπριάμην (p. 119).

Second perfect of ἵστημι (p. 120).

##### B. Present and imperfect of δείκνυμι (p. 121).

Second aorist: ἔδυν (p. 121).

In the synopsis (341) meanings are given wherever these are not dependent on the use of the various forms in the sentence. The meanings of the subjunctive and optative forms can be satisfactorily learned only from the syntax. Some of these meanings are: Subjunctive: λύωμεν or λύσωμεν *let us loose*, εἰν λύω or λύσω *if I loose*, ἵνα λύω or λύσω *that I may loose*. Optative: λύοιμι or λύσαιμι *may I loose!* εἰ λύοιμι or λύσαιμι *if I should loose*.

## CONJUGATION

## I. (A) VOWEL VERBS :

341.

## SYNOPSIS OF

I. PRESENT SYSTEM		II. FUTURE SYSTEM	III. FIRST AORIST SYSTEM
ACTIVE : Present and Imperfect		Future	1 Aorist
Indic.	λύω <i>I loose or am loosing</i> ἐλύον <i>I was loos- ing</i>	λύσω <i>I shall loose</i>	ἐλύσα <i>I loosed</i>
Subj.	λύω		λύσω
Opt.	λύοιμι	λύσοιμι	λύσαιμι
Imv.	λῦε <i>loose</i>		λῦσον <i>loose</i>
Inf.	λύειν <i>to loose</i>	λύσειν <i>to be about to loose</i>	λῦσαι <i>to loose or to have loosed</i>
Part.	λύων <i>loosing</i>	λύσων <i>about to loose</i>	λύσας <i>having loosed</i>
MIDDLE :			
Indic.	λύομαι <i>I loose (for myself)</i> ἐλύόμην <i>I was loosing (for myself)</i>	λύσομαι <i>I shall loose (for myself)</i>	ἐλύσάμην <i>I loosed (for myself)</i>
Subj.	λύωμαι		λύσωμαι
Opt.	λῦοίμην	λῦσοίμην	λῦσαίμην
Imv.	λῦου <i>loose (for thyself)</i>		λῦσαι <i>loose (for thyself)</i>
Inf.	λύεσθαι <i>to loose (for one's self)</i>	λύσεσθαι <i>to be about to loose (for one's self)</i>	λύσασθαι <i>to loose or to have loosed (for one's self)</i>
Part.	λῦόμενος <i>loosing (for one's self)</i>	λῦσόμενος <i>about to loose (for one's self)</i>	λῦσάμενος <i>having loosed (for one's self)</i>
PASSIVE :		VIII. FIRST PASSIVE SYSTEM	
		1 Future	1 Aorist
Indic.	λύομαι <i>I am</i> ἐλύόμην <i>I was</i> } <i>(being) loosed</i>	λυθήσομαι <i>I shall be loosed</i>	ἐλύθην <i>I was loosed</i>
Subj.	Like Middle		λυθῶ <i>(for λυθέω)</i>
Opt.	“ “	λυθησοίμην	λυθείην
Imv.	“ “		λύθητι <i>be loosed</i>
Inf.	“ “	λυθήσεσθαι <i>to be about to be loosed</i>	λυθῆναι <i>to be loosed or to have been loosed</i>
Part.	“ “	λυθησόμενος <i>about to be loosed</i>	λυθείς <i>having been loosed</i>

Verbal adjectives : { λυτός *that may be loosed, loosed*  
 λυτός *that must be loosed, (requiring) to be loosed*

## OF Ω-VERBS:

## NOT CONTRACTED

λύω (λύ, λῡ) *loose*

## V. FIRST PERFECT SYSTEM

## VII. PERFECT MIDDLE SYSTEM

1 Perfect and Pluperfect Active

λέλυκα *I have loosed*ἐλελύκη *I had loosed*

λελυκώς ὦ or λελύκω

λελυκώς εἶην or λελύκοιμι

λελυκώς ἔσθι or [λέλυκε]<sup>1</sup>λελυκέναι *to have loosed*λελυκώς *having loosed*

Perfect and Pluperfect Middle

λέλυμαι *I have loosed (for myself)*ἐλελύμην *I had loosed (for myself)*

λελυμένος ὦ

λελυμένος εἶην

λέλυσο (560)

λελύσθαι *to have loosed (for one's self)*λελυμένος *having loosed (for one's self).*

Perfect and Pluperfect Passive

Future Perfect Passive

λέλυμαι *I have* { *been*λελύσομαι *I shall have*ἐλελύμην *I had* { *loosed**been loosed*

Like Middle

“ “

λελυσοίμην

“ “

λελύσεσθαι

“ “

“ “

λελυσόμενος

<sup>1</sup>The simple forms of the perfect imperative active of λύω probably never occur in classical Greek (547), but are included to show the inflection.



## I. (A) VOWEL VERBS :

## 1. ACTIVE

342.

	Present	Imperfect	Future
INDICATIVE.	S. 1. λύω	ἔλῳον	λύσω
	2. λύεις	ἔλῳες	λύσεις
	3. λύει	ἔλῳε	λύσει
	D. 2. λύετον	ἐλύετον	λύσετον
	3. λύετον	ἐλύέτην	λύσετον
	P. 1. λύομεν	ἐλύομεν	λύσομεν
	2. λύετε	ἐλύετε	λύσετε
	3. λύουσι	ἐλῳον	λύσουσι
SUBJUNCTIVE.	S. 1. λύω		
	2. λύῃς		
	3. λύῃ		
	D. 2. λύητον		
	3. λύητον		
	P. 1. λύωμεν		
	2. λύητε		
	3. λύωσι		
OPTATIVE.	S. 1. λύοιμι		λύσοιμι
	2. λύοις		λύσοις
	3. λύοι		λύσοι
	D. 2. λύοιτον		λύσοιτον
	3. λύοίτην		λύσοίτην
	P. 1. λύοιμεν		λύσοιμεν
	2. λύοιτε		λύσοιτε
	3. λύοιεν		λύσοιεν
IMPERATIVE.	S. 2. λῳε		
	3. λῳέτω		
	D. 2. λύετον		
	3. λῳέτων		
	P. 2. λύετε		
	3. λῳόντων		
INFINITIVE.	λύειν		λύσειν
PARTICIPLE.	λύων, λύουσα, λῳον (273)		λύσων, λύσουσα, λῳον (273)

## NOT CONTRACTED

## VOICE OF λύω

	1 Aorist	1 Perfect	1 Pluperfect
INDIC. S.	1. ἔλυσα 2. ἔλυσας 3. ἔλυσε	ἔλυκα ἔλυκας ἔλυκε	ἔελύκη (429) ἔελύκης ἔελύκει (ν)
D.	2. ἐλύσατον 3. ἐλύσάτην	ἐλύκατον ἐλύκατον	ἐελύκετον ἐελυκέτην
P.	1. ἐλύσαμεν 2. ἐλύσατε 3. ἔλυσαν	ἐλύκαμεν ἐλύκατε ἐλύκασι	ἐελύκεμεν ἐελύκετε ἐελύκεσαν
SUBJ. S.	1. λύσω 2. λύσῃς 3. λύσῃ	λελυκῶς ᾧ (573) or λελυκῶς ᾗς λελυκῶς ᾗ	λελύκω (546) λελύκης λελύκη
D.	2. λύσῃτον 3. λύσῃτον	λελυκότε ᾗτον λελυκότε ᾗτον	λελύκῃτον λελύκῃτον
P.	1. λύσωμεν 2. λύσῃτε 3. λύσωσι	λελυκότες ᾧμεν λελυκότες ᾗτε λελυκότες ᾧσι	λελύκωμεν λελύκῃτε λελύκωσι
OPT. S.	1. λύσαιμι 2. λύσαις, λύσειας (423 a) 3. λύσαι, λύσειε (423 a)	λελυκῶς εἶην (573) or λελυκῶς εἴης λελυκῶς εἴη	λελύκοιμι, -οῖην λελύκοις, -οῖης λελύκοι, -οῖη
D.	2. λύσαιτον 3. λύσαιτην	λελυκότε εἴητον, εἶτον λελυκότε εἴητην, εἶτην	λελύκοιτον λελυκοίτην
P.	1. λύσαιμεν 2. λύσαιτε 3. λύσαιεν, λύσειαν (423 a)	λελυκότες εἴημεν, εἶμεν λελυκότες εἴητε, εἶτε λελυκότες εἴησαν, εἶεν	λελύκοιμεν λελύκοιτε λελύκοιεν
IMV. S.	2. λύσον 3. λύσάτω	λελυκῶς ἔσθι (573) or λελυκῶς ἔστω	[ἔλυκε (546) λελυκέτω
D.	2. λύσατον 3. λύσάτων	λελυκότε ἔστον λελυκότε ἔστων	λελύκετον λελυκέτων
P.	2. λύσατε 3. λύσάντων	λελυκότες ἔστέ λελυκότες ὄντων	λελύκετε]
INF.	λύσαι	λελυκέναι	
PART.	λύσας, λύσᾱσα, λύσαν (274)	λελυκώς, λελυκυῖα, λελυκός (277)	

2. MIDDLE<sup>1</sup>

	Present	Imperfect	Future
INDICATIVE.	S. 1. λύομαι	ἐλύόμην	λύσομαι
	2. λύῃ, λύει (427 a, N. 1)	ἐλύου	λύσῃ, λύσει (427 a, N. 1)
	3. λύεται	ἐλύετο	λύσεται
	D. 2. λύεσθον	ἐλύεσθον	λύσεσθον
	3. λύεσθον	ἐλύεσθην	λύσεσθον
	P. 1. λυόμεθα	ἐλυόμεθα	λυσόμεθα
	2. λύεσθε	ἐλύεσθε	λύσεσθε
	3. λύονται	ἐλύοντο	λύσονται
SUBJUNCTIVE.	S. 1. λύωμαι		
	2. λύῃ		
	3. λύηται		
	D. 2. λύῃσθον		
	3. λύῃσθον		
	P. 1. λυώμεθα		
	2. λύῃσθε		
	3. λύωνται		
OPTATIVE.	S. 1. λυοίμην		λυσοίμην
	2. λύοιο		λύσοιο
	3. λύοιτο		λύσοιτο
	D. 2. λύοισθον		λύσοισθον
	3. λυοίσθην		λυσοίσθην
	P. 1. λυοίμεθα		λυσοίμεθα
	2. λύοισθε		λύσοισθε
	3. λύοιντο		λύσοιντο
IMPERATIVE.	S. 2. λύου		
	3. λυέσθω		
	D. 2. λύεσθον		
	3. λυέσθων		
	P. 2. λύεσθε		
	3. λυέσθων		
INFINITIVE.	λύεσθαι		λύσεσθαι
PARTICIPLE.	λυόμενος, λυομένη, λυόμενον (256)		λυσόμενος, -η, -ον (256)

<sup>1</sup> λύω in the middle usually means *to release for one's self, get some one set free, hence to ransom, redeem, deliver.*

## VOICE OF λύω

		1 Aorist	Perfect	Pluperfect
INDICATIVE.	S.	1. ἐλύσάμην	λέλυμαι	ἐλελύμην
		2. ἐλύσω	λέλυσαι	ἐέλυσο
		3. ἐλύσατο	λέλυται	ἐέλυτο
	D.	2. ἐλύσασθον	λέλυσθον	ἐέλυσθον
		3. ἐλύσάσθην	λέλυσθον	ἐέλύσθην
	P.	1. ἐλύσαμεθα	λελύμεθα	ἐλελύμεθα
		2. ἐλύσασθε	λέλυσθε	ἐέλυσθε
		3. ἐλύσαντο	λέλυνται	ἐέλυντο
SUBJUNCTIVE.	S.	1. λύσωμαι	λελυμένος ᾧ (573 c)	
		2. λύσῃ	λελυμένος ᾗς	
		3. λύσῃται	λελυμένος ᾗ	
	D.	2. λύσῃσθον	λελυμένῳ ᾗτον	
		3. λύσῃσθον	λελυμένῳ ᾗτον	
	P.	1. λύσώμεθα	λελυμένοι ᾧμεν	
		2. λύσῃσθε	λελυμένοι ᾗτε	
		3. λύσωνται	λελυμένοι ᾧσι	
OPTATIVE.	S.	1. λῦσαίμην	λελυμένος εἶην (573 c)	
		2. λῦσαιο	λελυμένος εἶης	
		3. λῦσαιτο	λελυμένος εἶη	
	D.	2. λῦσαισθον	λελυμένῳ εἶητον or εἶτον	
		3. λῦσαίσθην	λελυμένῳ εἶήτην or εἶτην	
	P.	1. λῦσαίμεθα	λελυμένοι εἶημεν or εἶμεν	
		2. λῦσαισθε	λελυμένοι εἶητε or εἶτε	
		3. λῦσαιντο	λελυμένοι εἶησαν or εἶεν	
IMPERATIVE.	S.	2. λῦσαι	λέλυσο (560)	
		3. λῦσάσθω	λέλυσθω	
	D.	2. λῦσασθον	λέλυσθον	
		3. λῦσάσθων	λέλυσθων	
	P.	2. λῦσασθε	λέλυσθε	
		3. λῦσάσθων	λέλυσθων	
INFINITIVE.		λύσασθαι	λελύσθαι	
PARTICIPLE.		λῦσάμενος, -η, -ον (256)	λελυμένος, -η, -ον (256)	

## 3. PASSIVE VOICE OF λύω

		Future Perfect	1 Aorist	1 Future
INDICATIVE.	S.	1. λελύσομαι	ἐλύθην	λυθήσομαι
		2. λελύσῃ, λελύσει	ἐλύθης	λυθήσῃ, λυθήσει
		3. λελύσεται	ἐλύθη	λυθήσεται
	D.	2. λελύσεσθον	ἐλύθητον	λυθήσεσθον
		3. λελύσεσθον	ἐλυθήτην	λυθήσεσθον
	P.	1. λελυσόμεθα	ἐλύθημεν	λυθησόμεθα
		2. λελύσεσθε	ἐλύθητε	λυθήσεσθε
		3. λελύσονται	ἐλύθησαν	λυθήσονται
SUBJUNCTIVE.	S.	1.	λυθῶ	
		2.	λυθῆς	
		3.	λυθῇ	
	D.	2.	λυθῆτον	
		3.	λυθῆτον	
	P.	1.	λυθῶμεν	
		2.	λυθῆτε	
		3.	λυθῶσι	
OPTATIVE.	S.	1. λελυσοίμην	λυθείην	λυθησοίμην
		2. λελύσοιο	λυθείης	λυθήσοιο
		3. λελύσοιτο	λυθείη	λυθήσοιτο
	D.	2. λελύσοισθον	λυθείτον or λυθείητον	λυθήσοισθον
		3. λελυσοίστην	λυθείτην or λυθείητην	λυθησοίστην
	P.	1. λελυσοίμεθα	λυθείμεν or λυθείημεν	λυθησοίμεθα
		2. λελύσοισθε	λυθείτε or λυθείητε	λυθήσοισθε
		3. λελύσονται	λυθείεν or λυθείησαν	λυθήσονται
IMPERATIVE.	S.	2.	λύθητι	
		3.	λυθήτω	
	D.	2.	λύθητον	
		3.	λυθήτων	
	P.	2.	λύθητε	
		3.	λυθέντων	
INFINITIVE.		λελύσεσθαι	λυθῆναι	λυθήσεσθαι
PARTICIPLE.		λελυσόμενος, -η, -ον (256)	λυθείς, λυθείσα, λυθέν (275)	λυθησόμενος, -η, -ον (256)

343. As examples of the second aorist and second perfect systems (329), the second aorist active and middle and the second perfect and pluperfect active of *λείπω* *leave* are here given.

	2 Aorist Active	2 Aorist Middle	2 Perfect	2 Pluperfect
INDIC. S.	1. ἔλιπον	ἐλινόμην	λέλοιπα	ἐλελοίπη
	2. ἔλιπες	ἐλίπου	λέλοιπας	ἐλελοίπης
	3. ἔλιπε	ἐλίπετο	λέλοιπε	ἐλελοίπει(ν)
D.	2. ἐλίπετον	ἐλίπεσθον	λελοίπατον	ἐλελοίπετον
	3. ἐλίπέτην	ἐλιπέσθην	λελοίπατον	ἐλελοιπέτην
P.	1. ἐλίπομεν	ἐλινόμεθα	λελοίπαμεν	ἐλελοίπεμεν
	2. ἐλίπετε	ἐλίπεσθε	λελοίπατε	ἐλελοίπετε
	3. ἔλιπον	ἐλίνοντο	λελοίπασι	ἐλελοίπεσαν
SUBJ. S.	1. λίπω	λίπωμαι	λελοιπῶς ᾦ (546) or	λελοίπω
	2. λίπῃς	λίπῃ	λελοιπῶς ᾗς	λελοίπῃς
	3. λίπῃ	λίπῃται	λελοιπῶς ᾗ	λελοίπῃ
D.	2. λίπητον	λίπησθον	λελοιπότε ᾗτον	λελοίπητον
	3. λίπητον	λίπησθον	λελοιπότε ᾗτον	λελοίπητον
P.	1. λίπωμεν	λιπώμεθα	λελοιπότες ᾤμεν	λελοίπωμεν
	2. λίπητε	λίπησθε	λελοιπότες ᾗτε	λελοίπητε
	3. λίπωσι	λίπωνται	λελοιπότες ᾧσι	λελοίπωσι
OPT. S.	1. λίποιμι	λιποίμην	λελοιπῶς εἶην (546) or	λελοίποιμι
	2. λίποις	λίποιο	λελοιπῶς εἶης	λελοίποις
	3. λίποι	λίποιτο	λελοιπῶς εἶῃ	λελοίποι
D.	2. λίποιτον	λίποισθον	λελοιπότε εἶητον, εἶτον	λελοίποιτον
	3. λιποίτην	λιποίσθην	λελοιπότε εἶήτην, εἶτην	λελοιποίτην
P.	1. λίποιμεν	λιποίμεθα	λελοιπότες εἶημεν, εἶμεν	λελοίποιμεν
	2. λίποιτε	λίποισθε	λελοιπότες εἶητε, εἶτε	λελοίποιτε
	3. λίποιεν	λίποιντο	λελοιπότες εἶησαν, εἶεν	λελοίποιεν
IMV. S.	2. λίπε	λιποῦ		
	3. λιπέτω	λιπέσθω		
D.	2. λίπετον	λίπεσθον		
	3. λιπέτων	λιπέσθων		
P.	2. λίπετε	λίπεσθε		
	3. λιπόντων	λιπέσθων		
INF.	λιπεῖν	λιπέσθαι	λελοιπέναι	
PART.	λιπών, λιπούσα, λιπόν (273 a)	λιπόμενος, -η, -ον (256)	λελοιπῶς, -υῖα, -ός (277)	



## I. (B) VOWEL VERBS : CONTRACTED VERBS

**344.** Verbs in *-aw*, *-ew*, *-ow* are contracted only in the present and imperfect. The principles of contraction are explained in 42-47. *τιμάω* (*τιμα-*) *honor*, *ποιέω* (*ποιε-*) *make*, and *δηλώω* (*δηλο-*) *manifest* are thus inflected in the present and imperfect of the active, middle and passive.

## ACTIVE

## PRESENT INDICATIVE

S. 1. ( <i>τιμάω</i> )	<i>τιμῶ</i>	( <i>ποιέω</i> )	<i>ποιῶ</i>	( <i>δηλώω</i> )	<i>δηλῶ</i>
2. ( <i>τιμάεις</i> )	<i>τιμάῃς</i>	( <i>ποιέεις</i> )	<i>ποιεῖς</i>	( <i>δηλόεις</i> )	<i>δηλοῖς</i>
3. ( <i>τιμάει</i> )	<i>τιμᾷ</i>	( <i>ποιέει</i> )	<i>ποιεῖ</i>	( <i>δηλόει</i> )	<i>δηλοῖ</i>
D. 2. ( <i>τιμάετον</i> )	<i>τιμᾶτον</i>	( <i>ποιέετον</i> )	<i>ποιεῖτον</i>	( <i>δηλόετον</i> )	<i>δηλοῦτον</i>
3. ( <i>τιμάετον</i> )	<i>τιμᾶτον</i>	( <i>ποιέετον</i> )	<i>ποιεῖτον</i>	( <i>δηλόετον</i> )	<i>δηλοῦτον</i>
P. 1. ( <i>τιμάομεν</i> )	<i>τιμῶμεν</i>	( <i>ποιέομεν</i> )	<i>ποιοῦμεν</i>	( <i>δηλόομεν</i> )	<i>δηλοῦμεν</i>
2. ( <i>τιμάεστε</i> )	<i>τιμᾶτε</i>	( <i>ποιέεστε</i> )	<i>ποιεῖτε</i>	( <i>δηλόεστε</i> )	<i>δηλοῦτε</i>
3. ( <i>τιμάουσιν</i> )	<i>τιμῶσιν</i>	( <i>ποιέουσιν</i> )	<i>ποιοῦσιν</i>	( <i>δηλόουσιν</i> )	<i>δηλοῦσιν</i>

## IMPERFECT

S. 1. ( <i>ἐτίμαον</i> )	<i>ἐτίμων</i>	( <i>ἐποίεον</i> )	<i>ἐποίουν</i>	( <i>ἐδήλοον</i> )	<i>ἐδήλουν</i>
2. ( <i>ἐτίμαες</i> )	<i>ἐτίμας</i>	( <i>ἐποίεες</i> )	<i>ἐποίεις</i>	( <i>ἐδήλοες</i> )	<i>ἐδήλους</i>
3. ( <i>ἐτίμαε</i> )	<i>ἐτίμα</i>	( <i>ἐποίεε</i> )	<i>ἐποίει</i>	( <i>ἐδήλοε</i> )	<i>ἐδήλου</i>
D. 2. ( <i>ἐτιμάετον</i> )	<i>ἐτιμᾶτον</i>	( <i>ἐποιέετον</i> )	<i>ἐποιεῖτον</i>	( <i>ἐδηλόετον</i> )	<i>ἐδηλοῦτον</i>
3. ( <i>ἐτιμάετην</i> )	<i>ἐτιμᾶτην</i>	( <i>ἐποιεέτην</i> )	<i>ἐποιεῖτην</i>	( <i>ἐδηλοέτην</i> )	<i>ἐδηλούτην</i>
P. 1. ( <i>ἐτιμάομεν</i> )	<i>ἐτιμῶμεν</i>	( <i>ἐποιέομεν</i> )	<i>ἐποιοῦμεν</i>	( <i>ἐδηλόομεν</i> )	<i>ἐδηλοῦμεν</i>
2. ( <i>ἐτιμάεστε</i> )	<i>ἐτιμᾶτε</i>	( <i>ἐποιέεστε</i> )	<i>ἐποιεῖτε</i>	( <i>ἐδηλόεστε</i> )	<i>ἐδηλοῦτε</i>
3. ( <i>ἐτίμαον</i> )	<i>ἐτίμων</i>	( <i>ἐποίεον</i> )	<i>ἐποίουν</i>	( <i>ἐδήλοον</i> )	<i>ἐδήλουν</i>

## PRESENT SUBJUNCTIVE

S. 1. ( <i>τιμάω</i> )	<i>τιμῶ</i>	( <i>ποιέω</i> )	<i>ποιῶ</i>	( <i>δηλώω</i> )	<i>δηλῶ</i>
2. ( <i>τιμάῃς</i> )	<i>τιμάῃς</i>	( <i>ποιέῃς</i> )	<i>ποιῇς</i>	( <i>δηλόῃς</i> )	<i>δηλοῖς</i>
3. ( <i>τιμάῃ</i> )	<i>τιμᾷ</i>	( <i>ποιέῃ</i> )	<i>ποιῇ</i>	( <i>δηλόῃ</i> )	<i>δηλοῖ</i>
D. 2. ( <i>τιμάητον</i> )	<i>τιμᾶτον</i>	( <i>ποιέητον</i> )	<i>ποιῇτον</i>	( <i>δηλόητον</i> )	<i>δηλῶτον</i>
3. ( <i>τιμάητον</i> )	<i>τιμᾶτον</i>	( <i>ποιέητον</i> )	<i>ποιῇτον</i>	( <i>δηλόητον</i> )	<i>δηλῶτον</i>
P. 1. ( <i>τιμάωμεν</i> )	<i>τιμῶμεν</i>	( <i>ποιέωμεν</i> )	<i>ποιῶμεν</i>	( <i>δηλώωμεν</i> )	<i>δηλῶμεν</i>
2. ( <i>τιμάητε</i> )	<i>τιμᾶτε</i>	( <i>ποιέητε</i> )	<i>ποιῇτε</i>	( <i>δηλόητε</i> )	<i>δηλῶτε</i>
3. ( <i>τιμάωσιν</i> )	<i>τιμῶσιν</i>	( <i>ποιέωσιν</i> )	<i>ποιῶσιν</i>	( <i>δηλώωσιν</i> )	<i>δηλῶσιν</i>

ACTIVE — *Concluded*

## PRESENT OPTATIVE (see 421, 422)

S. 1. (τῖμαοίην)	τῖμῶην	(ποιεοίην)	ποιοίην	(δηλοοίην)	δηλοίην
2. (τῖμαοίης)	τῖμῶης	(ποιεοίης)	ποιοίης	(δηλοοίης)	δηλοίης
3. (τῖμαοίῃ)	τῖμῶῃ	(ποιεοίῃ)	ποιοίῃ	(δηλοοίῃ)	δηλοίῃ
D. 2. (τῖμαοίητον)	τῖμῶητον	(ποιεοίητον)	ποιοίητον	(δηλοοίητον)	δηλοίητον
3. (τῖμαοιήτην)	τῖμῶιήτην	(ποιεοιήτην)	ποιοιήτην	(δηλοοιήτην)	δηλοιήτην
P. 1. (τῖμαοίημεν)	τῖμῶημεν	(ποιεοίημεν)	ποιοίημεν	(δηλοοίημεν)	δηλοίημεν
2. (τῖμαοίητε)	τῖμῶητε	(ποιεοίητε)	ποιοίητε	(δηλοοίητε)	δηλοίητε
3. (τῖμαοίησαν)	τῖμῶησαν	(ποιεοίησαν)	ποιοίησαν	(δηλοοίησαν)	δηλοίησαν

or

or

or

S. 1. (τῖμάοιμι)	τῖμῶμι	(ποιέοιμι)	ποιοῖμι	(δηλόοιμι)	δηλοῖμι
2. (τῖμάοις)	τῖμῶς	(ποιέοις)	ποιοῖς	(δηλόοις)	δηλοῖς
3. (τῖμάοι)	τῖμῶ	(ποιέοι)	ποιοῖ	(δηλόοι)	δηλοῖ
D. 2. (τῖμάοιτον)	τῖμῶτον	(ποιέοιτον)	ποιοῖτον	(δηλόοιτον)	δηλοῖτον
3. (τῖμάοιτήν)	τῖμῶτήν	(ποιεοιήτην)	ποιοιήτην	(δηλοοιήτην)	δηλοιήτην
P. 1. (τῖμάοιμεν)	τῖμῶμεν	(ποιέοιμεν)	ποιοῖμεν	(δηλόοιμεν)	δηλοῖμεν
2. (τῖμάοιτε)	τῖμῶτε	(ποιέοιτε)	ποιοῖτε	(δηλόοιτε)	δηλοῖτε
3. (τῖμάοιεν)	τῖμῶεν	(ποιέοιεν)	ποιοῖεν	(δηλόοιεν)	δηλοῖεν

## PRESENT IMPERATIVE

S. 2. (τίμαε)	τίμᾱ	(ποιέε)	ποίει	(δήλοε)	δήλου
3. (τίμαέτω)	τίμᾱτω	(ποιεέτω)	ποιείτω	(δηλοέτω)	δηλούτω
D. 2. (τίμάετον)	τίμᾱτον	(ποιέετον)	ποιείτον	(δηλόετον)	δηλοῦτον
3. (τίμαέτων)	τίμᾱτων	(ποιεέτων)	ποιείτων	(δηλοέτων)	δηλούτων
P. 2. (τίμάετε)	τίμᾱτε	(ποιέετε)	ποιείτε	(δηλόετε)	δηλοῦτε
3. (τιμαόντων)	τιμώντων	(ποιεόντων)	ποιούντων	(δηλοόντων)	δηλούντων

## PRESENT INFINITIVE

(τῖμάειν)	τίμᾱν	(ποιέειν)	ποιεῖν	(δηλόειν)	δηλοῦν
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## PRESENT PARTICIPLE

(τῖμάων)	τίμῶν	(ποιέων)	ποιῶν	(δηλόων)	δηλῶν
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For the inflection of contracted participles, see 278. For the infinitive, see 431 a.

Attic prose always, and Attic poetry usually, use the contracted forms.

N. 1. — The open forms of verbs in -*aw* are sometimes found in Homer. Verbs in -*ew* often show the uncontracted forms in Homer; in Herodotus *ε* + *ο*, *ω*, *οι* are uncontracted; *ε* + *ε*, *ει*, *η* should be contracted (often against the Mss.). Verbs in -*ow* never appear in their uncontracted forms in any author.

N. 2. — *ποιέω* sometimes loses its *ι* (37) except before *ο* sounds.

## MIDDLE AND PASSIVE

## PRESENT INDICATIVE

S. 1. (τιμάομαι)	τιμῶμαι	(ποιέομαι)	ποιούμαι	(δηλόομαι)	δηλούμαι
2. (τιμάη, τιμάει)	τιμᾷ	(ποιέη, ποιέει)	ποιῇ, ποιεῖ	(δηλόη, δηλόει)	δηλοῖ
3. (τιμάεται)	τιμᾶται	(ποιέεται)	ποιεῖται	(δηλόεται)	δηλοῦται
D. 2. (τιμάεσθον)	τιμᾶσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
3. (τιμάεσθον)	τιμᾶσθον	(ποιέεσθον)	ποιεῖσθον	(δηλόεσθον)	δηλοῦσθον
P. 1. (τιμαόμεθα)	τιμώμεθα	(ποιεόμεθα)	ποιούμεθα	(δηλοόμεθα)	δηλούμεθα
2. (τιμάεσθε)	τιμᾶσθε	(ποιέεσθε)	ποιεῖσθε	(δηλόεσθε)	δηλοῦσθε
3. (τιμᾶονται)	τιμῶνται	(ποιέονται)	ποιούνται	(δηλόονται)	δηλοῦνται

## IMPERFECT

S. 1. (ἐτιμαόμην)	ἐτιμῶμην	(ἐποιεόμην)	ἐποιούμην	(ἐδηλοόμην)	ἐδηλούμην
2. (ἐτιμάου)	ἐτιμῶ	(ἐποιεού)	ἐποιού	(ἐδηλόου)	ἐδηλοῦ
3. (ἐτιμάετο)	ἐτιμᾶτο	(ἐποιεέτο)	ἐποιεῖτο	(ἐδηλόετο)	ἐδηλοῦτο
D. 2. (ἐτιμάεσθον)	ἐτιμᾶσθον	(ἐποιεέσθον)	ἐποιεῖσθον	(ἐδηλόεσθον)	ἐδηλοῦσθον
3. (ἐτιμαίεσθην)	ἐτιμᾶσθην	(ἐποιεέσθην)	ἐποιεῖσθην	(ἐδηλόεσθην)	ἐδηλοῦσθην
P. 1. (ἐτιμαόμεθα)	ἐτιμώμεθα	(ἐποιεόμεθα)	ἐποιούμεθα	(ἐδηλοόμεθα)	ἐδηλούμεθα
2. (ἐτιμάεσθε)	ἐτιμᾶσθε	(ἐποιεέσθε)	ἐποιεῖσθε	(ἐδηλόεσθε)	ἐδηλοῦσθε
3. (ἐτιμᾶοντο)	ἐτιμῶντο	(ἐποιεόντο)	ἐποιούντο	(ἐδηλόοντο)	ἐδηλοῦντο

## PRESENT SUBJUNCTIVE

S. 1. (τιμάωμαι)	τιμῶμαι	(ποιέωμαι)	ποιῶμαι	(δηλόωμαι)	δηλῶμαι
2. (τιμάη)	τιμᾷ	(ποιέη)	ποιῇ	(δηλόη)	δηλοῖ
3. (τιμάηται)	τιμᾶται	(ποιέηται)	ποιῇται	(δηλόηται)	δηλῶται
D. 2. (τιμάησθον)	τιμᾶσθον	(ποιέησθον)	ποιῇσθον	(δηλόησθον)	δηλῶσθον
3. (τιμάησθον)	τιμᾶσθον	(ποιέησθον)	ποιῇσθον	(δηλόησθον)	δηλῶσθον
P. 1. (τιμαώμεθα)	τιμώμεθα	(ποιεώμεθα)	ποιώμεθα	(δηλωώμεθα)	δηλῶμεθα
2. (τιμάησθε)	τιμᾶσθε	(ποιεήσθε)	ποιῇσθε	(δηλόησθε)	δηλῶσθε
3. (τιμᾶνται)	τιμῶνται	(ποιεώνται)	ποιῶνται	(δηλώνονται)	δηλῶνται

## PRESENT OPTATIVE

S. 1. (τιμαοίμην)	τιμῶμην	(ποιεοίμην)	ποιοίμην	(δηλοοίμην)	δηλοίμην
2. (τιμάοιο)	τιμῶο	(ποιεοιο)	ποιοιο	(δηλόοιο)	δηλοιο
3. (τιμάοιτο)	τιμῶτο	(ποιεοιτο)	ποιοιτο	(δηλόοιτο)	δηλοιοτο
D. 2. (τιμαοίσθον)	τιμῶσθον	(ποιεοίσθον)	ποιοίσθον	(δηλόοισθον)	δηλοίσθον
3. (τιμαοίσθην)	τιμῶσθην	(ποιεοίσθην)	ποιοίσθην	(δηλοοίσθην)	δηλοίσθην
P. 1. (τιμαοίμεθα)	τιμῶμεθα	(ποιεοίμεθα)	ποιοίμεθα	(δηλοοίμεθα)	δηλοίμεθα
2. (τιμαοίσθε)	τιμῶσθε	(ποιεοίσθε)	ποιοίσθε	(δηλόοισθε)	δηλοίσθε
3. (τιμᾶοιντο)	τιμῶντο	(ποιεοίντο)	ποιοίντο	(δηλόοιντο)	δηλοίντο

MIDDLE AND PASSIVE — *Concluded*

## PRESENT IMPERATIVE

S. 2. (τῖμάον)	τῖμῶ	(ποιέον)	ποιοῦ	(δηλόον)	δηλοῦ
3. (τῖμάεσθω)	τῖμᾶσθω	(ποιέεσθω)	ποιείσθω	(δηλόεσθω)	δηλούσθω
D. 2. (τῖμάεσθον)	τῖμᾶσθον	(ποιέεσθον)	ποιείσθον	(δηλόεσθον)	δηλούσθον
3. (τῖμάεσθων)	τῖμᾶσθων	(ποιέεσθων)	ποιείσθων	(δηλόεσθων)	δηλούσθων
P. 2. (τῖμάεσθε)	τῖμᾶσθε	(ποιέεσθε)	ποιείσθε	(δηλόεσθε)	δηλούσθε
3. (τῖμάεσθων)	τῖμᾶσθων	(ποιέεσθων)	ποιείσθων	(δηλόεσθων)	δηλούσθων

## PRESENT INFINITIVE

(τῖμάεσθαι) τῖμᾶσθαι (ποιέεσθαι) ποιείσθαι (δηλόεσθαι) δηλούσθαι

## PRESENT PARTICIPLE

(τῖμαόμενος) τῖμώμενος (ποιεόμενος) ποιούμενος (δηλοόμενος) δηλούμενος

## 345. Examples of Contracted Verbs.—

ἀπατάω <i>deceive</i> (ἀπάτη <i>deceit</i> )	ὀρμάω <i>set in motion</i> (ὀρμή <i>impulse</i> )
βοάω <i>shout</i> (βοή <i>shout</i> )	πειράσμαι <i>attempt</i> (πεῖρα <i>trial</i> )
μελετάω <i>practise</i> (μελέτη <i>practice</i> )	τελευτάω <i>finish</i> (τελευτή <i>end</i> )
νικάω <i>conquer</i> (νίκη <i>victory</i> )	τολμάω <i>dare</i> (τόλμα <i>daring</i> )
ἀδικέω <i>do wrong</i> (ἄδικος <i>unjust</i> )	οἰκέω <i>inhabit</i> (οἶκος <i>house</i> )
βοηθέω <i>assist</i> (βοηθός <i>assisting</i> )	πολεμέω <i>make war</i> (πόλεμος <i>war</i> )
κοσμέω <i>order</i> (κόσμος <i>order</i> )	φθονέω <i>envy</i> (φθόνος <i>envy</i> )
μῖσέω <i>hate</i> (μῖσος <i>hate</i> )	φιλέω <i>love</i> (φίλος <i>friend</i> )
ἀξιόω <i>think worthy</i> (ἄξιος <i>worthy</i> )	κῦρόω <i>make valid</i> (κῦρος <i>authority</i> )
δουλόω <i>enslave</i> (δοῦλος <i>slave</i> )	πολεμόω <i>make an enemy of</i> (πόλεμος <i>war</i> )
ἐλευθερόω <i>set free</i> (ἐλεύθερος <i>free</i> )	στεφανόω <i>crown</i> (στέφανος <i>crown</i> )
ζυγόω <i>put under the yoke</i> (ζυγόν <i>yoke</i> )	ταπεινόω <i>humiliate</i> (ταπεινός <i>humbled</i> )

## REMARKS ON SOME CONTRACTED VERBS

346. Some verbs in -*aw* show *η* where we expect *ᾱ*, because the stem ends in *η*, not *α*; as διψῶ *thirst*, ζῶ *live*, πεινῶ *hunger*, χρῶ *give oracles*, χρῶμαι *use*. ζῶ and χρῶμαι are inflected as

346 D. Hom. has διψᾶων, πεινᾶων, πεινῶμεναι χρῆων (Mss. χρείων) *uttering oracles*. The verbs of 346, except διψῶ and πεινῶ, have a weak stem in *α*, seen in Hdt., χρᾶται from χράεται, but χρέω innv., χρεώμενος from χρῆω, χρηόμενος by 29. Hom. and Ion. ζῶω has the stem ζῶ (ζω-ιω). Hdt. has ζῆν, διψῆν, but κνᾶν *scrape*, σμᾶν *wash*.

follows in the present indicative, subjunctive, and imperative, and in the imperfect.

	Indic. and Subj.		Imperative		Imperfect	
S.	1. ζῶ	χρῶμαι			ἔζων	ἐχρώμην
	2. ζῆς	χρῆ	ζῆ	χρῶ	ἔζης	ἐχρῶ
	3. ζῇ	χρήται	ζήτω	χρήσθω	ἔζη	ἐχρήτο
D.	2. ζήτον	χρήσθον	ζήτον	χρήσθε	ἔζήτον	ἐχρήσθον
	3. ζήτον	χρήσθον	ζήτων	χρήσθων	ἔζήτην	ἐχρήσθην
P.	1. ζῶμεν	χρώμεθα			ἔζῶμεν	ἐχρώμεθα
	2. ζήτε	χρήσθε	ζήτε	χρήσθε	ἔζήτε	ἐχρήσθε
	3. ζῶσι	χρῶνται	ζώντων	χρήσθων	ἔζων	ἐχρῶντο

Infinitive: ζῆν, χρήσθαι      Participle: ζῶν, χρώμενος

347. καίω *burn*, κλαίω *weep* do not contract the forms in which *ι* has disappeared (33). Thus, κάω, κάεις, κάει, κάομεν, κάετε, κάουσι.

348. Some verbs in -εω of two syllables do not contract *ε* with *ο* or *ω*. The present and imperfect indicative of πλέω *sail* are thus inflected:

πλέω		πλέομεν	ἔπλεον		ἐπλέομεν
πλεῖς	πλεῖτον	πλεῖτε	ἔπλεις	ἐπλεῖτον	ἐπλεῖτε
πλεῖ	πλεῖτον	πλέουσι	ἔπλει	ἐπλείτην	ἔπλεον

So subj. πλέω, opt. πλέοιμι, inf. πλεῖν, part. πλέων, πλέουσα, πλέον. So θέω *run*, πνέω *breathe*, ῥέω *flow*, χέω *pour*, which also have lost *υ* (*φ*) after *ε*. δέω (for δευσω) *need* has δείς, δεῖ, subj. δέη, opt. δέοι, inf. δεῖν, part. n. δέον; δέομαι (for δευσομαι) *want, request* has δέει 2 pers., δεῖται, δέομεθα, subj. δεώμεθα.

a. δέω (for δεῖω) *bind* has δοῦμεν 1 pl., imperf. ἔδουν, inf. δεῖν, part. n. δοῦν, mid. δοῦμαι. In some prose writers of the fourth century we find δέομεν, δέον. ξέω (for ξεσω) *scrape* is always contracted in Attic inscriptions.

349. a. ἰδρώω *sweat*, ῥιγώω *shiver* may have, instead of *ου* and *οι*, *ω* and *φ*, from stems in *ω* (*σ*). Thus ἰδρώω is from ἰδρωσ-ιω. The forms from -ωω come from weak stems ἰδρος-, ῥιγος-. Thus indic. ῥιγῶ, ῥιγῶς, ῥιγῶ (or ῥιγοῖ), opt. ῥιγῶην, inf. ῥιγῶν (or ῥιγοῦν), part. ῥιγῶν. So ἰδρῶσι, opt. ἰδρώη (or ἰδροῖ), part. ἰδρῶν (or ἰδροῖν). Hom. has ἰδρώω and γελώω.

b. λούω *wash*, when it drops its *υ* (37), contracts like δηλόω. Thus λούω, λούεις, λούει, but λοῦμεν (for λο(υ)ο-μεν), λοῦτε, λοῦσι; and so in other forms, as ἔλου, λούται, λούσθαι, λούμενος.



## I. (C) CONSONANT VERBS

350. Verbs whose stems end in a consonant are in general inflected like non-contracting ω-verbs in all tenses. The future active and middle of liquid and nasal verbs are inflected like contracted εω-verbs.

351. Liquid and Nasal Verbs: future active and middle of φαίνω *show*.

		Future Active		Future Middle		
INDICATIVE.	S.	1. (φανέω)	φανῶ	(φανέομαι)	φανοῦμαι	
		2. (φανείεις)	φανείης	(φανέῃ or -εί)	φανῇ or -εῖ	
		3. (φανέει)	φανεῖ	(φανέεται)	φανείται	
	D.	2. (φανέετον)	φανείτον	(φανέεσθον)	φανείσθον	
		3. (φανέετον)	φανείτον	(φανέεσθον)	φανείσθον	
	P.	1. (φανέομεν)	φανοῦμεν	(φανεόμεθα)	φανούμεθα	
		2. (φανέετε)	φανεῖτε	(φανέεσθε)	φανείσθε	
		3. (φανέουσι)	φανοῦσι	(φανέονται)	φανοῦνται	
	OPTATIVE.	S.	1. (φανεοίην)	φανοίην	(φανεοίμην)	φανοίμην
			2. (φανεοίης)	φανοίης	(φανεοίοιο)	φανοίοιο
3. (φανεοίη)			φανοίη	(φανεοίτο)	φανοίτο	
D.		2. (φανεοίτον)	φανοίτον	(φανεοίσθον)	φανοίσθον	
		3. (φανεοίτην)	φανοίτην	(φανεοίσθην)	φανοίσθην	
P.		1. (φανεοίμεν)	φανοίμεν	(φανεοίμεθα)	φανοίμεθα	
		2. (φανεοίτε)	φανοίτε	(φανεοίσθε)	φανοίσθε	
		3. (φανεοίεν)	φανοίεν	(φανεοίντο)	φανοίντο	

In the singular only we have the alternative forms

S.	1. (φανέοιμι)	φανοίμι
	2. (φανέοις)	φανοίς
	3. (φανέοι)	φανοί

INFINITIVE.	(φανέειν)	φανεῖν	(φανέεσθαι)	φανείσθαι
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PARTICIPLE.	(φανέων,	φανῶν,	(φανέόμενος,	φανούμενος
	φανέουσα,	φανούσα,	-η, -ον)	-η, -ον
	φανέον)	φανοῦν (278)		(256)



352. Liquid and Nasal Verbs: first aorist active and middle, second aorist and second future passive of φαίνω *show*.

	1 Aorist Active	1 Aorist Middle	2 Aorist Passive	2 Future Passive
INDIC. S. 1.	ἔφῃνα	ἔφηνάμην	ἐφάνην	φανήσομαι
2.	ἔφηνας	ἐφήνω	ἐφάνης	φανήσῃ, φανήσῃ
3.	ἔφηνε	ἐφήνατο	ἐφάνη	φανήσεται
D. 2.	ἐφήνατον	ἐφήνασθον	ἐφάνητον	φανήσεσθον
3.	ἐφηνάτην	ἐφηνάσθην	ἐφανήτην	φανήσεσθον
P. 1.	ἐφήναμεν	ἐφηνάμεθα	ἐφάνημεν	φανησόμεθα
2.	ἐφήνατε	ἐφήνασθε	ἐφάνητε	φανήσεσθε
3.	ἔφηναν	ἐφήναντο	ἐφάνησαν	φανήσονται
SUBJ. S. 1.	φῆνω	φῆνμαι	φανῶ	
2.	φῆνῃς	φῆνῃ	φανῆς	
3.	φῆνῃ	φῆνηται	φανῇ	
D. 2.	φῆνητον	φῆνησθον	φανῆτον	
3.	φῆνητον	φῆνησθον	φανῆτον	
P. 1.	φῆνωμεν	φηνώμεθα	φανώμεν	
2.	φῆνητε	φῆνησθε	φανῆτε	
3.	φῆνωσι	φῆνωνται	φανῶσι	
OPT. S. 1.	φῆναιμι	φηνάιμην	φανείην	φανησοίμην
2.	φῆναις or φῆνεις (423 a)	φῆναιο	φανείης	φανήσοιο
3.	φῆναι or φῆνειε (423 a)	φῆναιτο	φανείῃ	φανήσοιτο
D. 2.	φῆναιτον	φῆναισθον	φανείτον or φανείητον	φανήσοισθον
3.	φηνάιτην	φηνάισθην	φανείτην or φανείῃτην	φανησοίστην
P. 1.	φῆναιμεν	φηνάιμεθα	φανείμεν or φανείημεν	φανησοίμεθα
2.	φῆναιτε	φῆναισθε	φανείτε or φανείητε	φανήσοισθε
3.	φῆναιεν or φῆναιαν (423 a)	φῆναιντο	φανείεν or φανείησαν	φανήσοιντο
IMV. S. 2.	φῆνον	φῆναι	φάνηθι	
3.	φηνάτω	φηνάσθω	φανήτω	
D. 2.	φῆνατον	φῆνασθον	φάνητον	
3.	φηνάτων	φηνάσθων	φανήτων	
P. 2.	φῆνατε	φῆνασθε	φάνητε	
3.	φηνάντων	φηνάσθων	φανέντων	
INF.	φῆναι	φῆνασθαι	φανῆναι	φανήσεσθαι
PART.	φῆνās, -āσα, φῆναν (274)	φηνάμενος, -η, -ον (256)	φανείς, φανείσα, φανέν (275)	φανησόμενος, -η, -ον (256)

## PERFECT AND PLUPERFECT MIDDLE (AND PASSIVE)

353. In the perfect and pluperfect middle (and passive) of stems ending in a consonant certain euphonic changes (357) occur upon the addition of the personal endings.

a. Several verbs with stems ending in a short vowel retain that vowel in the perfect (and in other tenses); such stems originally ended in  $\sigma$ ; as  $\tau\epsilon\lambda\acute{\epsilon}\omega$  *finish*, from  $\tau\acute{\epsilon}\lambda\omicron\varsigma$  *end* ( $\tau\epsilon\lambda\epsilon\sigma$ -). This  $\sigma$  appears in the perfect middle stem ( $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\text{-}\mu\alpha\iota$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\text{-}\tau\alpha\iota$ ). In the second person singular and plural but one  $\sigma$  is found:  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\alpha\iota$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\theta\epsilon$ . By analogy some other verbs have a  $\sigma$  at the end of the perfect middle stem.

b. In the perfect and pluperfect middle (and passive) the third person plural of stems ending in a consonant or of stems adding  $\sigma$  consists of the perfect middle participle with  $\epsilon\iota\sigma\acute{\iota}$  *are* (in the perfect) and  $\eta\sigma\alpha\nu$  *were* (in the pluperfect).

354. The perfect and pluperfect middle and passive of  $\lambda\epsilon\acute{\iota}\pi\omega$  ( $\lambda\epsilon\iota\pi\text{-}$ ) *leave*,  $\gamma\rho\acute{\alpha}\phi\omega$  ( $\gamma\rho\alpha\phi\text{-}$ ) *write*,  $\pi\epsilon\acute{\iota}\theta\omega$  ( $\pi\epsilon\iota\theta\text{-}$ ) *persuade*,  $\pi\rho\acute{\alpha}\tau\tau\omega$  ( $\pi\rho\alpha\tau\gamma\text{-}$ ) *do* are inflected as follows:

*Perfect Indicative*

S. 1. $\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\mu\alpha\iota$	$\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$	$\pi\acute{\epsilon}\pi\rho\alpha\gamma\mu\alpha\iota$
2. $\lambda\acute{\epsilon}\lambda\epsilon\iota\psi\alpha\iota$	$\gamma\acute{\epsilon}\gamma\rho\alpha\psi\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\alpha\iota$	$\pi\acute{\epsilon}\pi\rho\alpha\zeta\alpha\iota$
3. $\lambda\acute{\epsilon}\lambda\epsilon\iota\pi\tau\alpha\iota$	$\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\alpha\iota$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\alpha\iota$	$\pi\acute{\epsilon}\pi\rho\alpha\kappa\tau\alpha\iota$
D. 2. $\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\theta\omicron\nu$	$\gamma\acute{\epsilon}\gamma\rho\alpha\phi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\rho\alpha\chi\theta\omicron\nu$
3. $\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\theta\omicron\nu$	$\gamma\acute{\epsilon}\gamma\rho\alpha\phi\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\pi\acute{\epsilon}\pi\rho\alpha\chi\theta\omicron\nu$
P. 1. $\lambda\epsilon\lambda\epsilon\acute{\iota}\mu\mu\epsilon\theta\alpha$	$\gamma\epsilon\gamma\rho\acute{\alpha}\mu\mu\epsilon\theta\alpha$	$\pi\epsilon\pi\epsilon\acute{\iota}\sigma\mu\epsilon\theta\alpha$	$\pi\epsilon\pi\rho\acute{\alpha}\gamma\mu\epsilon\theta\alpha$
2. $\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\theta\epsilon$	$\gamma\acute{\epsilon}\gamma\rho\alpha\phi\theta\epsilon$	$\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\epsilon$	$\pi\acute{\epsilon}\pi\rho\alpha\chi\theta\epsilon$
3. $\lambda\epsilon\lambda\epsilon\iota\mu\acute{\mu}\epsilon\nu\omicron\iota$ $\epsilon\iota\sigma\acute{\iota}$	$\gamma\epsilon\gamma\rho\alpha\mu\acute{\mu}\epsilon\nu\omicron\iota$ $\epsilon\iota\sigma\acute{\iota}$	$\pi\epsilon\pi\epsilon\iota\sigma\acute{\mu}\epsilon\nu\omicron\iota$ $\epsilon\iota\sigma\acute{\iota}$	$\pi\epsilon\pi\rho\alpha\gamma\acute{\mu}\epsilon\nu\omicron\iota$ $\epsilon\iota\sigma\acute{\iota}$

*Pluperfect*

S. 1. $\acute{\epsilon}\lambda\epsilon\lambda\epsilon\acute{\iota}\mu\mu\eta\nu$	$\acute{\epsilon}\gamma\epsilon\gamma\rho\acute{\alpha}\mu\mu\eta\nu$	$\acute{\epsilon}\pi\epsilon\pi\epsilon\acute{\iota}\sigma\mu\eta\nu$	$\acute{\epsilon}\pi\epsilon\pi\rho\acute{\alpha}\gamma\mu\eta\nu$
2. $\acute{\epsilon}\lambda\acute{\epsilon}\lambda\epsilon\iota\psi\omicron$	$\acute{\epsilon}\gamma\acute{\epsilon}\gamma\rho\alpha\psi\omicron$	$\acute{\epsilon}\pi\acute{\epsilon}\pi\epsilon\iota\sigma\omicron$	$\acute{\epsilon}\pi\acute{\epsilon}\pi\rho\alpha\zeta\omicron$
3. $\acute{\epsilon}\lambda\acute{\epsilon}\lambda\epsilon\iota\pi\tau\omicron$	$\acute{\epsilon}\gamma\acute{\epsilon}\gamma\rho\alpha\pi\tau\omicron$	$\acute{\epsilon}\pi\acute{\epsilon}\pi\epsilon\iota\sigma\tau\omicron$	$\acute{\epsilon}\pi\acute{\epsilon}\pi\rho\alpha\kappa\tau\omicron$
D. 2. $\acute{\epsilon}\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\theta\omicron\nu$	$\acute{\epsilon}\gamma\acute{\epsilon}\gamma\rho\alpha\phi\theta\omicron\nu$	$\acute{\epsilon}\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\omicron\nu$	$\acute{\epsilon}\pi\acute{\epsilon}\pi\rho\alpha\chi\theta\omicron\nu$
3. $\acute{\epsilon}\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\theta\eta\nu$	$\acute{\epsilon}\gamma\epsilon\gamma\rho\acute{\alpha}\phi\theta\eta\nu$	$\acute{\epsilon}\pi\epsilon\pi\epsilon\iota\sigma\theta\eta\nu$	$\acute{\epsilon}\pi\epsilon\pi\rho\acute{\alpha}\chi\theta\eta\nu$
P. 1. $\acute{\epsilon}\lambda\epsilon\lambda\epsilon\acute{\iota}\mu\mu\epsilon\theta\alpha$	$\acute{\epsilon}\gamma\epsilon\gamma\rho\acute{\alpha}\mu\mu\epsilon\theta\alpha$	$\acute{\epsilon}\pi\epsilon\pi\epsilon\acute{\iota}\sigma\mu\epsilon\theta\alpha$	$\acute{\epsilon}\pi\epsilon\pi\rho\acute{\alpha}\gamma\mu\epsilon\theta\alpha$
2. $\acute{\epsilon}\lambda\acute{\epsilon}\lambda\epsilon\iota\phi\theta\epsilon$	$\acute{\epsilon}\gamma\acute{\epsilon}\gamma\rho\alpha\phi\theta\epsilon$	$\acute{\epsilon}\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\epsilon$	$\acute{\epsilon}\pi\acute{\epsilon}\pi\rho\alpha\chi\theta\epsilon$
3. $\lambda\epsilon\lambda\epsilon\iota\mu\acute{\mu}\epsilon\nu\omicron\iota$ $\eta\sigma\alpha\nu$	$\gamma\epsilon\gamma\rho\alpha\mu\acute{\mu}\epsilon\nu\omicron\iota$ $\eta\sigma\alpha\nu$	$\pi\epsilon\pi\epsilon\iota\sigma\acute{\mu}\epsilon\nu\omicron\iota$ $\eta\sigma\alpha\nu$	$\pi\epsilon\pi\rho\alpha\gamma\acute{\mu}\epsilon\nu\omicron\iota$ $\eta\sigma\alpha\nu$

*Perfect Subjunctive and Optative*

$\lambda\epsilon\lambda\epsilon\iota\mu\acute{\mu}\epsilon\nu\omicron\varsigma$ $\acute{\omega}$	$\gamma\epsilon\gamma\rho\alpha\mu\acute{\mu}\epsilon\nu\omicron\varsigma$ $\acute{\omega}$	$\pi\epsilon\pi\epsilon\iota\sigma\acute{\mu}\epsilon\nu\omicron\varsigma$ $\acute{\omega}$	$\pi\epsilon\pi\rho\alpha\gamma\acute{\mu}\epsilon\nu\omicron\varsigma$ $\acute{\omega}$
$\lambda\epsilon\lambda\epsilon\iota\mu\acute{\mu}\epsilon\nu\omicron\varsigma$ $\epsilon\acute{\iota}\eta\nu$	$\gamma\epsilon\gamma\rho\alpha\mu\acute{\mu}\epsilon\nu\omicron\varsigma$ $\epsilon\acute{\iota}\eta\nu$	$\pi\epsilon\pi\epsilon\iota\sigma\acute{\mu}\epsilon\nu\omicron\varsigma$ $\epsilon\acute{\iota}\eta\nu$	$\pi\epsilon\pi\rho\alpha\gamma\acute{\mu}\epsilon\nu\omicron\varsigma$ $\epsilon\acute{\iota}\eta\nu$

*Perfect Imperative*

S. 2.	λέλειψο	γέγραψο	πέπεισο	πέπραξο
3.	λελείφθω	γεγράφθω	πεπείσθω	πεπράχθω
D. 2.	λέλειφθον	γέγραφθον	πέπεισθον	πέπραχθον
3.	λελείφθων	γεγράφθων	πεπείσθων	πεπράχθων
P. 2.	λέλειφθε	γέγραφε	πέπεισθε	πέπραχθε
3.	λελείφθων	γεγράφθων	πεπείσθων	πεπράχθων

*Perfect Infinitive and Participle*

λελείφθαι	γεγράφθαι	πεπείσθαι	πεπράχθαι
λελειμμένος,	γεγραμμένος,	πεπεισμένος,	πεπραγμένος,
-η, -ον	-η, -ον	-η, -ον	-η, -ον

355. Perfect and pluperfect middle and passive of ἐλέγχω (ἐλεγχ-) *confute*, ἀγγέλλω (ἀγγελ-) *announce*, φαίνω (φαν-) *show*, τελέω (τελε-) *finish*.

*Perfect Indicative*

S. 1.	ἐήλεγμαι	ἡγγέλμαι	πέφασμαι	τετέλε-σ-μαι
2.	ἐήλεγχαι	ἡγγέλσαι	(πέφανσαι, 357 d)	τετέλε-σαι
3.	ἐήλεγκται	ἡγγελται	πέφανται	τετέλε-σ-ται
D. 2.	ἐήλεγχθον	ἡγγελθον	πέφανθον	τετέλε-σθον
3.	ἐήλεγχθον	ἡγγελθον	πέφανθον	τετέλε-σθον
P. 1.	ἐηλέγεμθα	ἡγγέλμεθα	πεφάσμεθα	τετελέ-σ-μεθα
2.	ἐήλεγχθε	ἡγγελθε	πέφανθε	τετέλε-σθε
3.	ἐηλεγμένοι εἰσὶ	ἡγγελμένοι εἰσὶ	πεφασμένοι εἰσὶ	τετελε-σ-μένοι εἰσὶ

*Pluperfect Indicative*

S. 1.	ἐηλέγμην	ἡγγέλμην	ἐπεφάσμην	ἐ-τετελέ-σ-μην
2.	ἐήλεγχξο	ἡγγελσο	(ἐπέφανσο, 357 d)	ἐ-τετέλε-σο
3.	ἐήλεγκτο	ἡγγελτο	ἐπέφαντο	ἐ-τετέλε-σ-το
D. 2.	ἐήλεγχθον	ἡγγελθον	ἐπέφανθον	ἐ-τετέλε-σθον
3.	ἐηλεγχθην	ἡγγελθην	ἐπεφάνθην	ἐ-τετελέ-σθην
P. 1.	ἐηλέγεμθα	ἡγγέλμεθα	ἐπέφασμεθα	ἐ-τετελέ-σ-μεθα
2.	ἐήλεγχθε	ἡγγελθε	ἐπέφανθε	ἐ-τετέλε-σθε
3.	ἐηλεγμένοι ἦσαν	ἡγγελμένοι ἦσαν	πεφασμένοι ἦσαν	τετελε-σ-μένοι ἦσαν

*Perfect Subjunctive and Optative*

ἐηλεγμένος ᾧ	ἡγγελμένος ᾧ	πεφασμένος ᾧ	τετελεσμένος ᾧ
ἐηλεγμένος εἴην	ἡγγελμένος εἴην	πεφασμένος εἴην	τετελεσμένος εἴην

*Perfect Imperative*

S. 2.	ἐλήλεγξο	ἡγγελσο	(πέφανσο, 357 d)	τετέλε-σο
3.	ἐληλέγχθω	ἡγγέλθω	πεφάνθω	τετελέ-σθω
D. 2.	ἐλήλεγχθον	ἡγγέλθον	πέφανθον	τετέλε-σθον
3.	ἐληλέγχθων	ἡγγέλθων	πεφάνθων	τετελέ-σθων
P. 2.	ἐλήλεγχθε	ἡγγέλθε	πέφανθε	τετέλε-σθε
3.	ἐληλέγχθων	ἡγγέλθων	πεφάνθων	τετελέ-σθων

*Perfect Infinitive and Participle*

ἐληλέγχθαι	ἡγγέλθαι	πεφάνθαι	τετελέ-σθαι
ἐληλεγμένος, -η,	ἡγγελμένος, -η,	πεφασμένος, -η,	τετελε-σ-μένος, -η,
-ον	-ον	-ον	-ον

## EXPLANATION OF THE PERFECT AND PLUPERFECT FORMS

356. The periphrastic third plural (573 d) is used instead of the form derived directly from the union of the stem with the ending.

Thus γεγραμμένοι εἰσί is used for γεγραφ-νται, which would become γεγράφαι by 30 b, ν between consonants passing into α. On the retention of -ται, -ατο, see 427 f. The periphrastic form is also used in the case of verbs adding σ to their stems (357 N., 444 b), as τε-τελε-σ-μένοι εἰσί for τετελε-σ-νται. Stems in ν that drop ν in the perfect system (446) form their perfect and pluperfect regularly; thus κρίνω (κριν-) *judge* has κέκρινται, ἐκέκριντο.

357. Euphonic Changes. — For the euphonic changes in these forms see 68–73, 89.

a. Labial Stems. — λέλειμ-μαι is for λελειπ-μαι, λέλειφ-θον for λελειπ-σθον, λέλειφθε for λελειπ-σθε (89). In the same manner are inflected other labial stems, as τρίβω (τρίβ-) *rub*, ῥίπτω (ρίπ-) *throw*: τέ-τρῖμ-μαι for τε-τρίβ-μαι, τέ-τρίψ-αι for τε-τρίβ-σαι, etc. Stems ending in μπ drop π before μ, but retain it before other consonants. Thus

πε-πεμπ-μαι becomes πέπεμμαι  
 πε-πεμπ-σαι becomes πέπεμψαι  
 πε-πεμπ-ται becomes πέπεμπται

γε-γραφ-μαι becomes γέγραμμαι  
 γε-γραφ-σαι becomes γέγραψαι  
 γε-γραφ-ται becomes γέγραπται

πε-πεμπ-μεθα becomes πεπέμμεθα  
 πε-πεμπ-σθε becomes πέπεμφθε (89)

γε-γραφ-μεθα becomes γεγράμμεθα  
 γε-γραφ-σθε becomes γέγραφθε

b. Dental Stems. —  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\text{-}\tau\alpha\iota$  is for  $\pi\epsilon\pi\epsilon\iota\theta\text{-}\tau\alpha\iota$  (69),  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\text{-}\theta\omicron\nu$  for  $\pi\epsilon\pi\epsilon\iota\theta\text{-}\sigma\theta\omicron\nu$ ,  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\theta\epsilon$  for  $\pi\epsilon\pi\epsilon\iota\theta\text{-}\sigma\theta\epsilon$  (89, 69). The  $\sigma$  thus produced was transferred to the first persons  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ ,  $\pi\epsilon\pi\epsilon\iota\sigma\mu\epsilon\theta\alpha$  (72, 73). Like  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma\mu\alpha\iota$ , etc., are formed and inflected  $\acute{\epsilon}\psi\epsilon\nu\sigma\mu\alpha\iota$  from  $\psi\epsilon\nu\delta\omega$  ( $\psi\epsilon\nu\delta\text{-}$ ) *deceive*,  $\acute{\epsilon}\psi\phi\rho\alpha\sigma\mu\alpha\iota$  from  $\phi\rho\acute{\alpha}\zeta\omega$  ( $\phi\rho\alpha\delta\text{-}$ ) *declare*,  $\acute{\epsilon}\sigma\pi\epsilon\iota\sigma\mu\alpha\iota$  (85) from  $\sigma\pi\acute{\epsilon}\nu\delta\omega$  ( $\sigma\pi\epsilon\nu\delta\text{-}$ ) *pour a libation*.

c. Palatal Stems. —  $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\zeta\alpha\iota$  is for  $\pi\epsilon\pi\rho\acute{\alpha}\gamma\text{-}\sigma\alpha\iota$  (82),  $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\kappa\tau\alpha\iota$  for  $\pi\epsilon\pi\rho\acute{\alpha}\gamma\text{-}\tau\alpha\iota$  (68 a),  $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\chi\theta\epsilon$  for  $\pi\epsilon\pi\rho\acute{\alpha}\gamma\text{-}\sigma\theta\epsilon$  (89). Like  $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\gamma\mu\alpha\iota$  are inflected  $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$  ( $\pi\lambda\acute{\epsilon}\kappa\text{-}\omega$  *wear*),  $\acute{\eta}\gamma\mu\alpha\iota$  ( $\acute{\alpha}\gamma\text{-}\omega$  *lead*),  $\acute{\eta}\lambda\lambda\alpha\gamma\mu\alpha\iota$  from  $\acute{\alpha}\lambda\lambda\acute{\alpha}\tau\tau\omega$  ( $\acute{\alpha}\lambda\lambda\alpha\gamma\text{-}$ ) *exchange*,  $\tau\epsilon\tau\acute{\alpha}\rho\alpha\gamma\mu\alpha\iota$  from  $\tau\alpha\rho\acute{\alpha}\tau\tau\omega$  ( $\tau\alpha\rho\alpha\chi\text{-}$ ) *confuse*. Stems in  $\gamma\chi$  change  $\chi$  before  $\mu$  to  $\gamma$  and drop one  $\gamma$  (as in  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\text{-}\mu\alpha\iota$  for  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\gamma\text{-}\mu\alpha\iota$ , 71 and 71 b), but keep the second palatal before other consonants (as in  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\acute{\epsilon}\alpha\iota$  for  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\chi\text{-}\sigma\alpha\iota$ , 82;  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\kappa\text{-}\tau\alpha\iota$  for  $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\chi\text{-}\tau\alpha\iota$ , 68). On the reduplication see 409.

d. Liquid and Nasal Stems. — Stems in  $\lambda$  or  $\rho$  are inflected like  $\acute{\eta}\gamma\gamma\epsilon\lambda\mu\alpha\iota$ , as  $\sigma\tau\acute{\epsilon}\lambda\lambda\omega$  ( $\sigma\tau\epsilon\lambda\text{-}$ ,  $\sigma\tau\alpha\lambda\text{-}$ ) *send*  $\acute{\epsilon}\sigma\tau\alpha\lambda\mu\alpha\iota$ ,  $\alpha\acute{\iota}\rho\omega$  ( $\acute{\alpha}\rho\text{-}$ ) *raise*  $\acute{\eta}\rho\mu\alpha\iota$ ,  $\acute{\epsilon}\gamma\acute{\epsilon}\rho\omega$  ( $\acute{\epsilon}\gamma\epsilon\rho\text{-}$ ) *wake*  $\acute{\epsilon}\gamma\acute{\eta}\gamma\epsilon\rho\mu\alpha\iota$  (409). Stems in  $\nu$  retaining the nasal are inflected like  $\pi\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$ , as  $\sigma\eta\mu\alpha\acute{\iota}\nu\omega$  ( $\sigma\eta\mu\alpha\nu\text{-}$ ) *signify*  $\sigma\epsilon\sigma\acute{\eta}\mu\alpha\sigma\mu\alpha\iota$ . (For  $\text{-}\sigma\mu\alpha\iota$  see 73, 79.) Stems in  $\nu$  dropping the nasal (446) are inflected like  $\lambda\acute{\epsilon}\lambda\upsilon\mu\alpha\iota$ , as  $\kappa\rho\acute{\iota}\nu\omega$  ( $\kappa\rho\iota\nu\text{-}$ ) *judge*  $\kappa\acute{\epsilon}\kappa\rho\iota\mu\alpha\iota$ .  $\pi\acute{\epsilon}\phi\alpha\nu\sigma\alpha\iota$ ,  $\acute{\epsilon}\pi\acute{\epsilon}\phi\alpha\nu\sigma\omicron$ ,  $\pi\acute{\epsilon}\phi\alpha\nu\sigma\omicron$  are not attested.

e. Vowel Stems adding  $\sigma$ . — Here the stem ends in a vowel except before  $\mu$  and  $\tau$ ; thus  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\alpha\iota$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\theta\omicron\nu$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\theta\epsilon$ ; but  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\mu\alpha\iota$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\mu\epsilon\theta\alpha$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\text{-}\tau\alpha\iota$ .

N. — Since the stem of  $\tau\epsilon\lambda\acute{\epsilon}\omega$  is properly  $\tau\epsilon\lambda\epsilon\sigma\text{-}$  ( $\tau\epsilon\lambda\epsilon\sigma\text{-}\omega$ , 457), the original inflection is  $\tau\epsilon\tau\epsilon\lambda\epsilon\sigma\text{-}\sigma\alpha\iota$ , whence  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\text{-}\sigma\alpha\iota$  (93);  $\tau\epsilon\tau\epsilon\lambda\epsilon\sigma\text{-}\sigma\theta\omicron\nu$ ,  $\tau\epsilon\tau\epsilon\lambda\epsilon\sigma\text{-}\sigma\theta\epsilon$ , whence  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\theta\omicron\nu$ ,  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\theta\epsilon$  (89, but see 430).  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\mu\alpha\iota$  and  $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\mu\epsilon\theta\alpha$  are due to the analogy of the other forms.

358. The principal parts of the verbs in 354–355 are as follows:

$\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$ ( $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}$ ) <i>announce</i> , $\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$ , $\acute{\eta}\gamma\gamma\epsilon\iota\lambda\alpha$ , $\acute{\eta}\gamma\gamma\epsilon\lambda\kappa\alpha$ , $\acute{\eta}\gamma\gamma\epsilon\lambda\mu\alpha\iota$ , $\acute{\eta}\gamma\gamma\acute{\epsilon}\lambda\text{-}$ $\theta\eta\nu$ .	$\pi\epsilon\pi\epsilon\iota\theta\omega$ , 2 perf. $\pi\acute{\epsilon}\pi\omicron\iota\theta\alpha$ <i>trust</i> , $\pi\acute{\epsilon}\text{-}$ $\pi\epsilon\iota\sigma\mu\alpha\iota$ , $\acute{\epsilon}\pi\epsilon\iota\sigma\theta\eta\nu$ .
$\gamma\rho\acute{\alpha}\phi\omega$ ( $\gamma\rho\alpha\phi\text{-}$ ) <i>write</i> , $\gamma\rho\acute{\alpha}\psi\omega$ , $\acute{\epsilon}\gamma\rho\alpha\psi\alpha$ . $\gamma\acute{\epsilon}\gamma\rho\alpha\phi\alpha$ , $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$ , 2 aor. pass. $\acute{\epsilon}\gamma\rho\acute{\alpha}\phi\eta\nu$ .	$\pi\rho\acute{\alpha}\tau\tau\omega$ ( $\pi\rho\acute{\alpha}\gamma\text{-}$ ) <i>do</i> , $\pi\rho\acute{\alpha}\zeta\omega$ , $\acute{\epsilon}\pi\rho\acute{\alpha}\zeta\alpha$ , 2 perf. $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\gamma\alpha$ <i>have fared</i> , <i>have done</i> ( $\pi\acute{\epsilon}\text{-}$ $\pi\rho\acute{\alpha}\chi\alpha$ <i>have done</i> , rare), $\pi\acute{\epsilon}\pi\rho\acute{\alpha}\gamma\mu\alpha\iota$ , $\acute{\epsilon}\pi\rho\acute{\alpha}\chi\theta\eta\nu$ .
$\acute{\epsilon}\lambda\acute{\epsilon}\gamma\chi\omega$ ( $\acute{\epsilon}\lambda\epsilon\gamma\chi\text{-}$ ) <i>confute</i> , $\acute{\epsilon}\lambda\acute{\epsilon}\gamma\zeta\omega$ , $\acute{\eta}\lambda\epsilon\gamma\acute{\epsilon}\alpha$ . $\acute{\epsilon}\lambda\eta\lambda\epsilon\gamma\mu\alpha\iota$ , $\acute{\eta}\lambda\acute{\epsilon}\gamma\chi\theta\eta\nu$ .	$\tau\epsilon\lambda\acute{\epsilon}\omega$ ( $\tau\epsilon\lambda\epsilon\text{-}\sigma\text{-}$ ) <i>finish</i> , $\tau\epsilon\lambda\acute{\omega}$ , $\acute{\epsilon}\tau\epsilon\lambda\epsilon\sigma\alpha$ , $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\kappa\alpha$ , $\tau\epsilon\tau\acute{\epsilon}\lambda\epsilon\sigma\mu\alpha\iota$ , $\acute{\epsilon}\tau\epsilon\lambda\acute{\epsilon}\sigma\theta\eta\nu$ .
$\lambda\acute{\epsilon}\iota\pi\omega$ ( $\lambda\epsilon\iota\pi\text{-}$ , $\lambda\omicron\iota\pi\text{-}$ , $\lambda\iota\pi\text{-}$ ) <i>leave</i> , $\lambda\epsilon\acute{\iota}\psi\omega$ , 2 aor. $\acute{\epsilon}\lambda\iota\pi\omicron\nu$ , 2 perf. $\lambda\acute{\epsilon}\lambda\omicron\iota\pi\alpha$ , $\lambda\acute{\epsilon}\lambda\epsilon\iota\mu\text{-}$ $\mu\alpha\iota$ , $\acute{\epsilon}\lambda\epsilon\acute{\iota}\phi\theta\eta\nu$ .	$\phi\alpha\acute{\iota}\nu\omega$ ( $\phi\alpha\nu\text{-}$ ) <i>show</i> , $\phi\alpha\nu\acute{\omega}$ , $\acute{\epsilon}\phi\eta\nu\alpha$ , 1 perf. $\pi\acute{\epsilon}\phi\alpha\gamma\kappa\alpha$ <i>have shown</i> , 2 perf. $\pi\acute{\epsilon}\phi\eta\nu\alpha$ <i>have appeared</i> , $\pi\acute{\epsilon}\phi\alpha\sigma\mu\alpha\iota$ , 1 aor. pass. $\acute{\epsilon}\phi\acute{\alpha}\nu\theta\eta\nu$ <i>was shown</i> , 2 aor. pass. $\acute{\epsilon}\phi\acute{\alpha}\text{-}$ $\nu\eta\nu$ <i>appeared</i> .
$\pi\epsilon\acute{\iota}\theta\omega$ ( $\pi\epsilon\iota\theta\text{-}$ , $\pi\omicron\iota\theta\text{-}$ , $\pi\iota\theta\text{-}$ ) <i>persuade</i> , $\pi\acute{\epsilon}\iota\sigma\omega$ , $\acute{\epsilon}\pi\epsilon\iota\sigma\alpha$ , 1 perf. $\pi\acute{\epsilon}\pi\epsilon\iota\kappa\alpha$ <i>have</i>	



## CONJUGATION (μI-VERBS)

**359.** The conjugation of μI-verbs differs from that of ω-verbs only in the present, imperfect, and second aorist active and middle; and (rarely) in the second perfect. The μI forms are made by adding the endings *directly* to the tense-stem without any thematic vowel, except in the subjunctive of all verbs, and in the optative of verbs ending in -νῦμι.

a. Verbs having second aorists and second perfects of the μI form are, as a rule, ω-verbs, not μI-verbs, in the present. Thus the second aorists: ἔβην (βαίρω *go*), ἔγνων (γινώσκω *know*); the second perfect: τέθναμεν (θνήσκω *die*).

**360.** There are two main classes of μI-verbs.

A. The root class. Verbs of this class commonly end in -η-μι or -ω-μι (from stems in ε, α, or ο). The present stem is usually reduplicated, but may be the same as the verb-stem, which is a root.

Verb-stem	Present Stem	Present
θη-, θε-	τιθη-, τιθε- (for θιθη, θιθε, 108 a)	τίθημι <i>place</i>
ῆ-, ἐ-	ἵη-, ἵε- (for σιση, σισε)	ἵημι <i>send</i>
στη-, στα-	ίστη-, ἴστα- (for σιστη, σιστα, 103)	ἴστημι <i>set</i>
δω-, δο-	δίδω-, δίδο-	δίδωμι <i>give</i>
φη-, φα-	φη-, φα-	φημί <i>say</i>

B. The -νῦμι class. Verbs of this class add νυ (νῦ), after a vowel ννυ (ννῦ), to the verb-stem. In the subjunctive and optative regularly, and sometimes in the indicative, verbs in -νῦμι are inflected like verbs in -ω.

Verb-stem	Present Stem	Present
δεικ-	δεικνῦ-, δεικνυ-	δείκνῦμι <i>show</i>
zeug-	ζεγγνῦ-, ζεγγνυ-	ζεγγνῦμι <i>yoke</i>
κερα-	κεραννῦ-, κεραννυ-	κεραννῦμι <i>mix</i>
ρήγ-	ρήγγνῦ-, ρήγγνυ-	ρήγγνῦμι <i>break</i>
σβε-	σβεन्नῦ-, σβεन्नυ-	σβεन्नῦμι <i>extinguish</i>

C. There are some (mostly poetic) verbs in -νῆμι, which add νη-, να- to form the present stem; as δάμ-νη-μι *I subdue*, δάμ-να-μεν *we subdue*.

**361.** All the possible μI forms do not occur in any single verb. τίθημι and δίδωμι are incomplete and irregular in the 2 aor. act.; and ἔσβην *went out* from σβεन्नῦμι *extinguish* is the only 2 aor. formed from νῦμι-verbs. ἐπριά-μην *bought*, 2 aor. mid. (from the stem πριά- with no present), is given in the paradigms in place of the missing form of ἴστημι; and ἔδῶν *entered* from δῶω (but formed as if from δῶμι) in place of a 2 aor. of the νῦμι-verbs.



362. II. (A) Root Class. — Inflection of *τίθημι place*, *ἵστημι set*, *δίδωμι give*, in the present, imperfect, and second aorist tenses; and of *ἐπριάμην bought*.

## ACTIVE

*Present Indicative*

S. 1.	τίθημι	ἵστημι	δίδωμι
2.	τίθης	ἵστης	δίδως
3.	τίθησι	ἵστησι	δίδωσι
D. 2.	τίθετον	ἵστατον	δίδοτον
3.	τίθετον	ἵστατον	δίδοτον
P. 1.	τίθεμεν	ἵσταμεν	δίδομεν
2.	τίθετε	ἵστατε	δίδοτε
3.	τιθέασι	ιστάσι	διδόασι

*Imperfect*

S. 1.	ἐτίθην	ἕστην	ἔδιδουν (501)
2.	ἐτίθεις (501)	ἕστης	ἔδιδους
3.	ἐτίθει	ἕστη	ἔδιδου
D. 2.	ἐτίθετον	ἕστατον	ἔδιδοτον
3.	ἐτιθέτην	ἕστάτην	ἔδιδότην
P. 1.	ἐτίθεμεν	ἕσταμεν	ἔδιδομεν
2.	ἐτίθετε	ἕστατε	ἔδιδοτε
3.	ἐτίθεσαν	ἕστασαν	ἔδιδοσαν

*Present Subjunctive*

S. 1.	τιθῶ	ιστῶ	διδῶ
2.	τιθῆς	ιστῆς	διδῶς
3.	τιθῇ	ιστῇ	διδῶ
D. 2.	τιθῆτον	ιστῆτον	διδῶτον
3.	τιθῆτον	ιστῆτον	διδῶτον
P. 1.	τιθῶμεν	ιστῶμεν	διδῶμεν
2.	τιθῆτε	ιστῆτε	διδῶτε
3.	τιθῶσι	ιστῶσι	διδῶσι

*Present Optative*

S. 1.	τιθείην	ισταίην	διδοίην
2.	τιθείης	ισταίης	διδοίης
3.	τιθείη	ισταίη	διδοίη
D. 2.	τιθείτον	ισταίτον	διδοίτον
3.	τιθείτην	ισταίτην	διδοίτην
P. 1.	τιθείμεν	ισταίμεν	διδοίμεν
2.	τιθείτε	ισταίτε	διδοίτε
3.	τιθείεν	ισταίεν	διδοίεν

ACTIVE — *Concluded**Present Optative*

	or (423 b)	or (423 b)	or (423 b)
D. 2.	τιθείητον	ἵσταλητον	διδόλητον
3.	τιθειήτην	ἵσταιήτην	διδουήτην
P. 1.	τιθείημεν	ἵσταλημεν	διδόλημεν
2.	τιθείητε	ἵσταλητε	διδόλητε
3.	τιθείησαν	ἵσταλησαν	διδόλησαν

*Present Imperative*

S. 2.	τίθει (501)	ἵστη	δίδον
3.	τιθέτω	ἱστάτω	διδότω
D. 2.	τίθετον	ἵστατον	δίδοτον
3.	τιθέτων	ἱστάτων	διδότων
P. 2.	τίθετε	ἵστατε	δίδοτε
3.	τιθέντων	ἱστάντων	διδόντων

*Present Infinitive*

τιθέναι	ἱστάναι	διδόναι
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*Present Participle*

τιθείς, -είσα, -έν (275)	ἱστάς, -ᾶσα, -άν (274)	διδούς, -οῦσα, -όν (275)
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## MIDDLE AND PASSIVE

*Present Indicative*

S. 1.	τίθεμαι	ἵσταμαι	δίδομαι
2.	τίθειςαι	ἵστασαι	δίδοσαι
3.	τίθεται	ἵσταται	δίδοται
D. 2.	τίθειςθον	ἵστασθον	δίδοσθον
3.	τίθειςθον	ἵστασθον	δίδοσθον
P. 1.	τιθέμεθα	ἱστάμεθα	διδόμεθα
2.	τίθεσθε	ἵστασθε	δίδοσθε
3.	τίθενται	ἵστανται	δίδονται

*Imperfect*

S. 1.	ἐτιθέμην	ἱστάμην	ἐδιδόμην
2.	ἐτίθεςο	ἵστασο	ἐδίδοσο
3.	ἐτίθετο	ἵστατο	ἐδίδοτο
D. 2.	ἐτίθειςθον	ἵστασθον	ἐδίδοσθον
3.	ἐτιθέσθην	ἱστάσθην	ἐδιδόσθην
P. 1.	ἐτιθέμεθα	ἱστάμεθα	ἐδιδόμεθα
2.	ἐτίθεσθε	ἵστασθε	ἐδίδοσθε
3.	ἐτίθεντο	ἵσταντο	ἐδίδοντο

MIDDLE AND PASSIVE — *Concluded**Present Subjunctive*

S. 1.	τιθῶμαι	ἰστώμαι	διδῶμαι
2.	τιθῇ	ἰστῇ	διδῷ
3.	τιθῇται	ἰστῇται	διδῶται
D. 2.	τιθῆσθον	ἰστῆσθον	διδῶσθον
3.	τιθῆσθον	ἰστῆσθον	διδῶσθον
P. 1.	τιθώμεθα	ἰστώμεθα	διδώμεθα
2.	τιθῆσθε	ἰστῆσθε	διδῶσθε
3.	τιθῶνται	ἰστώνται	διδῶνται

*Present Optative*

S. 1.	τιθείμην	ἰσταίμην	διδοίμην
2.	τιθείῃο	ἰσταίῃο	διδοίῃο
3.	τιθείιτο	ἰσταίιτο	διδοίιτο
D. 2.	τιθείσθον	ἰσταίσθον	διδοίσθον
3.	τιθείσθην	ἰσταίσθην	διδοίσθην
P. 1.	τιθείμεθα	ἰσταίμεθα	διδοίμεθα
2.	τιθείσθε	ἰσταίσθε	διδοίσθε
3.	τιθείντο	ἰσταίντο	διδοίντο

or

S. 1.	τιθείμην
2.	τιθείῃο
3.	τιθοῖτο (502)
D. 2.	τιθοίσθον
3.	τιθοίσθην
P. 1.	τιθοίμεθα
2.	τιθοίσθε
3.	τιθοῖντο

*Present Imperative*

S. 2.	τίθεςο	ἵστασο	δίδοσο
3.	τιθέσθω	ἰτάσθω	διδόσθω
D. 2.	τιθεςθον	ἵστασθον	δίδοσθον
3.	τιθέσθων	ἰτάσθων	διδόσθων
P. 2.	τιθεςθε	ἵστασθε	δίδοσθε
3.	τιθέσθων	ἰτάσθων	διδόσθων

*Present Infinitive*

τιθესθαι	ἵστασθαι	δίδοσθαι
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*Present Participle*

τιθόμενος	ἰτάμενος	διδόμενος
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## SECOND AORIST

*Indicative*

	Active	Middle	Active	Middle		Active	Middle
S. 1.	(ἔθηκα, 516)	ἔθεμην	ἔστην	ἐπρίαμην (361)	(ἔδωκα, 516)	ἔδομην	
2.	(ἔθηκας)	ἔθου	ἔστης	ἐπρίω	(ἔδωκας)	ἔδου	
3.	(ἔθηκε)	ἔθετο	ἔστη	ἐπρίατο	(ἔδωκε)	ἔδοτο	
D. 2.	ἔθετον	ἔθεσθον	ἔστητον	ἐπρίασθον	ἔδοτον	ἔδοσθον	
3.	ἔθέτην	ἐθέσθην	ἐστήτην	ἐπρίασθην	ἔδότην	ἐδόσθην	
P. 1.	ἔθεμεν	ἐθέμεθα	ἔστημεν	ἐπρίαμεθα	ἔδομεν	ἐδόμεθα	
2.	ἔθετε	ἔθεσθε	ἔστητε	ἐπρίασθε	ἔδοτε	ἔδοσθε	
3.	ἔθεσαν	ἔθεντο	ἔστησαν	ἐπρίαντο	ἔδοσαν	ἔδοντο	

*Subjunctive*

S. 1.	θῶ	θῶμαι	στῶ	πρίωμαι (392, N. 2)	δῶ	δῶμαι
2.	θῆς	θῆ	στῆς	πρίῃ	δῶς	δῶ
3.	θῇ	θῆται	στῇ	πρίηται	δῶ	δῶται
D. 2.	θῆτον	θῆσθον	στῆτον	πρίησθον	δῶτον	δῶσθον
3.	θῆτον	θῆσθον	στῆτον	πρίησθον	δῶτον	δῶσθον
P. 1.	θῶμεν	θῶμεθα	στῶμεν	πρίώμεθα	δῶμεν	δῶμεθα
2.	θῆτε	θῆσθε	στῆτε	πρίησθε	δῶτε	δῶσθε
3.	θῶσι	θῶνται	στῶσι	πρίωνται	δῶσι	δῶνται

*Optative*

S. 1.	θείην	θείμην	σταίην	πριαίμην	δοίην	δοίμην
2.	θείης	θείο	σταίης	πρίαίο (392, N. 2)	δοίης	δοίο
3.	θείη	θείτο, θοίτο	σταίη	πρίαίτο	δοίη	δοίτο
D. 2.	θείτον	θείσθον	σταίτον	πριαίσθον	δοίτον	δοίσθον
3.	θείτην	θείσθην	σταίτην	πριαίσθην	δοίτην	δοίσθην
P. 1.	θείμεν	θείμεθα	σταίμεν	πριαίμεθα	δοίμεν	δοίμεθα
2.	θείτε	θείσθε	σταίτε	πριαίσθε	δοίτε	δοίσθε
3.	θείεν	θείντο	σταίεν	πριαίντο	δοίεν	δοίντο

or (423 b)

or (502)

or (423 b)

or (423 b)

D. 2.	θείητον	σταίητον	δοίητον
3.	θείήτην	σταίήτην	δοίήτην
P. 1.	θείημεν	σταίημεν	δοίημεν
2.	θείητε	σταίητε	δοίητε
3.	θείησαν	σταίησαν	δοίησαν

*Imperative*

S. 2.	θές	θοῦ	στῆθι	πρίω	δός	δοῦ
3.	θέτω	θέσθω	στήτω	πριάσθω	δότω	δόσθω
D. 2.	θέτον	θέσθον	στήτον	πρίασθον	δότον	δόσθον
3.	θέτων	θέσθων	στήτων	πριάσθων	δότων	δόσθων
P. 2.	θέτε	θέσθε	στήτε	πρίασθε	δότε	δόσθε
3.	θέντων	θέσθων	στάντων	πριάσθων	δόντων	δόσθων

*Infinitive*

θεῖναι	θέσθαι	στήναι	πρίασθαι	δοῦναι	δόσθαι
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*Participle*

θείς, θείσα,	θέμενος, -η.	στάς, στάσα.	πριάμενος, -η.	δούς, δοῦσα, δόμενος,	
θέν (275)	-ον (256)	σάν (274)	-ον (256)	δόν (275)	-η, -ον (256)

SECOND PERFECT OF  $\mu$ -VERBS

363. A few verbs of the  $\mu$  class have a second perfect and pluperfect. Only the dual and plural occur in the indicative; for the singular, the first perfect and pluperfect are used. The second perfect and pluperfect of ἵστημι are inflected as follows:

## SECOND PERFECT

	Indicative	Subjunctive	Optative (poetic)	Imperative (poetic)
S. 1.	(ἔστηκα) stand	έστῶ	έσταλῆν	
2.	(ἔστηκας)	έστῆς	έσταλῆς	έσταθι
3.	(ἔστηκε)	έσθῃ	έσταλῃ	έστάτω
D. 2.	έστατον	έσθήτον	έσταῖτον or -αῖτον (423 b)	έστατον
3.	έστατον	έσθήτον	έσταῖτην or -αῖτην	έστάτων
P. 1.	έσταμεν	έστώμεν	έσταῖμεν or -αῖμεν	
2.	έστατε	έστήτε	έσταῖτε or -αῖτε	έστατε
3.	έστάσι	έστώσι	έσταῖεν or -αῖσαν	έσάντων

INFINITIVE: έσταναι PARTICIPLE: έστώς, έστώσα, έστός (277 a)

## SECOND PLUPERFECT

S. 1.	(είσθηκη (407)) stood		P. 1.	ἕσταμεν
2.	(είσθηκης)	D. 2.	ἕστατον	2. ἕστατε
3.	(είσθηκει)	3.	ἕσάτην	3. ἕστασαν

For a list of second perfects of the  $\mu$  form, see 541.

364. II. (B) -νῦμι Class. — Inflection of the present system of δεικνῦμι *show* and of the second aorist ἔδυν *entered*.

*Indicative*

	ACTIVE		MIDDLE AND PASSIVE		ACTIVE
	Present	Imperfect	Present	Imperfect	2 Aorist
S. 1.	δεικνῦμι (498)	ἐδείκνυν (498)	δεικνυμαι	ἐδείκνυμην	ἔδυν (361)
2.	δεικνῦς	ἐδείκνυς	δεικνυσαι	ἐδείκνυσο	ἔδυσ
3.	δεικνῦσι	ἐδείκνυ	δεικνυται	ἐδείκνυτο	ἔδῃ
D. 2.	δεικνυτον	ἐδείκνυτον	δεικνυσθον	ἐδείκνυσθον	ἔδῃτον
3.	δεικνυτον	ἐδείκνύτην	δεικνυσθον	ἐδείκνύσθην	ἔδῃτην
P. 1.	δεικνυμεν	ἐδείκνυμεν	δεικνύμεθα	ἐδείκνύμεθα	ἔδῃμεν
2.	δεικνυτε	ἐδείκνυτε	δεικνυσθε	ἐδείκνυσθε	ἔδῃτε
3.	δεικνύασι	ἐδείκνυσαν	δεικνυνται	ἐδείκνυντο	ἔδῃσαν

*Subjunctive*

S. 1.	δεικνῶ	δεικνύμαι	δύω
2.	δεικνῆς	δεικνῆ	δύης
3.	δεικνῆ	δεικνῆται	δύῃ
D. 2.	δεικνῆτον	δεικνῆσθον	δύητον
3.	δεικνῆτον	δεικνῆσθον	δύητον
P. 1.	δεικνῶμεν	δεικνύμεθα	δύωμεν
2.	δεικνῆτε	δεικνῆσθε	δύητε
3.	δεικνύωσι	δεικνύνται	δύωσι

*Optative*

S. 1.	δεικνύοιμι	δεικνυοίμην	(524 b, 529 D.)
2.	δεικνύοις	δεικνύοιο	
3.	δεικνύοι	δεικνύοιτο	
D. 2.	δεικνύοιτον	δεικνύοισθον	
3.	δεικνυοίτην	δεικνυοίσθην	
P. 1.	δεικνύοιμεν	δεικνυοίμεθα	
2.	δεικνύοιτε	δεικνύοισθε	
3.	δεικνύοιεν	δεικνύοιντο	

*Imperative*

S. 2.	δεικνῦ (498)	δεικνυσο	δύθι
3.	δεικνύτω	δεικνύσθω	δύτω
D. 2.	δεικνυτον	δεικνυσθον	δύτον
3.	δεικνύτων	δεικνύσθων	δύτων
P. 2.	δεικνυτε	δεικνυσθε	δύτε
3.	δεικνύντων	δεικνύσθων	δύντων

*Infinitive*

δεικνύναι (498)	δεικνυσθαι	δύναι
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*Participle*

δεικνύς, -ῦσα, -ύν (276, 498)	δεικνύμενος, -η, -ον	δύς, δῦσα, δύν (276)
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## IRREGULAR MI-VERBS

365. εἰμί (έσ-, cp. *es-se*) *am* has only the present and future systems.

	PRESENT				IMPERFECT
	Indicative	Subjunctive	Optative	Imperative	Indicative
Sing. 1.	εἰμί	ᾶ	εἴην		ἦ or ἦν
2.	εἶ	ῆς	εἴης	ἴσθι	ἦσθα
3.	έστί	ῆ	εἴη	έστω	ἦν
Dual 2.	έστόν	ῆτον	εἴητον or εἶτον	έστων	ἦστων
3.	έστόν	ῆτον	εἴητην or εἶτην	έστων	ἦστην
Plur. 1.	έσμεν	ᾶμεν	εἴημεν or εἶμεν		ἦμεν
2.	έστέ	ῆτε	εἴητε or εἶτε	έστε	ἦτε or ἦστε (rare)
3.	εἰσὶ	ᾶσι	εἴησαν or εἶεν	έστων	ἦσαν

Inf. : εἶναι. Participle : ὢν, οὔσα, ὄν, gen. ὄντος, οὔσης, ὄντος, etc. (273).

## FUTURE (with middle forms)

έσομαι, έση (or έσει), έσται, έσεσθον, έσεσθον, έσόμεθα, έσεσθε, έσονται, opt. έσολμην, etc., inf. έσεσθαι, part. έσόμενος, -η, -ον.

a. The opt. forms εἴημεν, εἴητε, εἴησαν are found only in prose. εἶμεν occurs in poetry and Plato, εἶτε only in poetry, εἶεν in poetry and prose, and more frequently than εἴησαν (423 b). The imperative 3 pl. έστωσαν occurs in Plato and Demosthenes; ὄντων in Plato and on inscriptions.

## 365 D. 1. Homer has the following forms :

Pres. indic. 2 sing. έσσί and εἶς, 1 pl. εἰμέν, 3 pl. έᾶσι not enclitic.

Imperf. ἦα, έα, έον, 2 sing. ἦσθα, έησθα, 3 sing. ἦεν, έην, ἦην, ἦν (rare), 3 pl. ἦσαν, έσαν; iterative (450) έσκον (for έσ-σκον).

Subj. έω, έης, 3 sing. έη, έησι, ῆσι, 3 pl. έωσι (twice ᾶσι); μέτειμι has 1 sing. μετέω, and μετέλω (with metrical lengthening).

Opt. εἴην, etc., also έοις, έοι; Inv. 2 sing. έσ-σο (middle form), έστω, 3 pl. έστων.

Inf. εἶναι and έμμεναι (for έσ-μεναι), έμμεν, also έμμεναι, έμμεν.

Part. έών, έούσα, έόν, etc., rarely the Attic forms.

Fut. often with σο : έσσομαι and έσομαι; 3 sing. έσεται, έσται, έσσεται, also έσσεῖται (as in Dor.), έσσεσθαι, έσσόμενος.

2. Herodotus has pres. indic. 2 sing. εἶς, 1 pl. εἰμέν; imperf., the Attic forms and έα, 2 sing. έας, 2 pl. έατε; iterative έσκον; subj. έω, έωσι; opt. once έν-έοι, εἴησαν, less freq. εἶεν; part. έών.

3. Dor. pres. indic. 1 sing. ἦμί and εἰμί, 2 sing. έσσί, 1 pl. ἦμές and εἰμές (Pind. εἰμέν), 3 pl. έντι; imperf. 3 sing. ῆς (for ἦσ-τ), 1 pl ἦμες, 3 pl. ἦσαν and ἦν; inf. ἦμεν, εἶμεν; part. έών and fem. έασσα, pl. έντες. Fut. έσσεύμαι, -ῆ, -ῆται or -εῖται, έσσοῦνται (512 D.).

4. Aeolic έμμι from έσμι; inv. έσσο, part. έων, έσσα; imperf. έον.

**366.** εἶμι is for ἐσ-μι (32); εἶ is for ἐσι (originally ἐσ-σί. 425 b): ἐσ-τί retains the original ending τι; εἰσί is for (σ-)εντι. cp. *sunt*: ἐσμέν, with σ before μ, despite 91; the σ is due to the influence of ἐστέ. Subjunctive ᾧ is for ἔω, from ἐσ-ω; opt. ἔῃν is for ἐσ-ιη-ν: εἶμεν for ἐσ-ι-μεν, cp. *simus*. εἶναι is for ἐσ-ναι; ᾧν is for ἐών, from ἐσ-ων.

**367.** Old Attic ἦ is from ἦα (Hom.) = ἦσμι, i.e. ἐσ- augmented + the secondary ending μ, which becomes α (426 a). ἦς for ἦσθα is rare.

**368.** The subjunctive and the participle have thematic inflection.

**369.** εἶμι (εἶ-, ἶ-; Lat. *i-re*) *go* has only the present system.

		PRESENT		Imperative	IMPERFECT	
		Indicative	Subjunctive		Indicative	
Sing.	1.	εἶμι	ἔω	ἔοιμι or ἰοίην		ἦα or ἦειν
	2.	εἶ	ἔης	ἔοις		ἦισθα or ἦεις
	3.	εἴσι	ἔη	ἔοι		ἦειν or ἦει
Dual	2.	ἔτον	ἔητον	ἔτον		ἦτον
	3.	ἔτον	ἔητον	ἔτων		ἦτην
Plur.	1.	ἔμεν	ἔωμεν	ἔοιμεν		ἦμεν
	2.	ἔτε	ἔητε	ἔτε		ἦτε
	3.	ἔασι	ἔωσι	ἔόντων		ἦσαν or ἦεσαν

Infinitive: ἔναι. Participle: ἔών, ἰούσα, ἔων, gen. ἔοντος, ἰούσης, ἔοντος, etc.

Verbal Adjectives: ἔτός (poet.), ἔτέος, ἔτητέος.

a. The imperative 3 pl. ἔωσαν occurs rarely in Xenophon and Plato.

**370.** εἶμι in prose in the pres. indic. is regularly future; in the subj., future; in the opt., inf., and part., either present or (especially in indir. disc.) future. For *I go* ἔρχομαι is used in the pres. indic., but not (in prose) in the imperfect, or in the other moods. The scheme is: **Present**: indic. ἔρχομαι, subj. ἔω, opt. ἔοιμι or ἰοίην, inv. ἔθι, inf. ἔναι, part. ἔών. **Imperfect**: ἦα. **Future**: εἶμι; and probably ἐλευσσίην, ἐλεύσεσθαι, ἐλευσόμενος.

**371.** In the imperf. the older prose writers usually have ἦα, ἦεισθα, ἦειν, the later have ἦειν, ἦεις, ἦει. The plural ἦειμεν and ἦειτε are not classical. Prose seems to prefer ἦεσαν to ἦσαν. η here is the stem εἰ augmented.

**372.** Subjunctive, optative, and participle (accented like a 2 aor.) are inflected with the thematic vowel.

**369 D.** Hom. has 2 sing. εἴσθα (Hesiod εἰς); subj. ἔησθα and ἔης, ἔησιν and ἔη, ἔομεν and ἔομεν; opt. ἔιη and ἔοι; inf. ἔμεναι, ἔμεν, and ἔναι (twice). *Imperf.*: 1 sing. ἦια, ἀνήϊον, 3 sing. ἦιε, ἦε, ἦει (at the verse-end, ἦεν?), ἦε; dual ἔτην, pl. ἦομεν, ἦισαν, ἐπῆσαν, ἔσαν, ἦιον. For ἦια, ἦιε, ἦισαν some write ἦεα, ἦεε, ἦεσαν. *Future*: εἴσομαι Ω 462, ο 213. *φείσομαι* Ξ 8 and *φείσατο*, *ἐφείσατο* probably come from *φείμαι* *strive*.

Hdt.: ἦια, ἦιε, ἦισαν (Mss.), but η for ηι is correct.

**370 D.** In Hom. εἶμι means *I go* and *I shall go*.

373. ἵημι (ή-, έ-) *send* is inflected nearly like τίθημι (p. 116). The inflection of the present and second aorist systems is as follows (the second aorist in prose only in composition) :

ACTIVE			MIDDLE (PASSIVE) MIDDLE		
INDICATIVE			INDICATIVE		
Pres.	Imperf.	Second Aor.	Pres.	Imperf.	Second Aor.
S. 1. ἵημι	ἴην	(ἦκα, 516)	ἵεμαι	ἴεμην	-έμην
2. ἴης, ἴεις (501)	ἴεις (501)	(ἦκας)	ἴεσαι (427 a)	ἴεσο	-εἶσο
3. ἴησι	ἴει	(ἦκε)	ἴεται	ἴετο	-εἶτο
D. 2. ἴετον	ἴετον	-εἶτον	ἴεσθον	ἴεσθον	-εἶσθον
3. ἴετον	ἴετην	-εἴτην	ἴεσθον	ἴεσθην	-εἶσθην
P. 1. ἴεμεν	ἴεμεν	-εἶμεν	ἴεμεθα	ἴεμεθα	-εἶμεθα
2. ἴετε	ἴετε	-εἶτε	ἴεσθε	ἴεσθε	-εἶσθε
3. ἴασι (425 d)	ἴεσαν	-εἶσαν	ἴενται	ἴεντο	-εἶντο
SUBJUNCTIVE					
S. 1. ἴῶ		-ῶ	ἴῶμαι		-ῶμαι
2. ἴῆς		-ῆς	ἴῆ		-ῆ
3. ἴῇ		-ῇ	ἴῇται		-ῇται
D. 2. ἴῆτον		-ῆτον	ἴῆσθον		-ῆσθον
3. ἴῆτον		-ῆτον	ἴῆσθον		-ῆσθον
P. 1. ἴῶμεν		-ῶμεν	ἴῶμεθα		-ῶμεθα
2. ἴῆτε		-ῆτε	ἴῆσθε		-ῆσθε
3. ἴῶσι		-ῶσι	ἴῶνται		-ῶνται
OPTATIVE					
S. 1. ἴελην		-έλην	ἴελμην		-έμην (529)
2. ἴελης		-έλης	ἴεῖο		-εἶο
3. ἴελῇ		-έλῃ	ἴεῖτο		-εἶτο
					(-οἶτο 502)
D. 2. ἴεῖτον or ἴελήτον		-εἶτον or -έλητον	ἴεῖσθον		-εἶσθον
3. ἴεῖτην or ἴελήτην		-εἴτην or -έλήτην	ἴεῖσθην		-εἶσθην

373 D. 1. In Hom. ἵημι usually has the initial *i* short. *Present* : -ίεις, ἴησι and -ιέῃ, ιέῃσι from *ιεν-ντι*, inf. *ιέμεναι* and -ιέμεν. *Imperf* : -ίειν, -ίεις, -ίει, 3 pl. ἴεν. *Future* : ἴσω, once *ἀν-έσει*. *1 Aorist* : ἦκα and ἔηκα, *ἐνήκαμεν* once, ἦκαν once. *2 Aorist* : for the augmented *ει*-forms Hom. has usually the unaugmented *έ-*; as ἔσαν, ἔντο. In the subjunctive *μεθεῖω*, *μεθήῃ*, *ἀφείῃ*, *μεθῶμεν*.

2. Hdt. has -ιέῃ (accented -ίει), ιέῃσι, imperf. -ίει, perf. *ἀνέωνται* for *ἀνείνται*, part. *με-μετ-ι-μένος* for *μεθειμένος*.

3. Dor. has perf. ἔωκα, ἔωμαι.

OPTATIVE — *Continued*

	Pres.	Second Aor.	Pres.	Second Aor.
P. 1.	ἵεμεν or ἵεσημεν	-εἶμεν or -εἴημεν	ἵεμεθα	-εἴμεθα (-οῖμεθα)
2.	ἵεῖτε or ἵεητε (-ίολτε 502)	-εἶτε or -εἴητε	ἵεσθε	-εἴσθε (-οῖσθε)
3.	ἵεον or ἵεσησαν	-εἶον or -εἴησαν	ἵειντο	-εἴντο (-οῖντο)

## IMPERATIVE

S. 2.	ἵει (501)	-ἕς	ἵεσο	-οὔ
3.	ἵετω	-ἕτω	ἵεσθω	-ἕσθω
D. 2.	ἵετον	-ἕτον	ἵεσθον	-ἕσθον
3.	ἵετων	-ἕτων	ἵεσθων	-ἕσθων
P. 2.	ἵετε	-ἕτε	ἵεσθε	-ἕσθε
3.	ἵέντων (428, 3)	-ἕντων	ἵεσθων (428, 3)	-ἕσθων

## INFINITIVE

ἵέναι	-εἶναι	ἵεσθαι	-ἕσθαι
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## PARTICIPLE

ἵεις, ἵεῖσα, ἵέν	-είς, -εἶσα, -έν	ἵμενος	-ήμενος
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Future: ἵσω, in prose only in composition: -ἵσομαι, only in composition.

First Aorist: ἵκα, in prose usually in comp., -ἱκάμην; both only in the indicative.

Perfect Active: -εἶκα, only in composition.

Perfect Middle (Passive): -εἶμαι (plupf. -εἴμην), -εἴσθω, -εἴσθαι, -εἰμένος, only in composition.

Aorist Passive: -εἴθην, -εἴθω, -εἴθηναι, -εἴθεις, only in composition.

Future Passive: -εἴησομαι, only in composition.

Verbal Adjectives: -ετός, -ετέος, only in composition.

374. εἰ is for ε + ε in the 2 aor. act. (ἐ-έ-μεν = εἶμεν), perf. act. (ἐ-έ-κα = εἶκα), perf. mid. (ἐ-έ-μαι = εἶμαι), 2 aor. pass. (ἐ-έ-θην = εἴθην). In the aorists ἐ is the augment, in the perfects the first ἐ is the reduplication of the weak stem ἐ-. The 1 aor. ἦ-κα (516) has the strong stem form. Pres. subj. ἴω, ἴῃς, etc., are for ἰέω, ἰέῃς, etc.; aor. subj. -ῶ, -ῇς, etc., are for -ε-ω, -ε-ῃς, etc.

375. Much confusion exists in the Mss. as regards the accentuation. Thus for εἴς we find ἱεῖς, and in Hom. προῖει (pres.), as if from ἱώ. Cp. 502.

376. The imperfect of ἀφίημι is either ἀφίην or ἡφίην (413).

377. φημί (φη-, φα-, cp. *fā-rī*) *say, say yes, assent* is inflected in the present system as follows :

			PRESENT			IMPERFECT
	Indic.	Subj.	Opt.	Imv.		
Sing. 1.	φημί	φῶ	φαίην			ἔφην
	φῆς	φῆς	φαίης	φαθί or φάθι		ἔφησθα or ἔφης
	φῆσί	φῆ	φαίη	φάτω		ἔφη
Dual 2.	φατόν	φῆτον	not found	φάτον		ἔφατον
	φατόν	φῆτον	not found	φάτων		ἔφάτην
Plur. 1.	φαμέν	φῶμεν	φαῖμεν or φαίμεν			ἔφαμεν
	φατέ	φῆτε	φαίητε	φάτε		ἔφατε
	φᾶσί	φῶσι	φαίεν or φαίησαν	φάντων		ἔφασαν

Inf. : φάναι ; Part. : poet. φᾶς, φᾶσα, φάν (Attic prose φάσκων) ; Verbal Adj. : φατός (poet.), φατέος.

Future : φήσω, φήσειν, φήσων.

First Aorist : ἔφησα, φήσω, φήσaiμι, —, φήσαι, φήσᾱς.

Perf. Pass. Imv. : πεφάσθω *let it be said*.

378. All the forms of the pres. indic. except φῆς are enclitic (151 c).

379. In the opt. φαῖτε does not occur, perhaps by chance ; φαῖμεν, φαῖεν are ordinary Attic ; φαίμεν, φαίησαν are rare. Cp. 423 b.

380. Middle forms in present, imperfect, and future are dialectic.

381. ἔφην, φῶ, φαίην may have an aoristic force. ἔφην and poet. ἐφάμην are both imperfect and second aorist.

382. ἦμαι (ῆσ-) *sit* is inflected only in the present system.

PRESENT			IMPERATIVE	IMPERFECT		
ἦμαι		ἦμεθα		ἦμην		ἦμεθα
ἦσαι	ἦσθον	ἦσθε	ἦσο	ἦσο	ἦσθον	ἦσθέ
ἦσται	ἦσθον	ἦνται	ἦσθω, etc.	ἦστο	ἦσθην	ἦντο

Subjunctive and optative are wanting ; pres. inf. ἦσθαι ; part. ἦμενος.

377 D. 1. Hom. has φῆσθα for φῆς ; subj. φῆη and φῆσι (425 c. D) for φῆ ; imperf. ἔφην, φῆν, ἔφησθα, φῆσθα, ἔφης, φῆς, 3 s. ἔφην, rarely φῆ, 1 pl. φαμέν, 3 pl. ἔφασαν, φάσαν, ἔφαν, φάν.

2. Doric φᾶμί, φᾶτί, φαντί ; imperf. ἔφᾶ, φᾶ ; inf. φάμεν ; fut. φάσω, φάσομαι ; aor. ἔφᾶσα.

3. Aeolic φᾶμι or φαῖμι, φαῖσθα, 3 s. φαῖσι, 3 pl. φαῖσι.

380 D. Middle forms are rare or unknown in Attic (Plato has perf. pass. imv. πεφάσθω), but common in other dialects ; yet the pres. indic. middle is rare. Hom. has imperf. ἐφάμην, ἔφατο or φάτο, etc., imv. φάο, φάσθω, etc., inf. φάσθαι (also in choral poetry), part. φάμενος (also in Hdt.). These middle forms are active in meaning.

382 D. Hom. has εἶται, and ἕται (twice), εἶατο, and ἕατο once (once ἦντο). ἦ- is probably the correct spelling for εἰ-.

a. Uncompounded *ἦμαι* occurs only in Epic, tragedy, and Herodotus. The missing tenses are supplied by *ἔζομαι, ἴζω* and *ἴζομαι*.

**383.** In place of *ἦμαι* we find usually *κάθ-ηναι* in Attic prose and comedy. *κάθηναι* sometimes is perfect in meaning (*have sat, have been seated*).

	PRESENT			Imperative	IMPERFECT	
	Indicative	Subjunctive	Optative		Indicative	
S. 1.	κάθηναι	καθῶμαι	καθοίμην		ἐκαθήμην (413) or καθήμην	
2.	κάθηςαι	καθῇ	καθοίω	κάθησο	ἐκάθησο	καθῆσο
3.	κάθηται	καθῆται	καθοίτο	καθήσθω	ἐκάθητο	καθῆστο or καθῆτο
D. 2.	κάθησθον	καθῆσθον	καθοίσθον	κάθησθον	ἐκάθησθον	καθῆσθον
3.	κάθησθον	καθῆσθον	καθοίσθην	καθῆσθων	ἐκαθήσθην	καθῆσθην
P. 1.	καθήμεθα	καθώμεθα	καθοίμεθα		ἐκαθήμεθα	καθήμεθα
2.	κάθησθε	καθῆσθε	καθοίσθε	κάθησθε	ἐκάθησθε	καθῆσθε
3.	κάθηνται	καθῶνται	καθοίντο	καθήσθων	ἐκάθηντο	καθῆντο

Infinitive: *καθῆσθαι*; Participle: *καθήμενος*.

a. The imperative has *κάθον* in comedy for *κάθησο*. In the imperfect *ἐκαθήμην* is used about as often as *καθήμην*.

b. The missing tenses are supplied by *καθέζομαι, καθίζω, καθίζομαι*.

**384.** *κείμαι* (*κει-*) *lie, am laid*, is found in the present system.

	PRESENT			Imv.	IMPERFECT
	Indic.	Subj.	Opt.		Indic.
Sing. 1.	κείμαι				ἐκείμην
2.	κείσαι			κείσο	ἐκείσο
3.	κείται	κέηται	κέοιτο	κείσθω	ἐκείτο
Dual 2.	κείσθον			κείσθον	ἐκείσθον
3.	κείσθον			κείσθων	ἐκείσθην
Plur. 1.	κείμεθα				ἐκείμεθα
2.	κείσθε	(δια) κήσθε		κείσθε	ἐκείσθε
3.	κείνται	(κατα) κέωνται	(προσ) κέοιντο	κείσθων	ἐκείντο

Infinitive: *κείσθαι*; Participle: *κείμενος*.

Future: *κείσομαι, κείσῃ* or *κείσει, κείσεται*, etc.

a. In the subjunctive and optative *κει-* becomes *κε-* before a vowel (37).

**383 D.** Hom. has imperf. *καθῆστο, καθέιατο* (*καθήατο*?). Hdt. has *κατέαται, κατέατο*; *καθῆστο* not *καθῆτο*.

**384 D.** Hom. has 3 pl. pres. *κείται, κέαται, κέονται*; imperf. *κείντο, κείατο, κέατο*, iter. *κέσκετο*; subj. *κῆται*, and *κείται* for *κε(ι)-εται*; fut. *κείσομαι*. Hdt. has 3 sing. pres. *κείται* and *κείται*, 3 pl. *κείται*; imperf. *ἐκείτο*, pl. *ἐκείατο*.



**385.** ἡ-μί (cp. *a-io*) *say* occurs only in the present and imperfect 1 and 3 sing., and is used in parentheses. Forms: ἡμί, ἡσί; ἡν, ἦ.

**386.** χρή *it is necessary* is really an indeclinable substantive meaning *necessity*, with the present indicative ἐστί to be supplied. Elsewhere χρή unites with forms of the verb εἰμί.

Thus subj. χρῆ (χρή + ἦ), opt. χρεῖη (χρή + εἴη), inf. χρῆναι (χρή + εἶναι), part. indeclinable χρεών (χρή + ὄν); imperf. χρῆν (χρή + ἦν), and less commonly ἐχρῆν, fut. χρῆσται (χρή + ἔσται).

a. ἀπόχρη *it suffices* has pl. ἀποχρώσι, part. ἀποχρών, -χρώσα, -χρών, imperf. ἀπέχρη, fut. ἀποχρήσει, aor. ἀπέχρησε.

**387.** οἶδα (εἶδ-ε, οἶδ-, ἰδ, originally with *φ*; cp. *video*) *know*, a second perfect with the meaning of a present, is formed without reduplication. It is inflected as follows:

SECOND PERFECT					SECOND PLUPERFECT	
	Indic.	Subj.	Opt.	Imv.	Indic.	
Sing. 1.	οἶδα	εἰδῶ	εἰδείην		ἦδη	OR ἦδαιν
2.	οἶσθα	εἰδῆς	εἰδείης	ἔσθι	ἦδησθα	OR ἦδεις
3.	οἶδε	εἰδῆ	εἰδείη	ἔστω	ἦδει(ν)	
Dual 2.	ἴστον	εἰδήτον	εἰδείτον	ἴστον	ἦστον	
3.	ἴστον	εἰδήτον	εἰδείτην	ἴστων	ἦστην	
Plur. 1.	ἴσμεν	εἰδῶμεν	εἰδείμεν	OR εἰδείημεν	ἦσμεν	OR ἦδεμεν
2.	ἴστε	εἰδήτε	εἰδέιτε	εἰδείητε	ἦστε	ἦδετε
3.	ἴσασι	εἰδώσι	εἰδείεν	εἰδείησαν	ἦσαν	ἦδισαν

Infinitive: εἰδέναι; Participle: εἰδώς, εἰδυῖα, εἰδός (277); Verbal Adj.: ἰστέος; Future: εἰσομαι.

**388.** In Ionic and late Greek we find οἶδας, οἶδαμεν, etc. These forms are rare in Attic. οἶσθας occurs in comedy.

**385 D.** Hom. has ἦ, Doric ἦτι, Aeolic ἦσι.

**386 D.** Hdt. has χρή, χρῆν, χρῆναι, but ἀποχρηῆ, ἀποχρῆν.

**387 D.** 1. Hom. has οἶδας a 337, ἰδμεν, ἴσασι (read ἴσῶσι I 36); subj. εἰδέω π 236 and ἰδέω (? Ξ 235), εἶδομεν and εἶδετε with short thematic vowels; inf. ἰδμεναι, ἰδμεν; part. εἰδυῖα and ἰδυῖα. Plupf. ἦδεα, ἦδησθα τ 93, ἦλδεις(-ης ?) X 280 with η as augment (400), ἦδη, ἦδεε, ἦλδεις ι 206 (ἦλδη?), 3 pl. ἴσαν for ἰδ-σαν. Fut. εἰσομαι, inf. εἰδησέμεν and -σειν.

2. Hdt. has οἶδας, ἰδμεν and οἶδαμεν (rarely), οἶδᾶσι, subj. εἰδέω, plupf. ἦδεα, ἦδεε (ἦδει ?) -ἦδέατε, ἦδισαν, fut. εἰδήσω.

3. Dor. has ἴσᾶμι (pl. ἴσαμεν, ἴσαντι) and οἶδα. Aeolic has φολδήμι and οἶδα.

**389.** Pluperfect ἥδαιν, ἥδεις occur in Demosthenes, but are suspicious in earlier writers. ἥδισθα occurs in the best Mss. of Plato and elsewhere, but it is less correct Attic. ἥδης is incorrect, ἥδαι rare. ἥστον, ἥστην are almost entirely poetic. In the plural ἥδμεν, ἥδειτε, ἥδισαν are post-classical. ἥδεμεν, ἥδετε occur rarely in the Attic poets.

**390.** οἶσθα is from οἶδ + θα; ἴστε from ἰδ + τε; ἴσθι from ἰδ + θι (69). ἴσμεν (older ἰδμεν) gets its σ from ἴστε (73). ἴσασι is from ἰδ + σαντι, the σ of which is borrowed from (Hom.) ἴσαν = ἰδ-σαν with the ending -σαν (cp. εἰῶσι 541). ἥδη is for ἡ-εἰδῆ with ἡ as augment (400).

### ACCENT

**391.** Simple or compound verbs generally throw the accent as far back as the quantity of the last syllable permits (138).

λύω, λύομεν, ἐλλόμην; παιδέω, παιδεύονσι, ἐπαιδενέτην; ἀποβάλλω, ἀπόβαλλε; ἀπολύω, ἀπέλυν; ἄπειμι, σύνεσμεν, σύμφημι, πάρεστι.

**392.** To this general rule there are exceptions.

a. Enclitics. — All the forms of the pres. indic. of φημί *say*, and εἰμί *am*, except φῆς and εἶ.

b. Imperatives. — (1) The imperatives εἰπέ *say*, ἐλθέ *come*, εὔρε *find*, ἰδέ *see*, λαβέ *take* (plural: εἰπέτε, ἐλθέτε, etc.). Compounds of these words have recessive accent: κάτειπε, ἄπελθε, ἔφενρε, παράλαβε. (2) The 2 aor. mid. (2 sing.) in -ου from ω-verbs is perispomenon: λαβοῦ, παραβαλοῦ.

c. Contracted verbs are only apparent exceptions; as τιμάω for τιμαίω, δηλοῦσι for δηλόουσι, φιλεῖν for φιλείν. So in the subj., as λιθῶ for λιθέω, φανῶ for φινέω; the opt., as λυθείμεν from λυθέ-ι-μεν, δίδοιμεν from δίδό-ι-μεν; the future, as φανῶ for φινέω, φανοῖμι for φανόοιμι, φανέω for φανέειν, φανῶν for φανέων; the 2 aor. inf., as λιπέιν for λιπέειν (431 a); the pres. and 2 aor. act. and mid. subj. of most μι-verbs, as τιθῶ for τιθέω, ἰστώμαι, ἀποθῶμαι, perf. κεκτώμαι. On διδοῦσι, see 425 d.

N. 1. — In optatives formed without the thematic vowel, the accent does not recede beyond the diphthong containing the mood sign -ι-; as ἰσταῖμεν, ἰσταῖο, δίδοισθε, ἑσταῖμεν, εἰδείτε, λυθείεν.

N. 2. — δύναμαι *am able*, ἐπίσταμαι *understand*, κρέμαμαι *hang*, ὀνίνημι *profit*, and ἐπριάμην *bought* (500) have, by analogy to λύωμαι, λύσαιο, recessive accent in the subj. and opt. (δύνωμαι, ἐπίστωμαι, δύναιο, πρίαισθε).

**393.** Infinitives, participles, and verbal adjectives are verbal nouns (325), and need not regularly show recessive accent.

a. Infinitives. — The following infinitives accent the penult: all in -ναι, as λελυκέναι, λυθῆναι, ἰστάναι, διωστήναι (except Epic -μεναι, as στήμεναι); in verbs in ω the 1 aor. act., as λῦσαι, παιδεῦσαι, the 2 aor. mid., as λιπέσθαι, the perf. mid. (pass.), as λελύσθαι, πεπαιδεύσθαι, πεποιῆσθαι.

The pres. inf. act. of contracted verbs and the 2 aor. act. inf. of  $\omega$ -verbs are perispomena by 392 c.

b. Participles. — (1) Oxytone: the masc. and neut. sing. of the 2 aor. act., as *λιπών, λιπόν*, and of all participles of the 3 decl. ending in  $-\varsigma$  in the masc. (except the 1 aor. act.), as *λυθείς, λυθέν, λελυκώς, λελυκός, ἑστώς, ἑστός, τιθείς, τιθέν, διδούς, διδόν, ἰστάς, ἰστάν, δεικνύς, δεικνύν* (but *λύσας, ποιήσας*). Also *ἰών* going from *εἶμι*.

(2) Paroxytone: the perfect middle (passive): *λελυμένος*.

N. — Participles are accented like adjectives, not like verbs. The fem. and neut. nom. accent the same syllable as the masc. nom. if the quantity of the ultima permits: *παιδεύων, παιδεύουσα, παιδεύον* (not *παίδεον*); *ποιήσας, ποιήσασα, ποιήσαν* (not *ποιήσαν*); *φιλῶν, φιλοῦσα, φιλοῦν* (from *φιλέον*).

c. Verbal Adjectives. — The verbal adjective in  $-\tau\omicron\varsigma$  is accented on the ultima (*λυτός*); that in  $-\tau\epsilon\omicron\varsigma$  on the penult (*λυτός*).

N. — Prepositional compounds in  $-\tau\omicron\varsigma$  denoting possibility generally accent the last syllable and have three endings (255), as *διαλυτός* *dissoluble*, *ἐξαιρετός* *removable*. Such compounds as have the force of a perf. pass. part. accent the antepenult and have two endings, as *διάλυτος* *dissolved*, *ἐξαιρετός* *chosen*. All other compounds in  $-\tau\omicron\varsigma$  accent the antepenult and have two endings, as *ἄβατος* *impassable*, *χειροποίητος* *artificial*.

394. Exceptions to the Recessive Accent of Compound Verbs. — a. The accent cannot precede the augment or reduplication: *ἄπ-εἰμι* *am absent*, *ἄπ-ἦν* *was absent*, *εἰσ-ἦλθον* *they entered*, *ἄπ-ἦσαν* *they were absent*, *ἀφ-ἵκται* *has arrived*.

N. — This holds true even if the augment or reduplication falls on a long vowel or diphthong without producing any change in it: *ὑπ-εἶκε* *was yielding* (indic. *ὑπ-εἶκω*, imv. *ὑπ-εἶκε*).

b. The accent cannot precede the last syllable of the preposition before the simple verb nor move back to the first of two prepositions: *περίθες* *put around*, *συνέκδος* *give up together*. Compounds of the 2 aor. act. imperatives *δός, ἔς, θές*, and *σχές* are thus paroxytone; *ἐπίθες* *set on*, *ἐπίσches* *hold on*.

c. When compounded with a monosyllabic preposition, monosyllabic 2 aor. mid. imperatives in  $-\omicron\upsilon$  from  $\mu$ -verbs retain the circumflex: *προδοῦ* *betray*, *ἐνθοῦ* *put in*. But the accent recedes when these imperatives prefix a dissyllabic preposition: *ἀπόδου* *sell*, *κατάθου* *put down* (cp. *ἀνάσχον* from *ἔχω*). The open forms always have recessive accent, as *ἐνθεο*, *κατάθεο*.

d. The accent of uncompounded aor. and perf. pass. inf. and part., and of the 2 aor. mid. imperative, 2 pers. sing. (but see 394 c) is retained in composition.

e. *ἔσται* *will be* in composition does not have recessive accent.

393 a. D. The 2 aor. mid. inf. in Hom. is recessive in *ἀγέρεσθαι* (*ἀγείρω* *assemble*); so perf. *ἀλάλησθαι* (*ἀλάομαι* *wander*), *ἀκάχησθαι* (*ἄχυνμαι* *am distressed*) unless they are athematic presents.

h (2). D. But Hom. has *ἀλαλήμενος* (*ἀλάομαι* *wander*), *ἀκαχήμενος* or *ἀκηχέμενος* (cp. 393 a. D), *ἑσσύμενος* (*σεύω* *drive*).

f. Compound subjunctives of some *μ*-verbs are differently accentuated in the Mss.: ἀποδῶμαι and ἀπόδομαι, ἐπιθῇται and ἐπιθήται, πρόωμαι and προῶμαι. ἀπέχω has ἀπόσχωμαι. The compound optatives retain the accent of the primitives: ἀποδοῖτο, as δοῖτο. For σερθεῖτο, προσθοῖσθε (502) the Mss. occasionally have σύνθοιτο, πρόσθοισθε; and so πρόοιτο.

395. Final -αι (as also -οι) is regarded as long in the optative (143), elsewhere as short. Hence distinguish the forms of the first aorist:

	3 Sing. Opt. Act.	Inf. Act.	2 Sing. Imp. Mid.
λύω	λύσαι	λῦσαι	λῦσαι
ἀπολύω	ἀπολύσαι	ἀπολῦσαι	ἀπόλῡσαι
παιδεύω	παιδεύσαι	παιδεῦσαι	παίδευσαι

### AUGMENT

396. The augment (*increase*) denotes past time. It appears only in the past tenses of the indicative mood. The augment is of two kinds, the syllabic and the temporal.

397. **Syllabic Augment.** — Verbs beginning with a consonant prefix *ε* as the augment, which thus increases the word by one syllable. In the pluperfect *ε* is prefixed to the reduplication (407). Thus λύω *loose*, ἔ-λῡον, ἔ-λῡσα, ἐ-λελύκη; παιδεύω *educate*, ἐ-παίδευν, ἐ-παίδευσα, ἐ-πεπαιδεύκη.

a. Verbs beginning with *ρ* double the *ρ* after the augment: ῥίπτω *throw*, ἔ-ρρῖπτον. ἔ-ρρῡψα; ῥήγνυμι *break*, ἔ-ρρηξα, ἐ-ρράγην; *ρρ* is here due to assimilation of *φρ*. So σρ in ἐ-ρρύην from ῥέω *flow*. Cp. 66 a.

398. βούλομαι *wish*, δύναμαι *am able*, μέλλω *intend* augment with *ε* or with *η* (especially in later Attic): ἐβονόμην and ἡβονόμην, ἐδυνάμην and ἡδυνάμην, ἐδενήθην and ἡδενήθην. These double forms seem to be due to parallelism with ἤθελον (from ἐθέλω *wish*) and ἔθελον (from θέλω).

399. Some verbs beginning with a vowel take the syllabic augment because they formerly began with a consonant.

ἄγνυμι *break* (φάγνυμι), ἄξα, aor. pass. ἔαγην.

άλίσκομαι *am captured* (φαλίσκομαι), imperf. ἡλίσκόμην, aor. ἔαλων or ἔλων.

ἀν-οίγω *open* (φοίγνυμι), imperf. ἀν-έφγον.

ἔάω *permit* (σεφω), ἔων for ἐ-σεφωον, εἶασα, εἶαθην.

ἔζομαι *sit* (for σεδιχομαι), εἰσάμην for ἐ-σεδισαμην.

397 a. D. Hom. has ἔλλαβε *took* (for ἐ-σλαβε), ἔννεον *swam* (for ἐ-σνεον), ἐτσειοντο *shook* (for ἐ-τφειοντο), ἔδδεισε *feared* (for ἐ-δφεισε), ἔρρεξα and ἔρεξα *did* (for ἐ-φρεξα), ἐσσεύαντο *chased* (for ἐ-κμεναντο). ἔμαθε *learned* is due to analogy.

ἐθίζω *accustom* (σφεθίζω, cp. 106), ἐθίζον for ἐ-φεθίζον, ἐθισα, ἐθίσθην.

εἶδον *saw*, 2 aor. of ὁράω, for ἐ-εἶδον.

εἶλον *took*, 2 aor. of αἰρέω, for ἐ-έλον.

ἐλίσσω *roll* (φελίσσω), ἐλίσσων for ἐ-φελίσσων, ἐλίξα, ἐλίχθην.

ἔλκω or ἐλκύω *draw* (σελκω), ἐλκων for ἐ-σελκων, ἐλκυσα, ἐλκύσθην.

ἔπομαι *follow* (σεπομαι), εἰπόμην for ἐ-σεπομην.

ἐργάζομαι *work* (φεργάζομαι), ἐργασάμην for ἐ-φεργασαμην.

ἔρπω *creep* (σερπω), εἶρπον for ἐ-σερπον.

ἐστιάω *entertain* (φεστιάω), ἐστίων for ἐ-φεστιαν, ἐστιᾶσα, ἐστιᾶσθην.

ἔχω *hold* (σεχω), εἶχον for ἐ-σεχον.

ἔμμι *send* (σισημι), aor. dual εἶτον for ἐ-σε-τον-, εἶθην for ἐ-σε-θην.

ἔστημι *set* (σιστημι), plupf. εἰστήκη for ἐ-σε-στηκη.

ὁράω *see* (φοράω), ὥρων.

ὠθέω *push* (φωθέω), ὥθουν, ὥσα, ὥσθην.

ὠνέομαι *buy* (φωνέομαι), ὠνούμην, ὠνήθην.

The augment always contracts with the initial vowel of the stem after the loss of σ and often after the loss of ρ.

a. But some of the forms of some of the above verbs are augmented as if no consonant had preceded the first vowel, as ἡργαζόμεν (and εἰργαζόμεν).

400. ἄγνῆμι, ἀλίσκομαι. (ἀν)οἰγνῆμι, ὁράω, which began originally with ρ, show forms that appear to have a double augment; as ἔαγην, ἔάλων, (ἀν)έφωγον (rarely ἥνοιγον), ἑώρων. These forms appear to be due to transference of quantity (29) from ἡ-φᾶγην, ἡ-φοῖγον, ἡ-φορων, where η is the augment. This augment appears in Hom. ἡ-εἶδεις (-ης?), Att. ᾗδεις *you knew*.

401. **Temporal Augment.** — The temporal augment lengthens the first syllable of verbs beginning with a vowel or diphthong. It is so called because it usually increases the *time* required to speak the initial syllable.

α	becomes	η :	ἄγω <i>lead</i>	ἦγον		ἦχῃ
ε	"	η :	ἐλπίζω <i>hope</i>	ἤλπιζον	ἤλπισα	ἤλπικῃ
ι	"	ῑ :	ἱκετεύω <i>supplicate</i>	ἰκέτευον	ἰκέτευσα	ἰκετεύκῃ
ο	"	ω :	ὀρίζω <i>mark off</i>	ὠρίζον	ὠρισα	ὠρίκῃ
υ	"	ῡ :	ὕβριζω <i>insult</i>	ῡβρίζον	ῡβρισα	ῡβρίκῃ
αι	"	η :	αἰρέω <i>seize</i>	ἦρουν		ἦρήκῃ
αυ	"	ηυ :	αὐλέω <i>play the flute</i>	ἠύλουν	ἠύλησα	ἠύλήκῃ
ει	"	η :	εἰκάζω <i>liken</i>	ἦκαζον	ἦκασα	
ευ	"	ηυ :	εὐχομαι <i>pray</i>	ἠύχόμην	ἠύξάμην	ἠύγμην
οι	"	φ :	οἰκέω <i> dwell</i>	ῶκουν	ῶκησα	ῶκήκῃ

399 D. Syllabic augment before a vowel appears in Ionic and poetic forms from εἶδον, εἶλω, εἶρω, ἔλπω, ἔννῆμι, ἔρδω, οἶνοχοέω, etc. Hom. ἐῆνδανον (*φανδάνω*) is probably miswritten for ἐάνδανον.

401 D. α becomes ā in Doric and Aeolic; αι and αυ remain.



a.  $\alpha$  becomes  $\eta$ : ἄδω *sin*η, ἦδον.  $\eta$ ,  $\iota$ ,  $\bar{\upsilon}$ ,  $\omega$  remain unchanged.  $\bar{\alpha}$  usually becomes  $\eta$ : ἄριστάω *breakfast*, ἡρίστησα. ἀνᾱλίσκω and ἀνᾱλόω *expend* form ἀνάλωσα and ἀνήλωσα, ἀνᾱλώθην and ἀνηλώθην. αἶτω *hear* makes αἶτον.

b. Diphthongs are sometimes unaugmented: εἰ: εἶκαζον, ἦκαζον; εὔ: εὐρέθην and ἡρέθην from εὐρίσκω *find*, εὐξάμην and ἡξάμην from εὐχομαι *pray*. ου is never augmented.

**402. Omission of the Augment.**—a. In Attic tragedy the augment is sometimes omitted in choral passages, rarely in the dialogue parts.

b. Homer and the lyric poets often omit both the syllabic and the temporal augment; as φάτο and ἔφατο, βῆν and ἔβην, ἔχον and εἶχον, ἄγον and ἦγον. Iteratives (450) in Homer generally have no augment (ἔχεσκον).

c. Herodotus omits the syllabic augment in pluperfects and in iteratives in σκον only; the temporal augment is generally kept, but it is always omitted in verbs beginning with αι, αυ, ει, εν, οι, and in ἀγινέω, ἀεθλέω, ἀνώγω, ἔρδω, ἐάω, ὀρμέω; in others (as ἀγορεύω, ἄγω, ἔλκω, ὀρμάω) it is omitted only in some forms, and in still others (ἀγγέλλω, ἄπτω, ἄρχω, ἐπίσταμαι, ἀνέχομαι) it is variable. Hdt. omits the reduplication in the above verbs. In cases of Attic reduplication the augment is never added.

## REDUPLICATION

**403.** Reduplication is the doubling of the sound standing at the beginning of a word. It is used in the perfect, pluperfect, and future perfect tenses, in all the moods, to denote completed action. It is sometimes found also in the present and second aorist.

**404.** Verbs beginning with a simple consonant (except ρ, 405 b) place the initial consonant with ε before the stem: λύω *loose*, λέ-λυκα, λε-λυκέναι, λέ-λυμαι, λε-λύσομαι. An initial aspirate is reduplicated by the corresponding smooth stop: φονεύω *murder*, πε-φόνευκα; θύω *sacrifice*, τέ-θνυκα; χορεύω *dance*, κε-χόρευκα.

**405.** In most other cases the reduplication is formed like the augment.

a. Verbs beginning with a short vowel lengthen the vowel, as ἄγω *lead*, ἦχα; ὀρθόω *set upright*, ὤρθωκα; ἀγγέλλω *announce*, ἤγγελκα.

b. Verbs beginning with two or more consonants (except a stop with a liquid or nasal), a double consonant, or ρ, simply prefix ε. ρ is here doubled (cp. 397 a). Thus κτιζω *found*, ἐ-κτικα; σπείρω *sow*, ἔσπαρμαι; στρατηγέω

**403 D.** Hom. generally keeps the reduplication. Exceptions: ἔρχεται and ἔρχατο from ἔργω *shut*, ἀνωγα *order*, ἔσται from ἐννῆμα *clothe*. On δέχεται *await*, ἐδέχμην *was expecting* cp. 479 a.

**405 b. D.** Hom. has ῥε-ρῑπωμένος (*ρῑπῶω* *soil*), ἔμμορε (*μείρομαι* *obtain*), ἔσσυμαι (*σεύω*, see 397 a. D); Ionic has ἔκτρημαι.



*am general*, ἐ-στρατήγηκα; ζητέω *seek*, ἐ-ζήτηκα; ψάύω *touch*, ἔ-ψαυκα; ῥίπτω *throw*, ἔ-ρριψα.

N. — Exceptions: κτάομαι *acquire*, κέ-κτημαι (also ἔ-κτημαι) *possess*; and cases where the perf. stem before reduplication begins with two consonants: μιμνήσκω *remind*, μέ-μνημαι *remember*; πίπτω *fall*, πέ-πτωκα; πετάν-νυμι *spread*, πέ-πταμαι.

c. Before a stop and a liquid or nasal the reduplication generally has the full form: γράφω *write*, γέ-γραφα; κλίνω *incline*, κέ-κλικα; βλάπτω *injure*, βέ-βλαψα; πρίω *saw*, πέ-πρίσμαι. But γν- takes ε only (γνωρίζω *recognize*, ἐ-γνώρικα; γιγνώσκω *know*, ἔ-γνοκα); so γλ- generally, and βλ- rarely (γλύφω *carve*, ἔ-γλυψα; βλαστάνω *sprout*, ἐ-βλάστηκα, but usually βε-βλάστηκα).

406. Verbs which originally began with a *φ* or *σ* (cp. 399), reduplicate regularly. When the reduplicated consonant disappeared only ε was left, and this often contracts with an initial vowel of the stem. Thus ἔαγα for *φε-εᾱγα* from *φάγνυμι*; ἔοικα *am like* for *φε-φοικα*; ἔωσμαι for *φε-φωσμαι* from *φωθέω*; ἔστηκα for *σε-στηκα* from *ῖστημι*; εἶκα for *σεσεκα* from *ῖημι* (*σι-σημι*).

407. Pluperfect. — The pluperfect prefixes the syllabic augment ε to the reduplicated perfect, if this begins with a consonant; if the perfect begins with a vowel or diphthong, the pluperfect has the same vowel or diphthong.

Perf. λέλυκα, λέλυμαι, plupf. ἐ-λελύκη, ἐ-λελύμην; perf. ἔσταλκα, ἔσταλμαι, plupf. ἐ-στάλκη, ἐ-στάλμην from *στέλλω send*; perf. ἤγορεύκα, plupf. ἤγορεύκη from *ἀγορεύω harangue*; perf. ἤρρηκα, plupf. ἤρήκη from *αἰρέω seize*. So the verbs whose stems once began with *φ* or *σ* (399); as ἔαγῃ (*φάγνυμι*), ἐώσῃμην (*φωθέω*), εἶμην (*ῖημι*), ἐρρώγῃ from (*φ*)*ρήγνυμι*. ῖστημι forms εἰστήκη (ἐ-(σ)εστηκη), but (without augment) also ἐστήκη (Ionic and poet., rare in Attic prose). ἔοικα *am like* forms ἐώκη. See also 409.

408. Some verbs beginning with a liquid or *μ* take ει instead of the reduplication: λαμβάνω (*λαβ-*) *take*, εἴ-ληφα, εἰ-λήφη, εἴ-λημμαι; λαγχάνω (*λαχ-*) *obtain by lot*, εἴ-ληχα, εἰ-λήχη; λέγω *collect* (in composition) -εἴ-λοχα, -εἰ-λόχη, -εἴ-λεγμαι (rarely λέ-λεγμαι); μέιρομαι *receive a share*, εἴ-μαρται *it is fated*, εἴ-μαρτο; also the stems *ερ*, *ρη say*, εἴ-ρηκα, εἰ-ρήκη.

a. εἴληφα is from *σε-σληφα* by 32 (cp. Hom. ἔλλαβον for ἐ-σλαβον), εἴμαρται from *σε-σμαρται* (cp. Hom. ἔμμορε). The other forms in 408 are due to analogy.

406 D. Hdt. has οἶκα (for ἔοικα), ἔωθα *am wont*, plupf. ἐώθεα; Hom. has εἴωθα and ἔωθα.

408 D. Hdt. has λελάβηκα and -λελαμμένος. λέλημμαι occurs in tragedy. For Hom. δέιδεκτο *greeted* we should read δήδεκτο with *η*-reduplication (cp. 400). For δειδω, δειδοικα see 510 D.

**409. Attic Reduplication.** — Some verbs whose themes begin with *a*, *ε*, or *ο*, followed by a single consonant, reduplicate by repeating the initial vowel and the consonant and by lengthening *a* and *ε* to *η*, *ο* to *ω*.

ἀγείρω *collect*. ἀγ-ήγερκα, ἀγ-ήγερμαι; ἐγείρω *awaken*. ἐγ-ήγερμαι; ἐλέγχω *confute*, ἐλ-ήλεγμαι; ὀρύττω *dig*. ὀρ-ώρυχα, ὀρ-ώρυγμαι; ὄμ-νῦμι *swear*. ὄμ-ώμοκα; ὄλ-λῦμι *destroy*, 2 pl. ὄλ-ωλα; ἀκούω *hear*. ἀκ-ήκου for ἀκ-ηκο(ν)α. The plupf. augments, except in the case of verbs with initial *ε*: ὤμ-ωμόκη. (ἀπ)ωλ-ώλη. ἤκ-ηκόη; but ἐλ-ηλύθη (ἔρχομαι), ἐν-ηνέγμην (ένεκ-, φέρω). ἐλ-ηλέγμην (ἐλέγχω).

**410. Reduplication in the Present.** — A few verbs reduplicate in the present system by prefixing the first consonant of the verb stem and *ι*, as γί-γνομαι, γι-γνώσκω, μι-μνήσκω, τί-κτω for τι-τ(ε)κω, πί-πτω for πι-π(ε)τω, ἴ-στημι for σι-στημι, τί-θημι for θι-θημι (108 a). δίδωμι. πί-μ-πλημι *fill* (πλη-, πλα-) and πύμπρημι *burn* (πρη-, πρα-) insert *μ* (458 N.). τε-τράινω *bare* reduplicates with *ε*.

a. In some verbs the reduplication belongs to the verb stem: βιβάζω *make go* ξβίβασα, διδάσκω *teach* ἐδίδαξα.

**411. Reduplication in the Second Aorist.** — ἄγω *lead* forms the 2 aorist ἤγ-αγον, φέρω *bear* forms ἤν-εγκα and ἤν-εγκον.

#### POSITION OF AUGMENT AND REDUPLICATION IN COMPOUND VERBS

**412.** In verbs compounded with a preposition, augment and reduplication regularly stand between the preposition and the verbal part; as ὑπερβαίνω *pass over*, ὑπερ-έβαινον, ὑπερ-βέ-βηκα.

a. Before *ε* (augment or reduplication) ἐκ regains its fuller form ἐξ (115 a), and ἐν and σύν reappear in the form with *ν* if they were modified in the present. Thus ἐκβάλλω *throw out*, ἐξ-έβαλλον, ἐκ-βέ-βληκα; ἐμβάλλω

**409 D.** In Hom. 'Attic' reduplication is even more frequent than in Attic; thus ἐδηδῶ; from ἐδω *eat*, ἐρήριπα *have fallen*, ἐπεριπτο (without lengthening) from ἐπελπω *overthrow*. Other poetical forms occur in the case of ἀγείρω, αἰρέω, ἀλάομαι, ἀραρίσκω, ἐρεῖδω, ἐρίζω, ἔχω, ὄζω, ὀράω, ὀρέγω, ὀρνῦμι.

**410 D.** Poetic ἀραρίσκω (ἀρ-) *fit*, ἄπτω (ῥαι-ρικ-ω) *dart*, μαρμαίρω (μαρ-) *flash*, πορφύρω (φυρ-) *grieve red*, παμφαίνω (φαν-) *shine brightly*, πομπνέω (πινν-) *pull*.

**411 D.** Hom. has many reduplicated 2 aorists, as πί-πιθον from πείθω (πιθ-) *persuade*, λε-λαθέσθαι from λανθάνω (λαθ-) *escape the notice of*, ἤρ-αρον from ἀραρίσκω (ἀρ-) *join*, ὤρ-ορον from ὀρνῦμι *arouse*. The indic. forms may take the syllabic augment, as in ἐ-πέ-φραδον from φράζω (φραδ-) *tell*. From ἐνίπτω *chide* and ἐρῶκα *check* come ἡνίπαπον (and ἐνένιπον) and ἡρόκακον.

*throw into*, ἐν-ίβαλλον; συναλέγω *collect*, συν-έλεγον, συν-είλοχα; *surround*, συν-ερίπτω; *throw together*, συν-έρρῳφα, συν-έρρῳφα; *pack together*, συν-εσκευάζω; *pack*, συν-εσκευάζον, συν-εσκευάσθην.

b. Prepositions (except περί and πρό) drop their final vowel before ε: ἀποβάλλω *throw away*, ἀπ-έβαλλον; but περιβάλλω *throw around*, περι-έβαλλον, προβαίνω *step forward*, προ-έβην. But πρό may contract with the augment (προῦβην).

413. Some verbs, which in prose are not often used except as compounds, are treated like uncompounded verbs and take the augment before the preposition; as ἐκαθήμην *sat* from κάθημαι; ἐκάθιζον *set, sat* from καθίζω; ἡμφίεσα *clothed* from ἄμφι ἑνῷ; ἐκάθειδον (and καθῆνδον) *slept* from καθεῖδω; ἡπιστάμην, ἡπιστήθην from ἐπίσταμαι *understand*. From ἀφίημι come ἀφίην and ἡφίην.

414. Some verbs take two augments, one before and the other after the preposition; as ἡν-ειχόμεν, ἡν-εσχόμεν from ἀν-έχομαι *endure*, ἡν-ώχλων from ἐνοχλέω *annoy*.

415. Verbs derived from compound nouns generally take augment and reduplication at the beginning; as ἐμῦθολόγον, μεμῦθολόγηκα from μῦθολόγος *tell legends* (μῦθολόγος *teller of legends*); ὠκοδόμουν, ὠκοδόμηκα from οἰκοδομέω *build* (οἰκοδόμος *house-builder*). But verbs derived from compound nouns whose first part is a preposition are commonly treated as if compounded of a preposition and a simple verb; as κατηγορέω *accuse* (κατήγορος), κατηγοροῦν, κατηγορήκα; ἐνθῦμέομαι *ponder* (ἐνθῦμος), ἐνεθῦμήθην, ἐντεθῦμήσθαι. So ἐγχειρίζω *entrust* (ἐν χειρί), ἐνεχείρισα. A few verbs of this kind have two augments, by imitation of those in 414; as ἡμφ-εσβήτουν from ἄμφισβητέω *dispute*, ἡντ-εδέκει from ἀντιδικέω *go to law*.

416. ἐκκλησιάζω *hold an assembly* (ἐκκλησιᾷ) makes ἡκ-κλησιάζον or ἐξ-εκλησιάζον. ἐγγνάω *pledge* makes ἐνεγνών, ἐνεγύησα and (better) ἡγγνών, ἡγγύησα.

417. Compounds with δυσ- *ill* and εὖ *well*. (1) δυστυχέω *am unhappy*, ἐ-δυσ-τύχουν, δε-δυσ-τύχηκα. (2) εὐεργετέω *do good*, εὐεργέτησαν, εὐεργέτηκα (*inscrip.*), εὐηργέτηκα (*texts*).

### TENSE-SUFFIXES, THEMATIC VOWEL, MOOD-SUFFIXES

418. Tense-Suffixes. — The tense-suffixes, which are added to the verb-stem to form the tense-stems, consist of the thematic vowel and certain other letters or combinations of letters. No tense-suffixes are added (1) in the 2 aor. act. and mid. and 2 perf. and plupf. of μ-verbs; (2) in the perf. and plupf. mid. of verbs in -ω and -μι. The tense-suffixes are as follows: —

418 D. For the Doric future -σε%, see 512. — For the Epic 1 aor. -σ%, see 515 D. — For the doubling of σ in the future and 1 aor., see 507 b. D., 517 b. D.

1. Present system,  $-\sigma\acute{\epsilon}-$ ,  $-\tau\acute{\epsilon}-$ ,  $-\iota\acute{\epsilon}-$ ,  $-\nu\acute{\epsilon}-$ ,  $-\alpha\nu\acute{\epsilon}-$ ,  $-\nu\epsilon\acute{\epsilon}-$ ,  $-\nu\alpha-$ ,  $-\nu\nu-$ ,  $-(\iota)\sigma\kappa\acute{\epsilon}$ ; or none, as in  $\phi\alpha-\mu\acute{\epsilon}\nu$ .
2. Future system,  $-\sigma\%-\epsilon-$ .
3. First aorist system,  $-\sigma\alpha-$ .
4. Second aorist system,  $-\%-\epsilon-$ ; or none, as in  $\xi-\sigma\tau\eta-\nu$ .
5. First perfect system,  $-\kappa\alpha-$  (plupf.  $-\kappa\eta-$  from  $-\kappa\epsilon\alpha-$ ;  $-\kappa\epsilon\iota-$  from  $-\kappa\epsilon\epsilon-$ ;  $-\kappa\epsilon-$ ).
6. Second perfect system,  $-\alpha-$  (plupf.  $-\eta-$ ,  $-\epsilon\iota-$ , or  $-\epsilon-$ ); or none, as in  $\xi-\sigma\tau\alpha-\tau\epsilon$ .
7. Perfect middle system, none (future perfect  $-\sigma\%-\epsilon-$ ).
8. First passive system,  $\theta\eta-$ ,  $-\theta\epsilon-$  (future passive  $-\theta\eta\sigma\%-\epsilon-$ ).
9. Second passive system,  $\eta-$ ,  $-\epsilon-$  (future passive  $-\eta\sigma\%-\epsilon-$ ).

N. — In 5 and 6  $\alpha$  is not the thematic vowel, but has been introduced from 3, where it is the relic of a personal ending (425 a, 426 a, 520).

**419. Thematic Vowel.** — The thematic, or variable, vowel appears at the end of the tense-stems in the pres., imperf., and 2 aor. act. and mid. of  $\omega$ -verbs, and in all futures and fut. perfects. The thematic vowel in the indicative is  $\sigma$  before  $\mu$  or  $\nu$  (and in the optative of the tenses mentioned); elsewhere it is  $\epsilon$ . Thus  $\lambda\bar{\omega}\sigma\acute{\epsilon}-$ ,  $\acute{\epsilon}\lambda\bar{\omega}\sigma\acute{\epsilon}-$ ,  $\acute{\epsilon}\lambda\iota\pi\sigma\acute{\epsilon}-$ ,  $\lambda\bar{\upsilon}\sigma\sigma\acute{\epsilon}-$ ,  $\lambda\nu\theta\eta\sigma\sigma\acute{\epsilon}-$ ,  $\lambda\epsilon\lambda\bar{\omega}\sigma\sigma\acute{\epsilon}-$ .

**420.** In the subjunctive of all verbs the thematic vowel is  $\omega/\eta-$ . Thus  $\lambda\bar{\upsilon}\omega-\mu\epsilon\nu$ ,  $\lambda\bar{\upsilon}\eta-\tau\epsilon$ ,  $\lambda\bar{\upsilon}\sigma\omega \mu\epsilon\nu$ ,  $\sigma\tau\acute{\epsilon}\iota\lambda\eta \tau\epsilon$ ,  $\tau\iota\theta\omega\mu\epsilon\nu$  from  $\tau\iota\theta\acute{\epsilon}-\omega-\mu\epsilon\nu$ ,  $\theta\bar{\omega}$  from  $\theta\acute{\epsilon}-\omega$ ,  $\tau\iota\theta\eta\tau\epsilon$  from  $\tau\iota\theta\acute{\epsilon}-\eta-\tau\epsilon$ ,  $\lambda\nu\theta\bar{\omega}$  from  $\lambda\nu\theta\acute{\epsilon}-\omega$ .

**421. Mood-Suffixes of the Optative.** — The optative adds the mood-suffix  $-\bar{\iota}-$ , or  $-\iota\eta-$ , which contracts with the final vowel of the tense-stem:  $\lambda\bar{\upsilon}\sigma\iota\mu\iota$  for  $\lambda\bar{\upsilon}\sigma\bar{\iota}-\mu\iota$ ,  $\phi\iota\lambda\sigma\iota\eta\nu$  for  $\phi\iota\lambda\epsilon\sigma\bar{\iota}\eta-\nu$ ,  $\lambda\bar{\iota}\sigma\alpha\iota\mu\iota$  for  $\lambda\bar{\iota}\sigma\tau\alpha\bar{\iota}-\mu\iota$ . When the suffix is  $-\iota\eta-$ , the 1 pers. sing. ends in  $-\nu$ ; as  $\tau\bar{\iota}\mu\omega\iota\eta-\nu$   $\tau\bar{\iota}\mu\acute{\omega}\eta\nu$ ; when it is  $-\bar{\iota}-$ , the 1 pers. sing. ends in  $-\mu$ , as  $\tau\bar{\iota}\mu\acute{\alpha}\sigma\bar{\iota}-\mu = \tau\bar{\iota}\mu\acute{\omega}\mu$ .

**422.  $\iota\eta$**  is used as follows (in all other cases  $-\bar{\iota}-$ ): —

a. In contracted verbs in the pres. act. sing., rarely in dual and plural.  $-\bar{\iota}$  appears in dual and plural, rarely in the singular. So in liquid and nasal verbs in the future act. sing.:  $\phi\alpha\nu\sigma\iota\eta-\nu$  for  $\phi\alpha\nu\epsilon\sigma\bar{\iota}\eta-\nu$ . In dual and plural  $-\bar{\iota}$ :  $\phi\alpha\nu\sigma\iota\tau\omicron\nu$ ,  $\phi\alpha\nu\sigma\iota\mu\epsilon\nu$  for  $\phi\alpha\nu\epsilon\sigma\bar{\iota}-\tau\omicron\nu$ ,  $\phi\alpha\nu\epsilon\sigma\bar{\iota}-\mu\epsilon\nu$ .

b. In the sing. of  $\mu$ -verbs (pres. and 2 aor. act.), of 2 aorists inflected like those of  $\mu$ -verbs, and of the aor. pass.:  $\tau\iota\theta\epsilon\iota\eta\nu$  for  $\tau\iota\theta\epsilon-\iota\eta-\nu$ ,  $\delta\iota\delta\omicron\iota\eta\nu$  for  $\delta\iota\delta\omicron-\iota\eta-\nu$ ,  $\theta\epsilon\iota\eta\nu$  for  $\theta\epsilon-\iota\eta-\nu$ ,  $\gamma\omicron\sigma\iota\eta\nu$  for  $\gamma\omicron\sigma-\iota\eta-\nu$ ,  $\lambda\nu\theta\epsilon\iota\eta\nu$  for  $\lambda\nu\theta\epsilon-\iota\eta-\nu$ ,  $\phi\alpha\nu\epsilon\iota\eta\nu$  for  $\phi\alpha\nu\epsilon-\iota\eta-\nu$ .  $-\bar{\iota}$  is more common in the dual and plural:  $\tau\iota\theta\epsilon\iota\mu\epsilon\nu$  for  $\tau\iota\theta\acute{\epsilon}-\bar{\iota}-\mu\epsilon\nu$ ,  $\delta\iota\delta\omicron\iota\mu\epsilon\nu$  for  $\delta\iota\delta\acute{\omicron}-\bar{\iota}-\mu\epsilon\nu$ ,  $\theta\epsilon\iota\tau\epsilon$  for  $\theta\acute{\epsilon}-\bar{\iota}-\tau\epsilon$ ,  $\lambda\nu\theta\epsilon\iota\mu\epsilon\nu$  for  $\lambda\nu\theta\acute{\epsilon}-\bar{\iota}-\mu\epsilon\nu$ ,  $\phi\alpha\nu\epsilon\iota\tau\epsilon$  for  $\phi\alpha\nu\acute{\epsilon}-\bar{\iota}-\tau\epsilon$ . Verbs in  $-\nu\bar{\iota}\mu\iota$  make the opt. like  $\lambda\bar{\upsilon}\omega$ .

**420 D.** Hom. has  $-\%-\epsilon-$  instead of  $-\omega/\eta-$ , especially in the 1 aor., 2 aor. of  $\mu$ -verbs, and 2 aor. pass.; as  $\acute{\epsilon}\rho\omicron\sigma\sigma\omicron\mu\epsilon\nu$ ,  $\acute{\alpha}\lambda\gamma\acute{\eta}\sigma\epsilon\tau\epsilon$ ,  $\mu\bar{\omega}\theta\acute{\eta}\sigma\sigma\omicron\mu\iota$ ,  $\epsilon\phi\acute{\alpha}\psi\epsilon\alpha\iota$ ,  $\delta\eta\lambda\acute{\eta}\sigma\epsilon\tau\alpha\iota$ ;  $\gamma\acute{\nu}\omega\sigma\omicron\mu\epsilon\nu$ ,  $\delta\acute{\omega}\sigma\omicron\mu\epsilon\nu$ ,  $\beta\lambda\acute{\eta}\sigma\epsilon\tau\alpha\iota$ ;  $\tau\rho\alpha\pi\epsilon\iota\delta\omicron\mu\epsilon\nu$ ,  $\delta\alpha\mu\epsilon\iota\tau\epsilon$ ; and also in  $\bar{\iota}\sigma\omicron\mu\epsilon\nu$ ,  $\epsilon\bar{\iota}\delta\omicron\mu\epsilon\nu$ . Pind. has  $\beta\acute{\alpha}\sigma\omicron\mu\epsilon\nu$ . These forms do not occur in the sing. or 3 pl. of the active. Verbs in  $\omega$  rarely show this  $\%$  in the pres. Cp. 513 a.

**422 D.**  $-\iota\eta-$  is very rare in Hom. in the dual and plural.

c. In some 2 perfects, as *προκληλυθείης*, and in the 2 aor. *σχοίην* from *ἔχω* (but *-σχοῶμι* in composition).

N. — In the 3 pl. *-ιε-* is regular before *-ν*: *λύο-ιε-ν*, *τιθε-ιε-ν*, *λυθε-ιε-ν*.

423. a. In the 1 aor. opt. act. the endings *-εας*, *-ειε*, and *-ειαν* are more common than *-αις*, *-αι*, *-αιεν*.

b. In the aor. opt. pass. of all verbs, in the pres., 2 aor., and 2 perf. opt. act. of *μ*-verbs and in the pres. opt. act. of contracted verbs, *-ιτον*, *-ιτην*, *-ιμεν*, *-ιτε*, *-ιεν* are commoner than *-ιητον*, *-ιητην*, *-ιημεν*, *-ιητε*, *-ιησαν*. Prose writers use either the shorter or the longer forms; poets use only the shorter forms. Except in contracted verbs *-ιητε* is very common in the 2 pl. and is sometimes the only form in the Mss., as *δοίητε*, *θείητε*, *γνóητε*, *-βαίητε*, *λυθείητε*, *φανείητε*; but as the forms in question occur only in prose writers their genuineness is unsupported by metrical evidence. Cp. 365 a.

#### ENDINGS OF THE VERB: PERSONAL ENDINGS

424. To make the complete verbal forms, to the tense-stems in the various moods are attached the personal endings in the finite moods and other endings in the infinitives, participles, and verbal adjectives. See 327. The personal endings of the four finite moods are given below. In many forms only the *μ*-verbs preserve distinct endings. The first person dual, when it is used, generally has the form of the first person plural. The first and second aorists passive have active endings.

	ACTIVE		MIDDLE	
	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)	INDICATIVE (primary tenses)	INDICATIVE (secondary tenses)
	AND	AND	AND	AND
	SUBJUNCTIVE	OPTATIVE	SUBJUNCTIVE	OPTATIVE
Sing. 1.	— or <i>-μι</i>	<i>-ν</i>	<i>-μαι</i>	<i>-μην</i>
2.	<i>-ς</i> (for <i>-σι</i> ), <i>-θα</i> ( <i>-σθα</i> )	<i>-ς</i> , <i>-σθα</i>	<i>-σαι</i>	<i>-σο</i>
3.	<i>-σι</i> (for <i>-τι</i> )	—	<i>-ται</i>	<i>-το</i>
Dual 2.	<i>-τον</i>	<i>-τον</i>	<i>-σθον</i>	<i>-σθον</i>
3.	<i>-τον</i>	<i>-την</i>	<i>-σθον</i>	<i>-σθην</i>
Plur. 1.	<i>-μεν</i>	<i>-μεν</i>	<i>-μεθα</i>	<i>-μεθα</i>
2.	<i>-τε</i>	<i>-τε</i>	<i>-σθε</i>	<i>-σθε</i>
3.	<i>-νσι</i> (for <i>-ντι</i> )	<i>-ν</i> , <i>-σαν</i>	<i>-νται</i>	<i>-ντο</i>

424 D. Doric has *-τι* for *-σι*, *-μες* for *-μεν*, *-ντι* in 3 pl., and *-τᾶν*, *-σθᾶν*, *-μᾶν* for *-την*, *-σθην*, *-μην*. *-τᾶν*, *-σθᾶν*, *-μᾶν* are also Aeolic.



	ACTIVE	MIDDLE
	IMPERATIVE	
Sing. 2.	—, -θι, -ς	-σο
3.	-τω	-σθω
Dual 2.	-τον	-σθον
3.	-των	-σθων
Plur. 2.	-τε	-σθε
3.	-των (-τωσαν)	-σθων (-σθωσαν)

## 425. PRIMARY ENDINGS OF THE ACTIVE (INDIC. AND SUBJ.)

a. 1 Sing. — **-μ** is found in the pres. indic. of *μ*-verbs. *ω*-verbs have no personal ending in pres. and fut. indic. and in the subj., simply lengthening the thematic vowel. The perf. indic. has no personal ending, *-α* taking the place of a thematic vowel.

b. 2 Sing. — (1) **-σι** is found in Hom. *ἔσσι* *thou art* (Attic *εἶ* is derived from *ἔ-σι*). The ending *s* of forms like *λύει-ς* and *τίθη-ς* is probably the secondary ending *s*. Subj. *λύη-ς* imitates the indic., but with long thematic vowel. *τιθῆ-ς* is for *τιθέ-ης*. In the perfect *-ς* (not for *-σι*) has been added.

(2) **-θα** is a perfect ending, as in *οἶσθα knowest* for *οἶδ + θα* (69). From such perfects (*σ*)*θα* spread to the imperfect, as *ἦσθα wast*, *ἦειςθα wentst*, *ἔφησθα saidst*, and to *ἦδυσθα* or *ἦδεισθα knewest*. The perfect commonly has *-α-ς*.

c. 3 Sing. — **-τι** is found in the pres. indic. of *μ*-verbs: *ἔσ-τί*, *τίθησι* for *τίθη-τι* (Doric) by 100. *λύει* is obscure, but it is not from *λύε-σι* for *λύε-τι*. Subj. *λύῃ*, *τιθῇ* (for *τιθέῃ*) imitate *λύει*, but with long thematic vowel. In the perfect, *-ε* with no personal ending.

d. 3 Pl. — Original **-ντι** is retained in Doric (*λύοντι*, *ἐντί*), whence Attic *-σι* (*λύουσι*, *εἰσί*, 100 a). Subj. *λύωσι* from *λύω-ντι*, *τιθῶσι* from *τιθέ-ωντι*, *ποιῶσι* from *ποιῶ-ντι* (Dor.). Many *μ*-forms are derived from **-αντι**, as *τιθέ-ασι* (*τιθέ-αντι*), *διδοῦσι* (*διδό-αντι*), *ἰστᾶσι* (from *ἰστά-αντι*), whose accent was transferred to *τιθεῖσι* (501 D.) and *διδοῦσι*, the earlier forms of which are seen in Dor. *τίθε-ντι*, *δίδο-ντι*. **-ᾱτι** from *-γτι* (30 b), properly the ending of the perfect in consonant stems, appears as *-ᾱσι* in Hom. *πεφύκασι*; but it has been replaced by *-ασι* from *-αντι*, as in *τετράφ-ασι* and *λελύκ-ασι*.

425 a. D. Hom. subj. *ἐθέλωμι*, *τύχωμι*, *ἀγάγωμι*, are unoriginal formations for *ἐθέλω*, etc. Aeolic has *φίλημι*, *δοκίμωμι* (indic.), etc.

b. (1) *εἶς* or *εἷς* in Hom. and Hdt. is from *εἶ + s*. For this form *ἔσσ(ι)* may be read in Hom. Theocr. has *-εs* for *-εις* (*ἀμέλγες*); for *πεπόνθεις* see 531 D. 2.

(2) *-σθα* in Hom. indic. *φῆσθα*, *τίθησθα*, *ἦδυσθα*; subj. *ἐθέλῃσθα*, also written *ἐθέλῃσθα*; opt. (rarely) *κλαίοισθα*, *βάλοισθα*. *-σθα* is rare in Doric and Aeolic.

c. Indic.: Aeolic *τίθη*, *ποίη*, *στεφάνοι*, but *ῆσι* *says* 385 D. Subj.: Hom. *ἐθέλῃσι* (also written *ἐθέλῃσι*), *φορέῃσι*, *θέῃσι*.

d. Aeolic *λοοισι*, *φλεισι*, *τίμαισι*. Hom. *-ᾱσι* in *ἱᾱσι* *they go*, *ἔᾱσι* *they are*, and in perf. *βεβᾶσι*, *γεγάσι*.



## 426. SECONDARY ENDINGS OF THE ACTIVE (INDIC. AND OPT.)

The optative generally has the endings of the secondary tenses of the indicative.

a. 1 Sing. — *-ν* stands for *μ* (18, 115), which, after a consonant, became *α*: *ἐλῶσα* for *ἐλῶσμ* (520 a). In the plupf. *-η* is from *ε-α* (429). *-ν* is found in the opt. when the mood-suffix is *-ιη*; elsewhere the opt. has *-μι*.

b. 2 Sing. — On *-θα* see 425 b (2).

c. 3 Sing. — *-τ* is dropped (115): *ἐλῶε*, *ἐτέθη*, *λύοι*, *εἴη*. *ἐλῶσε* has *-ε* from the perf. (cp. *οἶδε*) and shows no personal ending. Cp. 520 a.

d. Dual. — *-την* for *-τον* in 2 dual is rare. Hom. *ἐτεύχετον* as 3 dual.

e. 3 Pl. — *-ν* for *-ντ* by 115. *-σαν* (taken from the 1 aor.) is used (1) in the imperf. and 2 aor. of *μ*-verbs, as *ἐτίθε-σαν*, *ἔθε-σαν*; (2) in the aor. pass., as *ἐλύθη-σαν*, *ἐφάνη-σαν*; (3) in the plupf., as *ἐελλύκε-σαν*; (4) in the opt. when *-ιη* is the mood-suffix (422).

## 427. ENDINGS OF THE MIDDLE (INDIC., SUBJ., OPT.)

a. 2 Sing. — *-σαι* retains its *σ* in the perf. of all verbs (*λέλυ-σαι*) and in the pres. indic. of *μ*-verbs (*τίθεις-σαι*), by analogy with such perfect forms as *γέγραψαι*, where *σ* is kept. Elsewhere *σ* is dropped between vowels.

N. 1. — *-η* and *-ει* are found in the indic. pres. and fut. mid., fut. pass., and fut. perf. pass. *ε-(σ)αι* yields *η* (written *EI* in the Old Attic alphabet, 2); *η* is usually given as the proper spelling in the texts of the tragic poets, whereas *ει* is printed in the texts of prose and comedy. *ει* was often written for *η* (*η*) after 400 B.C., since both had the sound of a close long *e*. It is often impossible to settle the spelling; but *βούλει* *wishes*, *οἶει* *thinks*, and *ᾔφει* *shall see* have only the *-ει* forms.

N. 2. — *δύνα* and *δύνη* for *δύνασαι* (*δύναμαι* *am able*), *ἐπίστα* and *ἐπίστη* for *ἐπίστασαι* (*ἐπίσταμαι* *understand*), *ἐφίει* for *ἐφίεσαι* (*ἐφίεμαι* *command*), are poetic and dialectic or late.

b. 2 Sing. — *-σο* retains its *σ* in the plupf. of all verbs, and in the imperf. of *μ*-verbs. Elsewhere it loses its *σ* between vowels.

426 c. D. Doric *ῆς* was for *ῆσ(τ)*.

e. *-ν* is regular in Doric and common in Hom. and later poetry; as *ἔστα-ν* (*ἔστη-σαν*), *ἔτιδο-ν* (*ἔδιδό-σαν*), *φίληθεν* (*ἐφίληθη-σαν*), *τράφεν* (*ἐτράφη-σαν*). *-ν* is from *-ντ(τ)*, an original long vowel before *ν* and a consonant being regularly shortened in primitive Greek. Cp. 570 D.

427 a. D. Hom. *βούλει*, perf. *μέμνηαι*, but pres. *δύνασαι*, *παρίστασαι*; *ᾔφει* is unique (for *ᾔφειαι*); subj. *δύνηαι*. Doric often contracts, as *οἴη* for *οἶε-αι*. Aeolic generally leaves *εαι* open (*κείσε-αι*). Hdt. has open *-εαι*, *-ηαι*.

b. Hom., Doric, and Aeolic generally have open forms. Hom. has *ἐμάρναο* for Attic *ἐμάρνασο*, and may drop *σ* even in the plupf. (*ἔσσνο*). When Doric contracts *αο* we have *ᾱ*. In Hdt. *αο*, *εο* are open, but the writing *ευ* for *εο* is found.

f. Hom. has *-αται*, *-ατο* regularly in the perf. and plupf. of consonant stems,

N. 1. — ἐδύνω or ἡδύνω and ἡπίστω are commoner than ἐδίνατο and ἡπίστατο.

N. 2. — After a long vowel or diphthong in the 2 aor. indic. mid. -σο is retained, as ὤνησο (ὀνήνημι *benefit*), ἔισο (ἔημι *send*).

c. Dual. — -μεθον is very rarely used as the 1 dual ending (Hom. περιδόμεθον, Soph. λελείμεμεθον). Hom. has -σθον for -σθην in θωρήσσεσθον.

d. 1 Pl. — In epic and dramatic poetry -μεσθα is often used for -μεθα for metrical reasons (βουλόμεσθα, ἐπιστάμεσθα).

e. 2 Pl. — On the loss of σ in σθε (ἔσταλθε), see 89.

f. 3 Pl. — After vowel stems -νται, -ντο are kept; after consonant stems they became -αται, -ατο (30 b), which endings were retained in prose till about 400 B.C. (e.g. τετάχεται, ἐτετάχато).

#### 428. ENDINGS OF THE IMPERATIVE

1. Active. 2 Sing. — λῆε, λίπε, τίθει (for τίθεε) have lost no ending. -θι is found in 2 aor. pass. as φάνη-θι: in some 2 aorists, as στή-θι, γνῶ-θι, πῖ-θι, τλῆ-θι, in 2 perf. ἔστα-θι. Also in ἴσθι *be or know*, ἔθι *gr.*, φάθι or φαθί *say*. In 1 aor. pass. inv. -θι becomes -τι after -θη- (λίθητι for λιθηθι, 108 b).

a. -ς (not derived from -θι) occurs in θ.ς, ἔς, δός, σχές. λῆσ-ον aor. act., λῆσ-αι aor. mid., and similar forms, are obscure.

2. Middle. 2 Sing. — -σο retains its σ in the (rare) perf. of all verbs and in the pres. of μι-verbs (τίθεςο). Elsewhere σ is dropped.

3. 3 Pl. — For -ντων and -σθων we find -τωσαν and -σθωσαν in prose after Thucydides, in Euripides, and in inscriptions after 300 B.C.

#### ENDINGS OF THE PLUPERFECT

429. Pluperfect -η, -ης, -ει(ν) are derived from -ε(σ)α, -ε(σ)ας, -ε(σ)ε. In later Greek ει spread from the 3 sing., and the endings are -ειν, -εις, -ει(ν), -ειτον, -ειτην, -ειμεν, -ειτε, and (very late) -εισαν. The best Mss. of Demosthenes have -ειν in 1 sing.

as τετράφαται, ἔαται for ἔσ-νται, ἦατο for ἦσ-ντο from ἦμαι (ἦσμαι); also in stems ending in -ι, as ἐφθίατο. -αται, -ατο were transferred to vowel stems, as Hom. βεβλήαται, βεβλήατο. Hdt. δυνέαται. Hom. has -δ-αται in ἐληλάδαται from ἐλαύνω *drive*. In the opt. -ατο always in Hom. and sometimes in Attic poetry (γενοίατο for γένοιοντο). In Hdt. η before -αται, -ατο is shortened, as perf. ἡγάαται for ἡγή-αται = ἡγηνται, ἐβεβλέατο for -ηατο. For κείνται, Hom. has κείαται and κέαται, Hdt. κέαται. In the opt. Hdt. has -ατο: βουλοίατο, δεξαίατο. In Hdt. -αται, -ατο occur even in the present system, as τίθεαται, δυνέαται, ἴστέατο.

428 D. 1. -θι is not rare in Hom., pres. δίδωθι = δίδον, ὄρνυθι, aor. κλῦθι, perf. τέτλαθι. Aeolic ἱστᾶ, φίλη. πῖει, δέχοι, δίδοι (Pindar) are very rare.

2. Hom. βάλλε-ο (rarely βάλλευ). ἔρειο, σπείω are from -εο.

3. Doric -ντω; Aeolic -ντον, as φέροντον. Doric -σθω (pl.) and -σθων.

429 D. Hom. has -εα, -ης, -ει or ει-ν (-εε only in ἦδεε), -εσαν; sing. also rarely -ον, -ες, -ε; Hdt. has -εα, -εας, -εε (-ει?), -εατε, -εσαν.

## σθ IN ENDINGS

430. The σ of the endings -σθε, -σθω, -σθον, -σθων, -σθαι seems to have spread from forms like τετέλεσ-θε (357 N.), ἔζωσ-θε (ζώννυμι *gird*), etc., where a sigma-stem was followed by original -θε.

## ENDINGS OF THE INFINITIVE, PARTICIPLE, AND VERBAL ADJECTIVE

431. Infinitives. — The following endings are added to the tense-stem :

- a. -εν : in pres. and 2 aor. act. of ω-verbs, all act. futures, as λύνειν, τῖμῶν, λιπείν, λύσειν, φανείν from λύε-εν, τῖμάε-εν, λιπέ-εν, λύσε-εν, φανέε-εν.
- b. -αι : in 1 aor. act. as λῦσαι, παιδεύσαι, δέξαι.
- c. -ναι : in (1) pres. and 2 perf. of μι-verbs, the two pass. aorists, as τιθέ-ναι, ἐστά-ναι, λυθῇ-ναι, φανῇ-ναι; (2) perf. act., as λελυκέ-ναι and εἰδέ-ναι.  
N. 1. — -ναι appears in the 2 aor. of μι-verbs, as δοῦναι from δό-ναι.
- d. -σθαι : in other cases.

432. Participles. — The following endings are added to the tense-stem :

- a. -ντ- : in all act. tenses except the perf., and in 1 and 2 aor. pass. (269).
- b. -οτ- : (for -φοτ-) in the perf. act.; masc. -ώς, fem. -υῖα, neut. -ός (269 c, d).
- c. -μενο- : in the middle, and in the pass. except in the aorist.

433. Verbal Adjectives. — Most verbal adjs. in -τός and -τέος are formed by adding these suffixes to the verb-stem as it appears in the 1 or 2 aor. pass. Thus φιλητός, -τέος (ἐ-φιλή-θην); πειστός, -τέος (ἐ-πέισ-θην); σταλτός, -τέος (ἐ-στάλ-ην). See 393 c.

a. Some are derived from other stem-forms (pres. and fut.), as φερ-τός, ἰ-τέον, δυνα-τός; μενετός (cp. fut. μενέ-ω, whence μενῶ).

## FORMATION OF THE TENSE-SYSTEMS (Ω AND ΜΙ-VERBS)

## CHANGES IN THE VERB-STEM

434. Variation in Quantity. — Many verbs of the First Class (453 ff.) show variation in the quantity of the last vowel of the

431 D. -μεναι in Hom. athematic pres. (ἔμμεναι), 2 aor. (στήμεναι), 2 perf. (ἐστάμεναι), aor. pass. (μιγήμεναι, δαήμεναι); Hom. thematic pres. (ἀειδέμεναι, καλήμεναι), fut. (ἀξέμεναι), 2 aor. (ἐλθέμεναι); and in Aeolic ἔμμεναι, δόμεναι.

-μεν in Hom. usually follows a short vowel and usually precedes a vowel: athematic pres. (ἔμμεν), 2 aor. (δόμεν), 2 perf. (ἐστάμεν), Hom. thematic pres. (φερέμεν), fut. (οἰσέμεν), 2 aor. (ἐλθέμεν); and in Dor. pres. ἦμεν (or εἶμεν), 2 aor. δόμεν, aor. pass. κριθήμεν.

-ν in Aeolic pres. ἄγην, κάλην, δίδων, fut. δώσην, 2 aor. πάθην, perf. τεθνάκην, aor. pass. ἐπιμελήθην. Dor. pres. ἄγεν, φαίνην, ἐνοικέν, καλῇν, 2 aor. ἐξελέν, μολῇν, perf. δεδώκεν, δεδύκεν, γεγάκειν = γεγονέναι.

Hom. has ἰδέεν (miswritten ἰδέιν), but no case of -εναι (for ἰέναι write ἱμεναι). In Hom. -ναι follows a long vowel.

verb-stem, as *τρίβω rub*, *τρίψω*, *ἔτριψα*, *τέτριφα*, *τέτριμμαι*, *ἐτρίβην*.

**435. Vowel Gradation (30, 31).** — Many verbs of the First Class show a variation between a strong grade (or two strong grades) and a weak grade. The weak grades, *ι*, *υ*, *α*, appear especially in the 2 aorist and 2 passive systems; the corresponding strong grades, *ει (οι)*, *ευ (ου)*, *η (ω)*, generally appear in the other systems (*οι*, *ου*, *ω*, in the 2 perfect). *a* is the weak grade of *ε*, when *ε* is preceded or followed by a liquid or a nasal.

a. *ε, ο, α* (cp. 437): *τρέπω turn*, *τρέψω*, *ἔτρεψα*, 2 aor. mid. *ἐτραπόμην*, 2 perf. *τέτροφα*, *τέτραμμαι*, *ἐτρέφθην*, 2 aor. pass. *ἐτράπην* (usually intrans.).

b. *ει, οι, ι*: *λείπω leave*, *λείψω*, 2 perf. *λέλοιπα*, *λέλειμμαι*, *ἐλείφθην*, 2 aor. *ἔλιπον*; *ἀλείφω anoint*, 2 perf. *ἀλήλιφα*, *ἀλήλιμμαι*.

c. *ευ, ου, υ*: *ἐλεύ(θ)σομαι shall go*, 2 perf. *ἐλήλυθα* (Epic. *ἐλήλουθα*), 2 aor. (Epic. *ἤλυθον*); *φεύγω flee*, *φεύξομαι* or *φενεξοῦμαι*, 2 perf. *πέφευγα*, 2 aor. *ἔφυγον*.

d. *η, ω, α*: *ρήγ-νῦμι break*, *ρήξω*, *ἔρρηξα*, 2 perf. *ἔρρωγα*, 2 aor. pass. *ἐρράγην*; *τήκ-ω melt*, *τήξω*, *ἔτηξα*, *τέτηκα*, *ἐτήχθην*, 2 aor. pass. *ἐτάκην*.

**436.** Expulsion of a short vowel between consonants produces a weak form of the stem of the same grade as *ι, υ, α* (31). Cp. *γί-γν-ο-μαι become* (aor. *ἐ-γεν-ό-μην*), *ἐ-πτ-ό-μην* (pres. *πέτ-ο-μαι fly*) with *ἐ-λιπ-ο-ν*, *ἐ-φην-ο-ν*, *ἐ-τάκ-η-ν* (435 d). So *ἐ-σχ-ο-ν got* from *ἔχ-ω have* (σεχ); cp. 108 e.

**437.** Many verbs whose verb-stems contain a liquid or a nasal show two or all of the gradations *ε, ο, α*; as follows: *ο* in the second perfect, *α* in the first perfect, perfect middle, second aorist passive (rarely in the first aorist active), and *ε* in other tense-systems.

*στρέφ-ω turn*, *ἔστροφα*, *ἔστραμμαι*, *ἐστράφην* (intrans.); *σπείρω (σπερ-ω, 471) sow*, *ἔσπαρμαι*, *ἐσπάρην*; *στέλλω (στελ-ω) send*, *ἔσταλκα*, *ἔσταλμαι*, *ἐστάλην*; *τρέπ-ω turn*, *τέτροφα*, *τέτραμμαι*, *ἐτράπην*, *ἔτραπον* (poetic) (1 aor. pass. *ἐτρέφθην*); *τρέφ-ω nourish*, *τέτροφα*, *τέτραμμαι*, *ἐτράφην* (1 aor. pass. *ἐθρέφθην*); *φθείρω (φθερ-ω) destroy*, *ἔφθαρκα*, *ἔφθορα*, *ἔφθαρμαι*, *ἐφθάρην*; *τείνω (τεν-ω) stretch*, *τέτακα*, *τέταμαι* (1 aor. pass. *ἐτάθην*). Cp. also *κτείνω (κτεν-ω) kill*, *-έκτονα*, *ἔκτανον* (poetic); *κλέπ-τ-ω steal*, *κέκλοφα*, *ἐκλάπην*; *πλέκ-ω weave*, *πέπλοχα*, *ἐπλάκην*.

**434 D.** For Attic *λύω*, *δύω*, *άλύω*, *θύω* (usually), Hom. has *λύω* (usually), *δύω*, *άλύω*, *θύω* (usually). The *υ* of Attic is due to the influence of the fut. and aor. (*λύσω*, *ἐλύσα*).

a. The weak grade *a* comes from the sonant liquid or nasal (18): *τέτραμμαι* for *τε-τρπ-μαι*, *τέταμαι* for *τε-τγ-μαι*, *ἐτάθην* for *ἐ-τγ-θην*. This *a* has intruded from the perf. mid. into the 1 perf., where we expect *o*.

b. In the perf. mid. or 2 aor. pass. of some verbs the grades *ε*, *η*, *ει*, *ευ*, have been introduced from the present, displacing the grades *α*, *ω*, *ου*, *ου*; as *κέκλεμμαι* (*κλέπτω steal*), *πέπεμμαι* (*πέμπω send*), *πέπλεγμα* (*πλέκω weave*), *ῥρηγμαι* (*ῥήγνυμι break*), *πέπεισμαι* (*πείθω persuade*), *ἔζευγμα* (*ζεύγνυμι yoke*), *ἐλέγην* (*λέγω collect*).

**438 a.** The gradations *ε*, *ο*, *α*, *ω* appear in *τρέπω turn*, *τρέψω*, *ἔτρεψα*, 2 aor. *ἔτραπον* (poetic), 2 perf. *τέτροφα*, *τέτραμμαι*, *ἐτρέφθην*, 2 aor. pass. *ἐτράπην*; frequentative *τρωπάω*.

b. The gradations *ε*, *ο*, *ω* appear in *πέτομαι fly*, *ποτέομαι* (poetic) and frequentative *πωτάομαι* (poetic) *fly about*.

**439.** In the second perfect *a* of the verb-stem is lengthened to *η* (*ā*): *θάλλω* (*θαλ-*) *bloom*, *τέθηλα*; *φαίνω* (*φαν-*) *show*, *πέφηνα*; *μαίνω* (*μαν-*) *mad-den*, *μέμηνα*; *ᾄγνυμι* (*ἀγ-*) *break*, *ἔαγα*. Cp. 537.

**440. Addition of ε.** — a. To the verb-stem *ε* is rarely added to make the present stem, as in *δοκέω seem* (fut. *δόξω*, aor. *ἔδοξα*), *γαμέω marry*, *ωθέω push*.

b. In many verbs *ε* is added to the verb-stem to form all the tense-stems other than pres., 2 aor., and 2 perf., e.g. *μάχομαι* (*μαχ-*) *fight*, *μαχοῦμαι* (= *μαχε(σ)ομαι*), *ἐμαχεσάμην*, *μεμάχημαι*. So *βούλομαι wish*, *γίγνομαι become*, *δέω want*, (*ἐ*)*θίλω wish*, *μέλλω intend*, *μέλει is a care*, *οὔομαι think*.

c. In some verbs *ε* is added to form special tense-stems, as *μένω* (*μεν-*) *remain*, *μεμένηκα* (*μενε-*) to avoid *-ν-κα* in the perfect. So *νέμω distribute*, *ἔχω have*, *οὔχομαι am gone*.

d. Some verbs have alternative presents with or without *ε*. Here sometimes one is used in prose, the other in poetry, sometimes both are poetic; or both are used in prose, as *ρίπτω* and *ῥίπτω throw*.

**441. Addition of α or ο.** — *a* or *ο* is added to the verb-stem in some verbs: *υῤῥάομαι hallow* (Epic 2 aor. *μύκον*), *ἐμύκησάμην*; *άλίσκομαι* (*άλ-*) *am captured*, *άλώσομαι* from *άλο-*; *ὄμνυμι* (*ὀμ-*) *swear*, *ὤμοσα*, *ὀμώμοκα* from *ὀμο-*.

**442. Lengthening of Short Final Vowel.** — Verb-stems ending in a short vowel generally lengthen that vowel before the tense-suffix in all tenses (except the present and imperfect) formed from them. Here *a* (except after *ε*, *ι*, and *ρ*) and *ε* become *η*.

*τιμά-ω* (*τίμα-*) *honor*, *τιμή-σω*, *ἐτίμη-σα*, etc.; *θηρά-ω* (*θηρα-*) *hunt*, *θηρά-σω*, *ἐθήρά-σα*, etc.; *ποι-ώ* (*ποιε-*) *make*, *ποιή-σω*, *ἐποίη-σα*, *πεποίη-κα*, etc.; *δηλόω* (*δηλο-*) *manifest*, *δηλώ-σω*, *εδήλω-σα*, etc.; *εἰάω permit*, *εἰάσω*, etc.

a. Note *ἀκροάσομαι*, *ἡκροασάμην*, etc., from *ἀκροάομαι hear*; *χρήσω*, *ἔχρησα* from *χρῶ* (*χράω*) *give oracles*; *χρήσομαι*, *ἐχρησάμην* from *χρῶμαι* (*χράομαι*) *use*.



b. Many verb-stems which add *ε*, some that add *ο* (441), and stems apparently receiving a short final vowel by metathesis (441 a), likewise lengthen the short final vowel, as *βούλομαι* (*βουλ-*) *wish*, *βουλή-σομαι* (*βουλε-*, 440 b), *κάμνω* (*καμ-*) *am weary*, *κέκμη-κα* (*κμα-*).

**443. Retention of Short Final Vowel.** — Many verb-stems ending in a short vowel retain the short vowel, contrary to 442, in some or all the tenses. These verbs must be learned by practice.

*γελά-ω laugh*, *γελάσομαι*, *ἐγέλασα*, *ἐγελάσθην*; *τελέω finish*, fut. *τελῶ* from *τελέεω*, *ἐτέλεσα*, *τετέλεκα*, *τετέλεσμαι*, *ἐτετέλεσθην*.

a. The following retain the final short vowel in all tenses: *αἰδέ-ομαι*, *ἀνύ-ω*, *ἀρκέ-ω*, *ἀρό-ω*, *γελά-ω*, *ελαύνω* (*ἐλα-*), *ἔλκ-ω* (*Ἐρίε* also *ἐλκ-ε-*), *σπά-ω*, *τελέ-ω*, *τρέ-ω*, *φθίνω* (*φθι-*), etc. Also verbs in *-αντῆμι* and *-εντῆμι* (except *ἔσβηκα* from *σβέννῃμι* *extinguish*), and *ὄλλῃμι* (*ὄλ-ε-*), *ὄμνῃμι* (*ὀμ-*, *ὀμει-*, *ὀμο-*), *στόρνῃμι* (*στορ-ε-*).

b. The following keep the final short vowel in the future, but lengthen it in one or more other tense-systems, or have double future forms, one with the short vowel, the other with the long vowel: *αἰνέ-ω*, *ἄχθομαι* (*ἄχθ-ε-*), *καλέ-ω*, *μάχομαι* (*μαχ-ε-*), *πίνω* (*πι-*, *πο-*), *ποθέ-ω*, *πονέ-ω*, etc.

c. The following keep the final short vowel in one or more tense-stems, but lengthen it in the future: *αἰρέ-ω*, *βαίνω*, *δέ-ω* *bind*, *δίδωμι*, *δύω*, *εὐρίσκω* (*εὐρ-ε-*), *ἔχω* (*σεχ-*, *σχε-*), *θύω*, *ἵημι*, *ἵστημι*, *λύω*, *τίθημι*, *τίνω*, *φύω*, etc.

d. Most of the verbs refusing to lengthen a final short vowel have verb-stems originally ending in *σ*; as *τελέω* from *τελεσ-τω* (cp. *τὸ τέλος*). By analogy to these, other verbs retain their short final vowel.

**444. Insertion of σ.** — In the perfect middle and first passive systems, verbs which retain a short final vowel and some others usually insert *σ* before the personal ending. These verbs must be learned by practice.

*τελέω* (443), *τετέλεσμαι*, *ἐτετέλεσθην*; *σπάω* *draw*, *ἔσπασμαι*, *ἐσπάσθην*; *κελεύω* *order*, *κεκέλευσμαι*, *ἐκελεύσθην*; *γινώσκω* *know*, *ἔγνωσμαι*, *ἐγνώσθην*.

a. If the aor. pass. ends in *-θην* and not in *-σθην*, the perf. mid. does not insert *σ*. Stems originally ending in *σ* properly show *σ*. If the aor. pass. ends in *-σθην*, the perf. mid. may or may not show *σ*. Verbs in *-αζω* and *-ιζω* (stems *-αδ*, *-ιδ*) regularly have *σ* by 69, 567.

b. The insertion of *σ* in the perf. mid. started in the 3 sing. and 2 pl. Before the endings *-ται* and *-σθε*, *σ* was retained in the case of verbs with stems originally ending in *σ* (as *τελέω*), or where *σ* developed from *τ*, *δ*, *θ* (83), as *πέπεισται* from *πεπειθται*. See 357. Where the verb-stem did not originally end in *σ*, the sigma forms are due to analogy; as in *κεκέλευσμαι* (*κελεύω*), *πέπλησμαι* (*πίμπλημι*), *ἔγνωσμαι* (*γινώσκω*).



**445. Addition of  $\theta$ .**—The present stems of some poetical verbs are made by the addition of  $\theta$ ; as  $\nu\eta\text{-}\theta\text{-}\omega$  *spin*,  $\pi\lambda\eta\text{-}\theta\text{-}\omega$  *am full* ( $\pi\acute{\iota}\mu\text{-}\pi\lambda\eta\text{-}\mu$ ). Cp. 585.

a. A few verbs make poetic forms by adding  $-\theta\epsilon\text{-}$  to the pres. or the 2 aor. tense-stem, in which  $\alpha$  or  $\epsilon$  ( $\nu$  once) takes the place of the thematic vowel of the simple verb. Such forms are chiefly Homeric, but occur sometimes in Attic poetry, very rarely in prose. Thus  $\epsilon\delta\acute{\iota}\omega\kappa\alpha\theta\omicron\nu$  ( $\delta\acute{\iota}\omega\kappa\omega$  *pursue*),  $\phi\lambda\epsilon\gamma\acute{\epsilon}\theta\omega$  ( $\phi\lambda\acute{\epsilon}\gamma\omega$  *burn*),  $\epsilon\sigma\chi\epsilon\theta\omicron\nu$  ( $\epsilon\acute{\chi}\omega$  *have*),  $\phi\theta\acute{\iota}\nu\theta\omega$  ( $\phi\theta\acute{\iota}\nu\omega$  *decay*). The  $\theta$ -forms are found in moods other than the indicative. Most of the indicative forms seem to be imperfects, but since some have the force of aorists, they are often regarded as 2 aorists, and inf. and part. are accented (against the Mss.) on the ultima ( $\delta\iota\omega\kappa\alpha\theta\epsilon\acute{\iota}\nu$ ,  $\epsilon\acute{\iota}\kappa\alpha\theta\acute{\omega}\nu$ ).

**446. Omission of  $\nu$ .**—A few verbs in  $-\nu\omega$  do not show the  $\nu$  of the verb-stem in the first perfect, perfect middle, and first passive systems.

So  $\kappa\rho\acute{\iota}\nu\omega$  ( $\kappa\rho\acute{\iota}\nu\text{-}$ ) *judge*,  $\kappa\acute{\epsilon}\kappa\rho\iota\text{-}\kappa\alpha$ ,  $\kappa\acute{\epsilon}\kappa\rho\iota\text{-}\mu\alpha\iota$ ,  $\epsilon\kappa\rho\acute{\iota}\text{-}\theta\eta\nu$ . On the verb-stems  $\kappa\tau\epsilon\nu\text{-}$ ,  $\kappa\tau\alpha\text{-}$  ( $\kappa\tau\acute{\epsilon}\acute{\iota}\nu\omega$  *kill*) and  $\tau\epsilon\nu\text{-}$ ,  $\tau\alpha\text{-}$  ( $\tau\acute{\epsilon}\acute{\iota}\nu\omega$  *stretch*), see 437 a.

**447. Metathesis.**—The verb-stem may show real or apparent metathesis (111).

In the present:  $\theta\eta\eta\acute{\iota}\sigma\kappa\omega$  *die* (475 b), 2 aor.  $\epsilon\theta\alpha\nu\omicron\nu$ , perf.  $\tau\acute{\epsilon}\theta\eta\eta\kappa\alpha$ . In other tenses:  $\beta\acute{\alpha}\lambda\lambda\omega$  *throw* ( $\beta\alpha\lambda\text{-}$ ), perf.  $\beta\acute{\epsilon}\beta\lambda\eta\kappa\alpha$ , aor. pass.  $\epsilon\beta\lambda\acute{\eta}\theta\eta\nu$  ( $\beta\lambda\eta\text{-}$ );  $\delta\acute{\epsilon}\rho\kappa\omicron\text{-}\mu\alpha\iota$  ( $\delta\epsilon\rho\kappa\text{-}$ ) *see*, 2 aor.  $\epsilon\delta\rho\alpha\kappa\omicron\nu$ .

**448. Syncope.**—The verb-stem may show syncope (38 b, 436).

Pres.:  $\pi\acute{\iota}\pi\tau\omega$  *fall* for  $\pi\iota\text{-}\pi\epsilon\tau\text{-}\omega$ ,  $\acute{\iota}\sigma\chi\omega$  *hold* for  $(\sigma)\iota\text{-}\sigma\epsilon\chi\text{-}\omega$  (108 e),  $\mu\acute{\iota}\mu\omega$  *stay* for  $\mu\iota\text{-}\mu\epsilon\nu\text{-}\omega$ ; fut.:  $\pi\tau\acute{\eta}\sigma\omicron\mu\alpha\iota$  from  $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$  *fly*; 2 aorist:  $\epsilon\sigma\chi\omicron\nu$  for  $\epsilon\text{-}\sigma\epsilon\chi\text{-}\omicron\nu$  from  $\epsilon\acute{\chi}\omega$  ( $\epsilon\chi\text{-}$  for  $\sigma\epsilon\chi\text{-}$ , 108 e) *have*; perf.:  $\pi\acute{\epsilon}\text{-}\pi\tau\alpha\text{-}\mu\alpha\iota$  *have expanded* from  $\pi\epsilon\tau\acute{\alpha}\text{-}\nu\eta\eta\mu\iota$ .

**449. Reduplication.**—The verb-stem may be reduplicated to form the present (410), second aorist (411), and perfect (403) systems.

**450. Iterative Tenses in  $-\sigma\kappa\omicron\epsilon\text{-}$ .**—Homer and Herodotus have iterative imperfects and aorists in  $-\sigma\kappa\omicron\nu$  and  $-\sigma\kappa\omicron\mu\eta\nu$  denoting a customary or repeated past action. Homer has iterative forms in the imperf. and 1 and 2 aor. act. and middle. Herodotus has a few in the 2 aor.; and only from  $\omega$ -verbs.  $-\alpha\omega$  verbs have  $-\alpha\alpha\text{-}\sigma\kappa\omicron\nu$  or  $-\alpha\text{-}\sigma\kappa\omicron\nu$ ;  $-\epsilon\omega$  verbs  $-\epsilon\epsilon\text{-}\sigma\kappa\omicron\nu$ , in Hom. also  $-\epsilon\text{-}\sigma\kappa\omicron\nu$ .  $-\alpha\text{-}\sigma\kappa\omicron\nu$  is rare in other verbs than those in  $-\alpha\omega$ . Thus, imperf.:  $\epsilon\acute{\chi}\epsilon\text{-}\sigma\kappa\omicron\nu$  ( $\epsilon\acute{\chi}\omega$  *have*),  $\gamma\omicron\acute{\alpha}\alpha\text{-}\sigma\kappa\epsilon$  ( $\gamma\omicron\acute{\alpha}\omega$  *bewail*),  $\kappa\rho\acute{\upsilon}\pi\tau\alpha\text{-}\sigma\kappa\epsilon$  ( $\kappa\rho\acute{\upsilon}\pi\tau\omega$  *hide*),  $\kappa\alpha\lambda\acute{\epsilon}\epsilon\text{-}\sigma\kappa\omicron\nu$  ( $\kappa\alpha\lambda\acute{\epsilon}\omega$  *call*),  $\zeta\omega\nu\nu\acute{\sigma}\kappa\epsilon\tau\omicron$  ( $\zeta\omega\nu\nu\eta\mu\iota$  *girl*); 1 aor.:  $\acute{\alpha}\pi\omicron\text{-}\tau\rho\acute{\epsilon}\psi\alpha\text{-}\sigma\kappa\epsilon$  ( $\acute{\alpha}\pi\omicron\tau\rho\acute{\epsilon}\psi\omega$  *turn away*); 2 aor.:  $\phi\acute{\upsilon}\gamma\epsilon\text{-}\sigma\kappa\epsilon$  *fled*,  $\sigma\tau\acute{\alpha}\text{-}\sigma\kappa\epsilon$  *stood*. See 402 b and c.

## VERB-STEM AND PRESENT STEM

**451.** From the verb-stem the present stem is formed in several ways (cp. 418, 1). Verbs are classified according to the method of forming the present stem from the verb-stem.

### I. PRESENT SYSTEM

(PRESENT AND IMPERFECT ACTIVE AND MIDDLE (PASSIVE))

**452.** The present stem is sometimes identical with the verb-stem, but generally the verb-stem is modified to form the present stem. Since there are five different ways of forming the present stem, there are five regular classes of verbs. A sixth (mixed) class consists of verbs whose complete inflection involves two or more essentially different verb-stems.

#### FIRST OR SIMPLE CLASS

**453.** Presents of the First Class are formed from the verb-stem with or without the thematic vowel.

**454. A. Presents with the Thematic Vowel ( $\omega$ -verbs).** The present stem is made by adding the thematic vowel  $-\omega$  to the verb-stem; as the primitives (333)  $\lambdaύ\omega$ ,  $\piαύ\omega$ ,  $μέν\omega$ ,  $πείθ\omega$ ,  $φεύγ\omega$ , and the denominatives  $τῖμά\omega$ ,  $φιλέ\omega$ ,  $βασιλεύ\omega$ .

**455.** Verb-stems having the weak grades  $a, u, v$ , show the strong grades  $\eta, \epsilon, \epsilon\upsilon$  in the present: as  $τήκ\omega$  ( $τᾱκ-$ ) *melt*,  $λείπ\omega$  ( $λιπ-$ ) *leave*,  $φεύγ\omega$  ( $φυγ-$ ) *flee*.

**456.** The strong grade  $\epsilon\upsilon$  before the thematic vowel becomes  $\epsilon$  (17 b, 37) in  $θέω$  *run*, fut.  $θείσομαι$ ;  $νέω$  *swim*, aor.  $ἔνεισα$ ;  $πλέω$  *sail*, aor.  $ἔπλευσα$ ;  $πνέω$  *breathe*, aor.  $ἔπνευσα$ ;  $ρέω$  *flow*, fut.  $ρέύσομαι$ ;  $χέω$  *pour* (cp.  $κέχυκα$ ,  $κέχυνται$ ,  $ἐχύθη$ ), with the weak grade  $v$ ; see 507 a).

**457.** In the First Class are placed for convenience those vowel verbs which added  $-\omega$  to the verb-stem (473). The verb-stem may end in  $a, \epsilon, o$  ( $τῖμα\omega$ ,  $φιλε\omega$ ,  $δηλο\omega$ ), in a vowel originally followed by  $\sigma$  or  $\varsigma$  ( $τελεσ\omega$  =  $τελέω$  *finish*,  $καψ\omega$  =  $καίω$  *burn*), or in a long vowel ( $δράω$  =  $δράω$  *do*). Also are included denominatives from stems in  $i, u, \omega$ , as  $μῆνι\omega$  =  $μηνίω$  *am wroth*,  $φῖτιν\omega$  =  $φῖτῶ$  *beget*,  $βασιλεν\omega$  =  $βασιλεύ\omega$  *am king*.

**458. B. Presents without the Thematic Vowel ( $\mu$ -verbs).** The personal ending is added directly to the verb-stem. Here belong

a. Unreduplicated presents and deponents: εἰμί (ἐσ-) *am*, εἶμι (εἶ-, ἰ-) *go*, ἦμαι (ἦσ-) *sit*, ἦμί *say* (ἦ *said*, 3 sing.), κείμει (κει-) *lie*, φημί (φη-, φα-) *say*, χρή *it is necessary* (but cp. 386); and poet. ἄημι (ἀη-) *blow*. Deponents: δύνα-μαι *am able*, ἐπί-στα-μαι *understand*, κρέμα-μαι *hang* (intrans.), ὄνο-μαι *insult*, 2 aor. ἐπριά-μην *bought*.

b. Reduplicated presents: δίδωμι (δω-, δο-) *give*, ἔημι (ἦ-, ἐ-) *send*, ἵστημι (στη-, στα-) *set*, κίχρημι (χρη-, χρα-) *lend*, ὀνίνημι (ὀνη-, ὀνα-) *benefit*, πίμπλημι (πλη-, πλα-) *fill*, πίμπρημι (πρη-, πρα-) *burn*, τίθημι (θη-, θε-) *place*.

N. — Verbs in -μι that reduplicate in the present, reduplicate with ι. See 360, 410. πί-μ-πλημι and πί-μ-πρημι may lose the inserted nasal in compounds of ἐν, but only when ἐν- takes the form ἐμ-; as ἐμπίπλημι, but ἐνεπίμπλασαν. In ὀ-νί-νη-μι the reduplication takes place after a vowel.

459. Verbs of the root class (360) show in the stem vowel a variation between strong and weak grades in the present and imperfect indicative active. The singular has the strong grade, the dual and plural have the weak grade. The opt. act. and most mid. forms have the weak grade.

- a. η strong (= original and Doric *ā*), α weak: φημί φαμέν, ἔφην ἔφαμεν; ἵστημι ἵσταμεν, ἵστην ἵσταμεν; δάμνημι δάμναμεν.
- b. η strong, ε weak: τίθημι τίθεμεν, ἐτίθην ἐτίθεμεν; ἔημι ἔεμεν.
- c. ω strong, ο weak: δίδωμι δίδομεν.
- d. ει strong, ι weak (cp. λέιπω ἔλιπον): εἶμι shall go, ἵμεν. The grades ει, οι, ι appear in εἰδῶ, subjunctive of οἶδα, *know*, pl. ἵσμεν for ἰδμεν (390).

All other μι-verbs belong to the Fourth Class (474).

## SECOND OR TAU CLASS (VERBS IN -πτω)

460. The present stem of a verb of the Tau Class is formed by adding -τ%- to the verb-stem, which ends in π, β, or φ. The verb-stem is found in the second aorist (if there is one) or in a word from the same root.

κόπτω <i>cut</i> ,	verb-stem κοπ-	in 2 aor. pass. ἐ-κόπ-ην.
βλάπτω <i>injure</i> ,	“ “ βλαβ-	“ “ “ ἐ-βλάβ-ην.
καλύπτω <i>cover</i> ,	“ “ καλυβ-	in καλύβ-η <i>hut</i> .
ρίπτω <i>throw</i> ,	“ “ ρίφ-	“ 2 aor. pass. ἐ-ρρίφ-ην.

## THIRD OR IOTA CLASS

461. The present stem of a verb of the Iota Class is formed by adding -ι%- to the verb-stem and making the necessary euphonic changes (95–101).

## I. PRESENTS IN -ζω

**462.** Verb-stems in δ unite with ι to form presents in -ζω (101); as φράζω *tell* (φραδ-ιω), ἐλπίζω *hope* (ἐλπιδ-), κομίζω *carry* (κομιδ-ή *a carrying*), καθέζομαι *seat myself* (ἐδ-ος *seat*).

**463.** Some verbs in -ζω are derived from stems in γ preceded by a vowel; as ἀρπάζω *seize* for ἀρπαγ-ιω (cp. ἀρπαγ-ή *seizure*), κράζω *cry out* (2 aor. ἔκραγον). See 101.

a. νίζω *wash* makes its tenses other than the present from the verb-stem νίβ- (fut. νύψω, cp. Hom. νίπτομαι). From ῥέγιω, ἐργιω come ῥέζω (poetic) and ἔρδω (Ionic and poetic). See 101.

**464.** A few verbs with stems in γγ lose one γ and have presents in -ζω; as κλάζω *scream* (κλαγγ-ή), fut. κλάξω; σαλπίζω *sound the trumpet*, aor. ἐσάλπιγξα.

**465.** Most verbs in -ζω are not formed from stems in δ or γ, but are due to analogy. See 468, 614. 6.

a. σῶζω *save* (for σω-ιζω) forms its tenses partly from the verb-stem σω-, partly from the verb-stem σωι-. See List of Verbs.

## II. PRESENTS IN -ττω (IONIC AND LATER ATTIC -σσω, 64 b)

**466.** Stems ending in κ or χ unite with ι to form presents in -ττω (-σσω); as φυλάττω *guard* from φυλακ-ιω (φυλακ-ή *guard* (97)); κηρύττω *proclaim* from κηρῦκ-ιω (κῆρυξ, κήρῦκ-ος *herald*); ταραττω *disturb* from ταραχ-ιω (ταραχ-ή *confusion*).

a. In several verbs γ seems to unite with ι to form presents in -ττω (-σσω). Thus ἀλλάττω *change* and πλήττω *strike* (with the 2 aorists pass. ἡλλάγ-ην, ἐπλήγ-ην), πράττω *do* (2 perf. πέπρωγα), τάττω *arrange* (τᾶγ-ός *commander*).

**467.** Some presents in -ττω (-σσω) are formed from stems in τ or θ by imitation of those from stems in κ or χ; as poet. ῥέσσω *row* (ῥέτ-ης *rower*), aor. ἤρεσα; poet. κορύσσω *arm* (κόρυς, κόρυθ-ος *helmet*).

**468.** As γ + ι and δ + ι unite to form ζ (101), none of the verbs in -ττω can be derived from -γιω or -διω. Since the future and aorist of verbs in -ζω

**468 D.** Homer has many cases of this confusion: as πολεμίζω (πολεμιδ-), fut. πολεμίζω. In Doric the ξ forms from -ζω verbs are especially common.

with stems in  $\gamma$  or  $\delta$  might often seem to be derived from stems in  $\kappa$ ,  $\chi$ , or  $\tau$ ,  $\theta$ , uncertainty arose as to these tenses: thus futures like  $\sigma\phi\acute{\alpha}\xi\omega$  ( $\sigma\phi\alpha\gamma\text{-}\sigma\omega$ ) from Epic  $\sigma\phi\acute{\alpha}\xi\omega$  *slay* ( $\sigma\phi\alpha\gamma\text{-}\omega$ ) were confused in formation with  $\phi\upsilon\lambda\acute{\alpha}\xi\omega$  ( $\phi\upsilon\lambda\alpha\kappa\text{-}\sigma\omega$ ), and a present  $\sigma\phi\acute{\alpha}\tau\tau\omega$  was constructed, like  $\phi\upsilon\lambda\acute{\alpha}\tau\tau\omega$ . Similarly,  $\acute{\alpha}\rho\pi\acute{\alpha}\xi\omega$  ( $\acute{\alpha}\rho\pi\alpha\gamma\text{-}$ ) has, in Attic, fut.  $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omega$   $\acute{\alpha}\rho\pi\acute{\alpha}\sigma\omicron\mu\alpha\iota$  (Epic  $\acute{\alpha}\rho\pi\acute{\alpha}\xi\omega$ ) by imitation of verbs like  $\phi\rho\acute{\alpha}\xi\omega$  ( $\phi\rho\alpha\delta\text{-}$ )  $\phi\rho\acute{\alpha}\sigma\omega$ .

### III. LIQUID AND NASAL STEMS

**469.** (I) Presents in  $\text{-}\lambda\lambda\omega$  are formed from verb-stems in  $\lambda$ , to which  $\iota$  is assimilated (95); as  $\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\lambda\omega$  *announce* ( $\acute{\alpha}\gamma\gamma\epsilon\lambda\text{-}\omega$ ).

**470.** (II) Presents in  $\text{-}\alpha\iota\nu\omega$  and  $\text{-}\alpha\iota\rho\omega$  are formed from verb-stems in  $\text{-}\alpha\nu$  and  $\text{-}\alpha\rho$ , the  $\iota$  being thrown back to unite with the vowel of the verb-stem (96); as  $\phi\alpha\acute{\iota}\nu\omega$  *show* ( $\phi\alpha\nu\text{-}\omega$ ),  $\chi\alpha\acute{\iota}\rho\omega$  *rejoice* ( $\chi\alpha\rho\text{-}\omega$ ).

a. The ending  $\text{-}\alpha\iota\nu\omega$  has been attached by analogy in many verbs; as  $\theta\epsilon\rho\mu\alpha\acute{\iota}\nu\omega$  *make hot* ( $\theta\epsilon\rho\mu\acute{\omicron}\text{-}\varsigma$ ).

**471.** (III) Presents in  $\text{-}\epsilon\iota\nu\omega$ ,  $\text{-}\epsilon\iota\rho\omega$ ,  $\text{-}\iota\nu\omega$ ,  $\text{-}\iota\rho\omega$ ,  $\text{-}\bar{\upsilon}\nu\omega$ , and  $\text{-}\bar{\upsilon}\rho\omega$  are formed from stems in  $\epsilon\nu$ ,  $\epsilon\rho$ ,  $\bar{\iota}\nu$ ,  $\bar{\iota}\rho$ ,  $\bar{\upsilon}\nu$ ,  $\bar{\upsilon}\rho$  with  $\text{-}\% \text{-}$  added. Here  $\iota$  disappears and the vowel preceding  $\nu$  or  $\rho$  is lengthened by compensation ( $\epsilon$  to  $\epsilon\iota$ ;  $\iota$  to  $\bar{\iota}$ ;  $\upsilon$  to  $\bar{\upsilon}$ ). See 32 a, 96. Thus  $\tau\epsilon\acute{\iota}\nu\omega$  *stretch* ( $\tau\epsilon\nu\text{-}\omega$ ),  $\phi\theta\epsilon\acute{\iota}\rho\omega$  *destroy* ( $\phi\theta\epsilon\rho\text{-}$ ),  $\kappa\rho\acute{\iota}\nu\omega$  *judge* ( $\kappa\rho\nu\text{-}$ ),  $\omicron\iota\kappa\tau\acute{\iota}\rho\omega$  *pit* ( $\omicron\iota\kappa\tau\iota\rho\text{-}$ ), generally written  $\omicron\iota\kappa\tau\epsilon\acute{\iota}\rho\omega$ ,  $\acute{\alpha}\mu\acute{\upsilon}\nu\omega$  *ward off* ( $\acute{\alpha}\mu\upsilon\nu\text{-}$ ),  $\mu\alpha\rho\tau\acute{\upsilon}\rho\omicron\mu\alpha\iota$  *call to witness* ( $\mu\alpha\rho\tau\upsilon\rho\text{-}$ ).

a.  $\acute{\omicron}\phi\acute{\epsilon}\iota\lambda\omega$  ( $\acute{\omicron}\phi\epsilon\lambda\text{-}$ ) *owe, am obliged* is formed like  $\tau\epsilon\acute{\iota}\nu\omega$  to distinguish it from  $\acute{\omicron}\phi\acute{\epsilon}\lambda\lambda\omega$  ( $\acute{\omicron}\phi\epsilon\lambda\text{-}$ ) *increase*, formed regularly. Hom. has usually Aeolic  $\acute{\omicron}\phi\acute{\epsilon}\lambda\lambda\omega$  in the sense of  $\acute{\omicron}\phi\acute{\epsilon}\iota\lambda\omega$ .  $\delta\epsilon\acute{\iota}\rho\omega$  *flay* ( $\delta\epsilon\rho\text{-}\omega$ ) is parallel to  $\delta\acute{\epsilon}\rho\text{-}\omega$  (454).

**472.** Two verbs with verb-stems in  $\text{-}\alpha\nu$  have presents in  $\text{-}\alpha\iota\omega$  from  $\text{-}\alpha\iota\omega$  from  $\text{-}\alpha\epsilon\text{-}\omega$  (33):  $\kappa\alpha\acute{\iota}\omega$  *burn* ( $\kappa\alpha\nu\text{-}$ ,  $\kappa\alpha\epsilon\text{-}$ ), fut.  $\kappa\alpha\acute{\upsilon}\text{-}\sigma\omega$ ; and  $\kappa\lambda\alpha\acute{\iota}\omega$  *weep* ( $\kappa\lambda\alpha\nu\text{-}$ ,  $\kappa\lambda\alpha\epsilon\text{-}$ ), fut.  $\kappa\lambda\alpha\acute{\upsilon}\text{-}\sigma\omicron\mu\alpha\iota$ . Attic prose often has  $\kappa\acute{\alpha}\omega$  and  $\kappa\lambda\acute{\alpha}\omega$ . See 457.

**473.** The verbs of 457 which for convenience have been treated under the First Class, properly belong here,  $\iota$  ( $y$ ) having been lost between vowels. So with stems in long vowels:  $\delta\rho\acute{\omega}$  *do* from  $\delta\rho\acute{\alpha}\text{-}\omega$ ,  $\zeta\acute{\omega}$  *live* from  $\zeta\eta\text{-}\omega$  (cp.  $\zeta\eta\theta\iota$ ),  $\chi\rho\acute{\omega}$  *give oracles* from  $\chi\rho\eta\text{-}\omega$  (2 pers.  $\chi\rho\eta\varsigma$ , 346).

### FOURTH OR NU CLASS

**474.** The present stem of a verb of the Nu Class is formed from the verb-stem by the addition of a suffix containing  $\nu$ .

**471 D.** Aeolic has  $\text{-}\epsilon\nu\nu\omega$ ,  $\text{-}\epsilon\rho\rho\omega$ ,  $\text{-}\iota\nu\nu\omega$ ,  $\text{-}\iota\rho\rho\omega$ ,  $\text{-}\upsilon\nu\nu\omega$ ,  $\text{-}\upsilon\rho\rho\omega$  (32 D. 3).



a.  $-v\%$ - is added: δάκ-νω *bite*, τέμ-νω *cut*, πί-νω *drink*.

b.  $-av^o\%$ - is added: αἰσθ-άν-ομαι *perceive*, ἁμαρτ-άν-ω *err*, ἀπεχθ-άν-ομαι *be hateful to*.

c.  $-av^o\%$ - is added and a sympathetic nasal ( $\mu$  with a labial,  $\nu$  with a dental,  $\gamma$ -nasal with a palatal) inserted in the verb-stem if its last syllable is short: λα-μ-β-άν-ω *take* (λαβ-), λα-ν-θ-άν-ω *escape notice* (λαθ-), τυ-γ-χ-άν-ω *happen* (τυχ-). So ἀνδάνω *please* (ἀδ-), θιγγάνω *touch* (θιγ-), λαγχάνω *obtain by lot* (λαχ-), μανθάνω *learn* (μαθ-), πυνθάνομαι *inquire* (πυνθ-).

d.  $-ve^o\%$ - is added: ἵκ-νέ-ο-μαι *come* (cp. ἵκω), ἀμπ-ισχ-νέ-ο-μαι *have on*, διπ-ισχ-νέ-ο-μαι *promise* (cp. ἵσχω *take, hold*).

e.  $-uv^o\%$ - is added: ἐλαίνω *drive for* ἐλα-νν-ω.

f.  $-vv-$  ( $-v\bar{v}-$ ), after a vowel  $-vnn-$  ( $-v\bar{v}\bar{v}-$ ), is added: δείκ-νῦ-μι *show* (δεικ-), ζείγ-νῦ-μι *joke* (ζευγ-), ὀλλῶμι *destroy* (for ὀλ-νῦμι. 80); κερά-ννῦ-μι *mix* (κερα-), σκεδά-ννῦ-μι *scatter* (σκεδα-).

N. 1. — The forms in  $-v\bar{v}\bar{v}\bar{v}\bar{v}\bar{v}$  spread from verbs like ἔννῦμι *clothe*, σβέννῦμι *extinguish*, derived from ἔσ-νῦμι, σβεσ-νῦμι.

N. 2. — Some verbs in  $-νω$  are formed from  $-v\bar{f}\%$ - for  $-v\bar{h}\%$ -; as Hom. τίνω, φθίνω, φθάνω, ἰκάνω from τι-νῦ-ω, etc. (32 D. 1). Attic τίνω, etc. dropped the  $\bar{f}$ .

g.  $-v\eta-$ ,  $-va-$  are added: (poetic) δάμ-νῦ-μι *I conquer*, δάμ-να-μεν *we conquer* (δαμ-), σκιδ-νῦ-μι (rare in prose) for σκεδάννῦμι *scatter*.

In two further divisions there is a transition to the Iota Class. See 470.

h.  $-iv^o\%$ - for  $-v\bar{i}\%$ - is added: βαίνω *go* (βα-ν-ιω), κερδαίνω *gain* (κερδα-ν-ιω), τετραίνω *bore* (τετρα-ν-ιω). For the added  $\nu$ , cp. δάκ-ν-ω (174 a).

i.  $-aiv^o\%$ - for  $-av\bar{i}\%$ - is added: ὀσφραίνομαι *smell* (ὀσφραν-ι-ομαι).

## FIFTH CLASS (VERBS IN $-σκω$ )

475. The present stem of a verb of the Fifth Class is formed by adding the suffix  $-σκ\%$ - to the verb-stem if it ends in a vowel;  $-ισκ\%$  if it ends in a consonant. Thus ἀρέ-σκω *please*, εὗρ-ίσκω *find*.

a. This class is sometimes called *inceptive* (or *inchoutive*) because some of the verbs belonging to it have the sense of *beginning* or *becoming* (Lat. *-sco*); as γηράσκω *grow old*. But very few verbs have this meaning.

b. In θνήσκω *die*, μμνήσκω *remind*,  $-ισκω$  was added to verb-stems ending in a vowel. θνήσκω, μμνήσκω are the older forms.

c. The verb-stem is often reduplicated in the present (410); as γι-γνώ-σκω *know*, βι-βρώ-σκω *eat*, δι-δρά-σκω *run away*. Poetic ἀρ-αρ-ίσκω *fit* has the form of Attic reduplication. μίσγω may stand for μι-(μ)σγω.

d. A stop consonant is dropped before  $-σκω$  (84); as δι-δά(κ)-σκω *teach* (cp. δι-δακ-τός). πάσχω *suffer* is for πα(θ)-σκω (109).

475 c. D. Hom. has ἐτσκω *liken* for ϕεφί(κ)-σκω, also ἴσκω from ϕί(κ)-σκω, τιτύ(κ)-σκομαι *prepare*, δε-δί(κ)-σκομαι *welcome*.



## SIXTH OR MIXED CLASS

**476.** This class consists of verbs containing, in one or more tense-stems, a verb-stem (or verb-stems) essentially different from the verb-stem of the present, as Eng. *am, was, be*. For the full list of forms see the List of Verbs.

1. αἰρέω (αἶρε-, ἔλ-) *take*, αἰρήσω, ἤρηκα, etc., 2 aor. εἶλον.
2. εἶδον (φειδ-, φοιδ-, φιδ-) *saw, vidi*, 2 aor. (with no pres. act.); 2 perf. οἶδα *know* (387). Middle εἶδομαι (poetic). εἶδον is used as 2 aor. of ὁράω (see below).
3. εἶπον (εἶπ-, ἔρ-, ῥε-) *spoke*, 2 aor. (no pres.); fut. (ἐρέω) ἐρῶ, perf. εἴρηκα, εἶρημαι, aor. pass. ἐρρήθην. The stem ἐρ- is for φερ-, seen in Lat. *ver-bum*. (Cp. 417.) ῥε- is for φρε, hence εἶρημαι for φε-φρημαι.
4. ἔρχομαι (ἐρχ-, ἐλευθ-, ἐλυθ-, ἐλθ-) *go*. Fut. ἐλεύσομαι (usually poet.), 2 perf. ἐλήλυθα, 2 aor. ἦλθον. The Attic fut. is εἶμι *shall go* (370). The imperf. and the moods of the present other than the indic. use the forms of εἶμι.
5. ἐσθίω (ἐσθ-, ἐδ-, φαγ-) *eat*, fut. ἔδομαι (513), perf. ἐδήδοκα, -εδήδεσμαι, ἡδέσθην, 2 aor. ἔφαγον.
6. ὁράω (ὄρα-, ὄπ-, φιδ-) *see*, fut. ὄψομαι, perf. ἑώρακα or ἐόρακα, perf. mid. ἐώραμαι or ὤμαι (ὥπ-μαι), ὠφθην. See εἶδον, above.
7. πάσχω (πενθ-, πονθ-, παθ-) *suffer*, fut. πείσομαι for πενθ-σομαι (85), 2 perf. πέπονθα, 2 aor. ἔπαθον. (See 475 d.)
8. πίνω (πι-, πο-) *drink*, i.e. πί-ν-ω (474 a), fut. πίομαι (513), perf. πέπωκα, 2 aor. ἔπιον, imv. πῖθι (428. 1, 524 b).
9. τρέχω (τρεχ- for θρεχ- (108 g), δραμ-, δραμε-) *run*, fut. δραμοῦμαι, perf. δεδράμηκα, 2 aor. ἔδραμον.
10. φέρω (φερ-, οἰ-, ἐνεκ-, by reduplication and syncope ἐν-ενεκ and ἐνεγκ-) *bear*; fut. οἶσω, aor. ἤνεγκα, perf. ἐν-ήνοχα (409, 437), ἐν-ήνεγ-μαι, aor. pass. ἠνέχθην.
11. ὠνέομαι (ὠνε-, πρια-) *buy*, fut. ὠνήσομαι, perf. ἑώνημαι, aor. pass. ἑωνήθην. For ἑωνησάμην the form ἐπριάμην is used.

**477.** Apart from the irregularities of Class VI, some verbs may, by the formation of the present stem from the verb-stem, belong to more than one class, as βαίνω (III, IV), ὁσφραίνομαι (III, IV), ὀφλίσκάνω (IV, V).

**478.** Many verbs have alternative forms, often of different classes, as κῦδάνω κῦδαίνω *honor* (IV), ἵκνω ἱκάνω *come* (I, IV), κλάζω (κλαγγ-) κλαγγάν-ω *scream* (III, IV), σφάζω σφάττω *slay* (468), ἀνύω ἀνύτω *accomplish* (I).

## INFLECTION OF PRESENT AND IMPERFECT OF Ω-VERBS

**479.** For the paradigms, see 342, 344: for the explanation of the forms, see 418-423, 424-428, 452-478.

a. A few  $\omega$ -verbs show forms from the athematic conjugation. These are usually Epic; as  $\xi\delta\omega$  *eat* in inf.  $\xi\deltaμεναι$ ,  $\phi\acute{\epsilon}\rho\omega$  *bear* in inv.  $\phi\acute{\epsilon}\rhoτε$ ,  $\delta\acute{\epsilon}\chiομαι$  *await* in 3 pl.  $\delta\acute{\epsilon}\chiυται$  for  $\deltaεχγται$ , part.  $\delta\acute{\epsilon}\gammaμερος$ , imperf.  $\epsilon\delta\acute{\epsilon}\gammaμην$  (but these are often regarded as perf. and plupf. without reduplication;  $\epsilon\delta\acute{\epsilon}\gammaμην$  is sometimes 2 aor.).  $\sigma\acute{\iota}\muαι$  *think* is probably a perf. to  $\sigma\acute{\iota}ομαι$  ( $\sigma\acute{\iota}-ο-$ ).

### CONTRACTED VERBS

**480.** Verbs in  $-αω$ ,  $-εω$ ,  $-οω$  contract the final  $\alpha$ ,  $\epsilon$ ,  $\omicron$  of the verb-stem with the thematic vowel  $-ο\acute{\epsilon}$  ( $-ω/\eta$ ). For the rules of contraction, see 42 ff.; for the paradigms, 344-349.

**481.** Several contracted verbs have stems in  $-ā$ , as  $\delta\rho\acute{\omega}$  *do* from  $\delta\rho\acute{\alpha}-\iota\omega$  (457). For stems in  $\eta$  see 346.

### CONTRACTED VERBS IN THE DIALECTS

**482.**  $-αω$  Verbs in Homer. — Hom. sometimes leaves  $-αω$  verbs open. When contracted,  $-αω$  verbs have the Attic forms.

**483.** When uncontracted, verbs in  $-αω$  often show in the Mss. of Hom. not the original open forms, but forms in which the concurrent vowels, or vowel and diphthong, are "assimilated,"  $\alpha\epsilon$ ,  $\alpha\epsilon\iota$ ,  $\alpha\eta$ ,  $\alpha\eta$  giving a double  $\alpha$  sound by  $\alpha$  prevailing over the  $\epsilon$  sound;  $\alpha\omicron$ ,  $\alpha\omega$ ,  $\alpha\omicron\iota$ ,  $\alpha\omicron\nu$  giving a double  $\omicron$  sound by the  $\omicron$  sound prevailing over the  $\alpha$ . One of the vowels is commonly lengthened, rarely both.

$\alpha\epsilon$ = (1) $\alpha\alpha$ :	$\delta\rho\acute{\alpha}\epsilonσθαι = \delta\rho\acute{\alpha}\alphaσθαι$ ,	= (2) $\omega\omega$ :	$\mu\epsilon\nuοινάω = \mu\epsilon\nuοινώω$ .
	$\acute{\alpha}\gamma\acute{\alpha}\epsilonσθε = \acute{\alpha}\gamma\acute{\alpha}\alphaσθε$ .	$\alpha\omicron\iota$ = (1) $\omega\phi$ :	$\delta\rho\acute{\alpha}\omicron\iotaτε = \delta\rho\acute{\omicron}\phiτε$ .
= (2) $\bar{\alpha}\alpha$ :	$\mu\acute{\nu}\acute{\alpha}\epsilonσθαι = \mu\acute{\nu}\acute{\alpha}\alphaσθαι$ ,	= (2) $\omega\omicron\iota$ :	$\acute{\eta}\beta\acute{\alpha}\omicron\omicron\iotaμ\iota = \acute{\eta}\beta\acute{\omega}\omicron\iotaμ\iota$ .
	$\acute{\eta}\gamma\acute{\alpha}\epsilonσθε = \acute{\eta}\gamma\acute{\alpha}\alphaσθε$ .	$\alpha\omicron\nu$ = (1) $\omega\omega$ :	$\delta\rho\acute{\alpha}\omicron\nuσα = \delta\rho\acute{\omicron}\omegaσα$ , $\delta\rho\acute{\alpha}\omicron\nu$
$\alpha\epsilon\iota$ = (1) $\alpha\epsilon$ :	$\delta\rho\acute{\alpha}\epsilon\iotaς = \delta\rho\acute{\alpha}\alphaς$ , $\acute{\epsilon}\acute{\alpha}\epsilon\iota$		$\omicron\sigma\iota = \delta\rho\acute{\omicron}\omega\sigma\iota$ , $\acute{\alpha}\lambda\acute{\alpha}\omicron\nu$
	$= \acute{\epsilon}\acute{\alpha}\alpha$ .		(from $\acute{\alpha}\lambda\acute{\alpha}\epsilon\omicron$ inv. of $\acute{\alpha}\lambda\acute{\alpha}\omicron\mu\alpha\iota$ ) = $\acute{\alpha}\lambda\acute{\omicron}\omega$ .
= (2) $\bar{\alpha}\alpha$ :	$\mu\epsilon\nuοινά\epsilon\iota = \mu\epsilon\nuοινά\alpha$ .	= (2) $\omega\omega$ :	$\acute{\eta}\beta\acute{\alpha}\omicron\nuσα = \acute{\eta}\beta\acute{\omega}\omegaσα$ ,
$\alpha\eta$ = (1) $\alpha\epsilon$ :	$\acute{\epsilon}\acute{\alpha}\etaς = \acute{\epsilon}\acute{\alpha}\alphaς$ .		$\delta\rho\acute{\alpha}\omicron\nu\sigma\iota = \delta\rho\acute{\omicron}\omega\sigma\iota$ .
= (2) $\bar{\alpha}\alpha$ :	$\mu\acute{\nu}\acute{\alpha}\eta$ 2 sing. mid. = $\mu\acute{\nu}\acute{\alpha}\alpha$ .	$\omicron\nu$	here is a spurious diphthong (6) either derived from $-ο\acute{\nu}τ-$ : $\delta\rho\acute{\alpha}-ο\acute{\nu}τ-\acute{\iota}\alpha$ , $\acute{\eta}\beta\acute{\alpha}\omicron\acute{\nu}τ-\acute{\iota}\alpha$ , $\delta\rho\acute{\alpha}\omicron\nu\tau\iota$ ; or due to contraction, as in $\acute{\alpha}\lambda\acute{\alpha}\omicron\nu$ from $\acute{\alpha}\lambda\acute{\alpha}\epsilon\omicron$ .
$\alpha\omicron$ = (1) $\omega\omega$ :	$\delta\rho\acute{\alpha}\omicron\nuτ\epsilonς = \delta\rho\acute{\omicron}\omega\nuτ\epsilonς$ .		
= (2) $\omega\omicron$ :	$\acute{\eta}\beta\acute{\alpha}\omicron\nuτ\epsilonς = \acute{\eta}\beta\acute{\omega}\omicron\nuτ\epsilonς$ , $\mu\acute{\nu}\acute{\alpha}\omicron\nu\tau\omicron = \mu\acute{\nu}\acute{\omega}\omicron\nu\tau\omicron$ .		
$\alpha\omega$ = (1) $\omega\omega$ :	$\delta\rho\acute{\alpha}\omega = \delta\rho\acute{\omicron}\omega$ , $\beta\acute{\omicron}\acute{\alpha}\omega\nu = \beta\acute{\omicron}\acute{\omicron}\omega\nu$ .		

**484.** Assimilated forms appear in the ("Attic") future in  $-αω$  from  $-ασω$  (511 b, c, d); as Hom.  $\acute{\epsilon}\lambda\acute{\omicron}\omega\sigma\iota$  (=  $\acute{\epsilon}\lambda\acute{\alpha}\omicron\nu\sigma\iota$ ),  $\kappa\rho\epsilon\mu\acute{\omicron}\omega$ ,  $\delta\alpha\mu\acute{\alpha}\alpha$ ,  $\delta\alpha\mu\acute{\omicron}\omega\sigma\iota$ . In the imperfect contraction is common, assimilation rare.

**485.** The assimilated forms are used only when the second syllable (in the unchanged form) was long either by nature or by position. Hence *δρόωμεν*, *δράατε*, *δράατο*, do not occur for *δράομεν*, etc. (*μνωόμενος* for *μνωόμενος* is an exception.) The first vowel is lengthened only when the metre requires it, as in *ῥβώνοντες* for *ῥβάοντες* — ∪ — ∪. Thus two long vowels do not occur in succession, except to fit the form to the verse, as *μνοινώνω* for *μνοινάω*; but *ῥβώομι*, not *ῥβώφιμι*. When the first vowel is metrically lengthened, the second vowel, if short, is not lengthened; but the second sound may remain long either as a final syllable (as in *μνοινάα*) or when it represents the spurious diphthong *ou* from *-οντ-* (as in *ῥβώωσα*, *δρόωσι* for *ῥβάουσα*, *δράουσι* from *ῥβαοντια*, *δραοντι*).

**486.** The assimilated forms are found only in the artificial language of Homer, Hesiod, and their imitators, and nowhere in the living speech. They are commonly explained as derived from the contracted forms by a process of 'distraction,' and as inserted in the text for the sake of the metre. Thus *δράς*, *βοώντες*, the spoken forms which had taken the place of original *δράεις*, *βοάοντες*, in the text, were expanded into *δράις*, *βοώντες*, by doubling the *a* and *o* sounds. While the restoration of the original uncontracted forms is generally possible, and is adopted in several modern editions, a phonetic origin of many of the forms in question is still sought by scholars who regard *δρόω* as intermediate between *δράω* and *δρῶ*.

**487.** Some verbs show *eo* for *ao* in Hom., as *ῥιτεον*, *τρόπεον*, *μνοίνεον*, *ποτέονται*. Cp. 488, 493 a. These can come only from the unassimilated forms.

**488. -aw verbs in Herodotus.** — Hdt. contracts *-aw* verbs as they are contracted in Attic. In many cases before an *o* sound the Mss. substitute *ε* for *α* (*τολμέω*, *δρέων*, *ἐφοίτεον*). This *ε* is never found in *all* the forms of the same verb, and the Mss. generally disagree on each occurrence of any form. — Hdt. always has *-ών*, *-ώμην*, in the optative.

**489. -ew verbs in Homer.** — a. Hom. rarely contracts *ew* and *eo* (except in the participle). In a few cases *ευ* appears for *eo*, as *ποιεύμην*; rarely for *εου*, as *τελεύσι*. When the metre allows either *-εε* or *-ει*, *-ει* or *-ει*, the open forms are slightly more common. *ει* is often necessary to admit a word into the verse (as *ῥγείσθαι*, *ἐφίλει*), and is often found at the verse-end. *-έει*, *-έεο*, in the 2 sing. mid. may become *-έιαι*, *-έιο*, or, by the expulsion of one *ε*, *-έαι*, *-έο*; as *μυθήιαι* or *μυθείαι* sayest, *αἰδέιω* show regard.

b. *νικεῖω*, *τελέω*, etc., from *-εσ-ιω* (*νικεσ-*, *τελεσ-*) are older than *νικέω*, *τελέω*, etc. See 443 d. *θείω*, *πλείω*, *πνείω* show metrical lengthening (24 D.).

**490. -ew verbs in Herodotus.** — Hdt. generally leaves *eo*, *ew*, *εου*, open, except when a vowel precedes the *ε*, in which case we find *ευ* for *eo* (*ἀγνοεῖντες*). In the 3 pl. *-έουσι* is kept except in *ποιεῖνσι*. For *-έεο* in the 2 sing. mid. we find *-έο*, as in *αἰτέο*. *εε*, *ει* in stems of more than one syllable should

appear contracted. In the optative Hdt. has -έοι after a consonant, as καλέοι, but -οι after a vowel, as ποιοῖμι, ποιοῖ.

491. Verbs in -ωω in Hom. always show the contracted forms except in the case of such as resemble the assimilated forms of -αω verbs.

οο = (1) οω: δηῖόοντο = δηῖόωντο.	οοι = οφ: δηῖοοιεν = δηῖόφεν.
(2) ωο: ὑπνόοντας = ὑπνώοντας.	οου = οω: ἀρούουσι = ἀρόωσι.

492. Hdt. contracts -ωω verbs like Attic. εῦ for ου, as in δικαieῦσι for -οῦσι, is incorrect.

493. Doric. — a. In -αω verbs Doric (49 D.) contracts αε and αη to η; αει and αη to η; αο, αω, to ᾱ except in final syllables: τίμῳ, τίμῃς, τίμῃ, τίμᾱ-μες, τίμῃτε, τίμᾱντι, τίμη, τίμῃν. Monosyllabic stems have ω from α + ο or α + ω. Some verbs in -αω have alternative forms in -εω, as ὀρέω, τίμέω.

b. -εω verbs show various forms: φιλέω, φιλῶ, φιλίω; φιλεῖς, φιλές (?); φιλεῖ; φιλέομες, φιλίομες, φιλιώμες, φιλωμές, φιλοῦμες, φιλεῖ-μες; φιλεῖτε, φιλήτε; φιλέοντι, φιλιόντι, φιλόντι, φιλοῦντι, φιλεῖντι.

c. -ωω verbs contract οο and οε to ω (and ου).

494. Aeolic. — In Aeolic contracted verbs commonly pass into the thematic conjugation: τίμαιμι, -αις, -αι, τίμᾱμεν, τίμᾱτε, τίμαισι, imperf. ἐτίμᾱν, ἐτίμᾱς, ἐτίμᾱ, etc., inf. τίμᾱν, part. τίμᾱις, -αντος, mid. τίμᾱμαι, inf. τίμάμεναι. So φίλαμι, φίλαμεν, φίλητε, φίλεισι, ἐφίλην, inf. φίλην, part. φίλεις, -εντος. Thus ὄρημι (from ὀρέω = Att. ὀράω), κάλημι, αἶνῃμι. So also δήλωμι, 3 pl. δήλουσι, inf. δήλων. Besides these forms we find a few examples of the earlier inflection in -αω, -εω, -ωω, but these forms usually contract except in a few cases where ε is followed by an ο sound (ποτέονται). From other tenses, e.g. the fut. in -ησω, η has been transferred to the present in ἀδικήω, ποθήω, etc.

495. Hom. has several cases of contracted verbs inflected without any thematic vowel in the 3 dual: σῦλή-την (σῦλάω *spoil*), προσανδή-την (προσανδῶ *speak to*), ἀπειλή-την (ἀπειλέω *threaten*), ὁμαρτή-την (ὁμαρτέω *meet*); also σάω 3 sing. imperf. (σαόω *keep safe*). In the inf. -ημεναι, as γοήμεναι (γοῶ *wail*), πεινήμεναι *be hungry* (πεινάω, 481), φορήμεναι and φορῆναι (φορέω *wear*). But ἀγινέω *lead* has ἀγινέμεναι.

## INFLECTION OF THE PRESENT AND IMPERFECT OF MI-VERBS

496. For the paradigms, see 362 ff.; for the explanation of the forms, see 418–423, 424–428, 458–459.

497. Mi-verbs show certain forms of the thematic inflection (498–505).

**498.** Verbs in *-νῦμι* frequently show forms of the present and imperfect active from a present in *-νύω*; as *δείκνυμι* (less often *δεικνύω*), *δεικνύεις*, *-ύεις*, *-ύουσι*, *δείκνυε*, *δεικνύειν*, *δεικνύων*, *ἐδείκνυνον*. In the present subjunctive and optative the thematic inflection is regular.

**499.** In the present subjunctive *μι*-verbs pass into the thematic inflection, the thematic vowel being contracted with the final vowel of the stem: *τιθῶ* from *τιθέω*, *τιθῶμαι* from *τιθέωμαι*.

a. *ιστῶμαι* (*στα-*) may be contracted from *ιστέωμαι* (cp. Hom. *στέωμεν* formed from *στήομεν* by 29).

**500.** The deponents *δύναμαι can*, *ἐπίσταμαι understand*, *κρέμαμαι hang*, *ἄγαμαι admire*, put *ω/η* in place of the final vowel of the stem so that there is no contraction: *δύνωμαι*, *δύνῃ*, *δύνηται*, *δυνώμεθα*, are formed and accented like *λέωμαι*, etc. (392 N. 2). The above-named verbs keep, however, in the optative, the final vowel of the stem, as *δύναιο*, *δύναιτο*. Cp. 528, 529.

**501.** *τίθημι*, *δίδωμι*, *ἔημι*, etc., show some thematic forms in the indicative; as pres. *ἴεις*, inv. *τιθεῖ*, *δίδου*, *ἔει*, imperf. *ἐτίθεις*, *ἐδίδους*, *ἔεις*. The forms *τιθέω*, *διδόω*, *ἰέω* do not occur in the 1 sing. pres. indic. On the ending *-ᾱσι* in the 3 pl. see 425 d.

**502.** In the pres. and aor. opt. of *τίθημι* and *ἔημι* there is a transition to the thematic inflection, but not in the 1 and 2 sing. The accent is differ-

**498 D.** Old Comedy rarely, New Comedy often, has the thematic forms. Plato generally has *-νῶσι* 3 pl.; in the opt. he has *πηγνῶτο*.

Hom. has the athematic forms *ῥηγνῶσι* indic. 3 pl. for *ῥηγνυ-ντι*, *ζεύγνυσαν* imperf., *δαινῶτο* and *δαινύατο* opt., *δμνθι*, *δρνυθι* inv.; but thematic forms in *ζεύγνων*, *ῶρνων*, *ῶμνε*, *δμνέτω*, etc.

Hdt. usually keeps the athematic inflection, but has some thematic forms in 2, 3 sing. and 3 pl. pres. indic., 1 sing. and 3 pl. imperf., and participle.

Doric generally has the thematic forms; Aeolic has *ζεύγνῶ*, and *δμνῶν* infinitive.

**499 D.** Hdt. has *ἐνίστηται*. Dor. *τιθέω*, *τιθέωμεν*, *διδῶντι* and *τίθηντι*, *ἰστᾶται*.

**500 D.** Hom. has *μάρνωμαι* (cp. *ἐμάρναο*, 427 b. D). Hdt. has *δυνέωνται*, *ἐπιστέωνται*. Dor. has *δύνᾶμαι*. Cp. 501 D.

**501 D. Indicative:** Hom. has *τίθησθα*, *τίθησι* and *τιθεῖ*, *τιθεῖσι*; *διδούς* and *δοῖσθα*, *δίδωσι* (usually) and *διδοῖ*, *διδόδου*. On *ἵστασκε* see 450.

Hdt. has *τιθεῖ* *τιθεῖσι*; *ιστᾶ* is doubtful; *διδούς*, *διδοῖ*, *διδούσι*; *-νῦσι* and *-νύουσι*. Middle: *-αται* and *-ατο* (imperf.) for *-νται*, *-ντο* in *τιθέαται* *ἐπιθέατο*, *ιστέαται* *ιστέατο*, *δυνέαται* *ἐδυνέατο*. *-αται*, *-ατο* have been transferred from the perf. and plupf. of consonant stems, such as *γεγράφαι*, *ἐγεγράφατο* (427 f).

Pind. has *τιθεῖς*. Dor. has *ἰστᾶμι*; 3 sing. *τίθητι*; 3 pl. *τίθεντι*, *δίδοντι*.

Aeolic has *τίθης*, *τίθη*, 3 pl. *τίθεις*; *ἰστᾶς*, *ἰστᾶ*; *δίδως*, *δίδω*; 2 sing. *δάμνᾱς*.

**Imperfect:** Hom. has *ἐτίθει*, *ἐδίδους* *ἐδίδου*. — Hdt. has *ὑπερετίθεα* 1 sing., *ἐδίδον*, *ἐδίδου*, *ἰστᾶ* and *ἀνίστη* (both in Mss.). — In poetry *-ν* occurs for *-σαν* as *τίθεν*, *ἰστᾶν*, *ἐδίδον* (426 e. D.).

**Imperative:** Hom. has *ἵστη* and *καθίστᾶ*, *δίδωθι*, *ἐμπίπληθι*, *ἵστασο* and *ἵσταο*. Pind. has *δίδου* (active).



ently reported: (1) as if the presents were *τιθέω, ἰέω*; (2) as if the presents were *τίθω, ἴω*. Thus *active*: *ἀφίετε* for *ἀφίετε*, *ἀφίειν* for *ἀφίειν*; *middle*: *τιθοῖτο, επιθοίμεθα, συνθοῖτο, επιθοῖντο* (also accented *τίθοιτο, ἐπίθουντο*); *προοῖτο, προοίσθε, προοῖντο* (also accented *πρόοιτο, πρόουντο*). Hdt. has *-θείοιτο* and *-θείτο*.

503. In the Mss. the accent varies in the pres. and 2 aor. subj. mid., as *τιθῶμαι* and *τίθωμαι* (like *λύωμαι*), *ἀποθῶμαι* and *ἀπόθωμαι* (391 f).

504. In the drama we find the inv. mid. *τίθου, ἴστω* for *τίθεσο, ἴστασο*.

505. Some other *μι*-verbs show alternative thematic forms, as *πιμπλάω, -έω* (*πιμπλημι*), *πιπράω* (*πιμπρημι*). So often with verbs in *-νῃμι* (474 g), as *δαμνῇ* and *δάμνησι*.

## II. FUTURE SYSTEM

### (FUTURE ACTIVE AND MIDDLE)

506. The future stem is formed by adding the tense-suffix *-σῶ/-* (*-εσῶ/-* in liquid and nasal stems, 508) to the verb-stem: *λύ-σω* *shall* (or *will*) *loose*, *λύσομαι*; *θή-σω* from *τί-θη-μι* *place*; *δείξω* from *δείκ-νῃ-μι* *show*.

a. In verbs showing strong and weak grades (435) the ending is added to the strong stem: *λείπω* *leave*, *τήκω* *thaw*, *δίδωμι* *give*.

507. **Vowel Verbs.** — Verb-stems ending in a short vowel lengthen the vowel before the tense-suffix (*a* to *η* except after *ε, ι, ρ*): *τιμᾶώ, τιμήσω*; *εἰῶ, εἰῶσω*; *φιλέώ, φιλήσω*. Cp. 442.

a. Verb-stems in *ευ* that lose *υ* in the present (456) generally retain *ευ* in the future and aorist: *πνέω* *breathe*, *πνεύσομαι*, *ἔπνευσα*; but *χέω* *pour*, fut. *χέω*, aor. *ἔχεα* (Epic *ἔχενα*).

b. For verbs retaining a short final vowel, see 443.

508. **Liquid and Nasal Verbs.** — Verb-stems ending in *λ, μ, ν, ρ*, add *-εσῶ/-*; then *σ* drops and *ε* contracts with the following vowel.

507 D. Doric and Aeolic always lengthen *a* to *ā* (*τιμᾶσω*).

b. From stems originally ending in *-σ* Hom. often has *σσ* in the future: *ἀνύω* *carry*, *ἀνύσσεσθαι, τελέω* *complete*; by analogy *ἁλλῶμι* *kill* (and *ὀλέσω*, mid. *ὀλείται*).

508 D. These futures are often uncontracted in Homer (*βαλέω, κτενέεις, ἀγγελέονσιν*); regularly in Aeolic; in Hdt. properly only when *ε* precedes *ο* or *ω* *σ* is retained in the poetic futures *κέλσω* (*κέλλω* *land*, *κελ-*), *κύρσω* (*κύρω* *mix*, *κυρ-*), *ὄρσω* (*ὄρνυμι* *rouse*, *ὄρ-*). So also in the aorists of these verbs.



φαίνω (φαν-) *show*, φανῶ, φανείς from φαν-έ(σ)ω, φαν-έ(σ)εις; στέλλω (στελ-) *send*, στελοῦμεν, στελεείτε from στελ-έ(σ)ομεν, στελ-έ(σ)ετε. See 351.

**509. Stop Verbs.** — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (83).

κόπ-τ-ω (κοπ-) *cut*, κόψω; βλάπ-τ-ω (βλαβ-) *injure*, βλάψω; γράφ-ω *write*, γράψω; πλέκ-ω *weave*, πλέξω; λέγ-ω *say*, λέξω; ταράττω (ταραχ-) *disturb*, ταράξω; φράζω (φραδ-) *say*, φράσω; πείθω (πειθ-, ποιθ-, πιθ-) *persuade*, πείσω; πάσχω (πενθ-, πονθ-, παθ-) *suffer*, πείσομαι.

a. An ε or ο added to the verb-stem is lengthened to η or ω (112 b).

**510. Attic Future.** — Certain formations of the future in which σ is dropped after ᾶ or ε are called *Attic* because they occur especially in that dialect in contrast to the later language; but they occur also in Homer and Herodotus. The name *Attic future* is often restricted to the form described in 511 c.

**511.** These futures usually occur when σ of the tense-sign is preceded by ᾶ or ε after a short syllable. Here σ is dropped and -άω and -έω are contracted to -ῶ.

a. καλέω *call*, τελέω *finish* drop the σ of καλέσω καλέσομαι, τελέσω τελέσομαι, and the resulting Attic forms are καλῶ καλοῦμαι, τελῶ (τελοῦμαι poetic).

b. ἐλαύνω (έλα-) *drive* has Hom. ἐλάω, Attic ἐλῶ. — καθέζομαι (καθεδ-) *sit* has Attic καθεδοῦμαι as if from the stem καθεδ-ε. — μάχομαι (μαχ-ε-) *fight* has Hom. μαχέ(σ)ομαι (and μαχήσομαι), Attic μαχοῦμαι. — ὀλλῶμι (ὀλ-ε-) *destroy* has Hom. ὀλέσω, Attic ὀλῶ.

c. All verbs in -αννῦμι have futures in -ά(σ)ω, -ῶ; as σκεδάννῦμι (σκεδα-) *scatter*, poet. σκεδάσω, Attic σκεδῶ. Similarly some verbs in -εννῦμι: ἀμφιέννῦμι (ἀμφιε-) *clothe*, Epic ἀμφιέσω, Attic ἀμφιῶ. So στόρνῦμι (στορ-ε-) *spread*, late σπορέσω, Attic σπορῶ.

d. A few futures of verbs in -αζω contract. βιβάζω (βιβαδ-) *cause to go* usually has βιβῶ from βιβάσω. So ἐξετῶμεν = ἐξετάσομεν (ἐξετάζω *examine*).

e. Verbs in -ιζω of more than two syllables drop σ of the future and insert ε, thus making -ι(σ)έω, -ι(σ)έομαι, which contract to -ιῶ and -ιοῦμαι, as in the Doric future (512). So νομίζω (νομιδ-) *consider* makes νομιῶ, νομιοῦμαι.

N. All these forms from stems in δ (νομιῶ, -ιείς, etc.) imitate liquid and nasal verbs.

**511 D.** Hom. has ἀεικῶ, κομιῶ; and also τελέω, καλέω, ἐλάω, ἀντιῶ, δαμόωσι (484), ἀνύω, ἐρύουσι, τανύουσι. Hdt. always uses the -ιῶ and -ιοῦμαι forms. Homeric futures in -εω have a liquid or nasal before ε, and imitate the futures of liquid and nasal verbs.

**512. Doric Future.** — Some verbs, which have a future middle with an active meaning, form the stem of the future middle by adding -σε<sup>ο</sup>έ-, and contracting -σέομαι to -σοῦμαι. This formation is called the Doric future because it is a common form of the future in the Doric dialect. Such verbs (except πίπτω) have also the regular Attic future in -σομαι.

κλαίω (κλαν-, 472) *weep* κλαυσοῦμαι, πλέω (πλευ-, πλυ-) *sail* πλευσοῦμαι, πνέω (πνεν-, πνυ-) *breathe* πνενσοῦμαι, πίπτω (πετ-) *fall* πεσοῦμαι, πίνθανομαι (πενθ-, πυνθ-) *perish* πενσοῦμαι (rare), φεύγω (φενγ-, φυγ-) *flee* φευξοῦμαι.

a. πεσοῦμαι (Hom. πεσέομαι) from πίπτω *fall* is from πετεομαι. Attic 2 aor. ἔπεσον is from ἔπετον (Dor. and Aeol.) under the influence of πεσοῦμαι.

**513. Futures with Present Forms.** — The following futures have no future suffix, and thus have the form of presents: ἔδομαι (ἐδ-) *shall eat* from ἐσθίω, πίομαι (πι-) *shall drink* from πίνω, χέω (χεν, χυ-) and χέομαι *shall pour* from χέω. See 476. 5, 8.

a. These are probably old subjunctives, with short mood-sign (420 D), which have retained their future meaning. Hom. has βέομαι or βείομαι *shall live*, δῆω *shall find*, κῆω (written κείω) *shall lie*, ἐξανίω *shall finish*, ἐρίω *shall draw*, τανύω *shall stretch*, and ἀλείεται *shall avoid*. νέομαι *shall go* is for νεομαι.

**514. Inflection of Future Active and Middle.** — μι-verbs inflect the future active and middle like λύσω, λύσομαι.

### III. FIRST AORIST SYSTEM

#### (FIRST AORIST ACTIVE AND MIDDLE)

**515.** The first aorist stem is formed by adding the tense-suffix -σα to the verb-stem: ἔ-λυ-σα *I loosed*; ἔ-δειξα *I showed*, from δείκ-νυ-μι.

a. In verbs showing strong and weak grades (435), the strong stem is used: πείθω ἔπεισα, τῆκω ἔτηξα, πνέω ἔπνευσα (456), ἵστημι ἔστησα.

**512 D.** Hom. has ἐσπεῖται (and ἔσσεται, ἔσεται, ἔσται). In Doric there are three forms: (1) -σέω (and -σῶ), -σέομαι (and -σοῦμαι): and often with ἐν from εο as -ἐντι, -ἐντες; (2) -σίω with ι from ε before ο and ω; (3) the Attic forms. Doric generally inflects the future as follows: λύσῶ, λύσεις, λύσει, λύσοῦμες, λύσεῖτε, λύσοῦντι, λύσῶν, λύσειν; λύσοῦμαι, λύσῃ, λύσεῖται, λύσοῦμεθα, λύσεῖσθε, λύσοῦνται, λύσοῦμενος, λύσεῖσθαι.

**515 D. Mixed Aorists.** — Hom. has some forms of the 1 aor. with the thematic vowel (οῖ) of the 2 aor.; as ἄξετε, ἄξεσθε (*ἄγω lead*), ἐβήσετο, imv. βήσεο (*βαίνω go*), ἐδόσετο (*δύω set*), ἔξον (*ἔκω come*), οἶσε, οἶσετε, οἶσέμεν, οἶσέμεναι (*φέρω bring*), imv. ὀρσεο *rise* (*ὀρνύμι rouse*).

**516.** The verbs *τίθημι*, *ἵημι*, *δίδωμι* form the sing. act. of the 1 aor. indic. in -κ-α (*ἔθηκα*, *ἔδωκα*, *ἤκα*). The forms of the 2 aor. (527 a) are generally used in the dual and plural indic. and in the other moods. The forms with κ rarely appear outside of the sing.: chiefly in the 3 pl., as *ἔδωκαν* (= *ἔδοσαν*), less frequently in the 1 and 2 pl., as *ἔδώκαμεν*, -ατε.

a. That κ was not a suffix but a part of an alternative root appears from a comparison of *θηκ-* in *ἔθηκα* and perf. *τέθηκα* with *fēc-* in *fēcī*.

**517. Vowel Verbs.** — Verb-stems ending in a vowel lengthen a short final vowel before the tense-suffix (*a* to *η* except after *ε*, *ι*, *ρ*). Thus *τιμάω ἐτίμησα*, *εἰάω εἰᾶσα* (442), *φιλέω ἐφίλησα*.

a. *χέω* (*χεν-*, *χερ-*, *χυν-*) pour has the aorists *ἔχεα*, *ἐχεάμην* (Epic *ἔχενα*, *ἐχενάμην*) from *ἐχενσα*, *ἐχενσαμην*. Cp. 456.

b. For verbs retaining a short final vowel see 443.

**518. Liquid and Nasal Verbs.** — Verb-stems ending in λ, μ, ν, ρ lose σ and lengthen their vowel by compensation (32): *a* to *η* (after *ι* or *ρ* to *ᾱ*), *ε* to *ει*, *ι* to *ῑ*, *υ* to *ῡ*.

*φαίνω* (*φαν-*) show, *ἔφηνα* for *ἐφανσα*; *περαίνω* (*περαν-*) finish, *ἐπέρᾱνα* for *ἐπερανσα*; *στέλλω* (*στελ-*) *ἔστειλα* for *ἔστελσα*; *κρίνω* (*κριν-*) judge, *ἔκρινα* for *ἐκρινσα*; *ἄλλομαι* (*ἄλ-*) leap, *ἤλάμην* for *ἤλσαμην*.

a. Some verbs in -αίνω have -ᾱνα instead of -ηνα; as *κερδαίνω gain* (25 a).

b. *αἴρω* (*ᾱρ-*) raise is treated as if its verb-stem were *ᾱρ-* (contracted from *ἀερ-* in *ἀείρω*): aor. *ἤρα*, *ᾱρω*, etc., and *ἤράμην*, *ᾱρωμαι*, etc.

**519. Stop Verbs.** — Labial (π, β, φ) and palatal (κ, γ, χ) stops at the end of the verb-stem unite with σ to form ψ or ξ. Dentals (τ, δ, θ) are lost before σ (cp. 83).

*πέμπ-ω* send *ἔπεμψα*; *βλάπτω* (*βλαβ-*) injure *ἔβλαψα*; *γράφ-ω* write *ἔγραψα*; *πλέκ-ω* weave *ἔπλεξα*; *λέγ-ω* say *ἔλεξα*; *ταράττω* (*ταραχ-*) disturb *ἐτάραξα*; *φράζω* (*φραδ-*) tell *ἔφρασα*; *πείθ-ω* (*πειθ-*, *ποιθ-*, *πιθ-*) persuade *ἔπεισα*.

a. On forms in σα from stems in γ (as *ἤρπασα*) see 468.

**516 D.** Hom. has *ἔθηκαν*, *ἔδωκαν*, *ἐνήκαμεν*, *θήκατο*; Hdt. *συνεθήκαντο*.

**517 a. D.** Homeric *ἤλενάμην* and *ἤλεάμην* avoided, *ἔκηκα* burned (Att. *έκανσα*), *ἔσσευα* drove, also have lost σ.

b. Hom. often has original σσ in the verbs of 443 a, as *γελάω ἐγέλασσα*, *τελέω ἐτέλεσσα*; in others by analogy, as *δλλῶμι ὄλεσσα*, *δμῶμι ὄμοσσα*, *καλέω κάλεσσα*.

**518 D.** Hom. has Ionic -ηνα for -ᾱνα after *ι* and *ρ*. Aeolic assimilates σ to a liquid or nasal; as *ἔκριννα*, *ἀπέστελλα*, *ἐνέμματο*, *συνέρραισα* (= *συνείραισα*). The poetic verbs retaining σ in the future (508 D.) retain it also in the aorist.

**519 D.** Hom. often has σσ from dental stems, as *ἐκόμισσα* (*κομίζω*). Doric has -ξα from most verbs in -ζω; Hom. also shows this ξ (*ἤρπαξε*). See 468 D.

**520. Inflection of First Aorist Active and Middle.** —  $\omega$ -verbs and  $\mu$ i-verbs are inflected alike in the first aorist.

a. The secondary endings of the indic. act. were originally added to the stem with the tense-sign  $-\sigma$ -; thus  $\epsilon\lambda\tilde{\upsilon}\sigma\mu$ ,  $\epsilon\lambda\tilde{\upsilon}\sigma$ -s,  $\epsilon\lambda\tilde{\upsilon}\sigma$ -τ,  $\epsilon\lambda\tilde{\upsilon}\sigma$ -μεν,  $\epsilon\lambda\tilde{\upsilon}\sigma$ -τε,  $\epsilon\lambda\tilde{\upsilon}\sigma$ -τε. From  $\epsilon\lambda\tilde{\upsilon}\sigma\mu$  came  $\epsilon\lambda\tilde{\upsilon}\sigma\alpha$  (by 18), the  $\alpha$  of which spread to the other forms except the 3 sing., where  $\epsilon$  was borrowed from the perfect. In the subj. the long thematic vowel  $-\omega/\eta$ - is substituted for the  $\alpha$  of the indic., and the tense is inflected like the pres. subj.:  $\lambda\tilde{\upsilon}\sigma\omega$   $\lambda\tilde{\upsilon}\sigma\omega\mu\alpha\iota$ ,  $\phi\eta\tilde{\nu}\omega$   $\phi\eta\tilde{\nu}\omega\mu\alpha\iota$ . For the optative, see 421-423. In the indic. mid. Hom. shows the original form without  $\alpha$  ( $\lambda\acute{\epsilon}\kappa\tau\omicron$  *lay down* for  $\lambda\epsilon\kappa$ -σ-το).

#### IV. SECOND AORIST SYSTEM

##### (SECOND AORIST ACTIVE AND MIDDLE)

**521.** The second aorist is formed without any tense-suffix and only from the simple verb-stem.

**522.  $\Omega$ -Verbs.** —  $\Omega$ -verbs make the second aorist by adding  $\% \epsilon$ - ( $\omega/\eta$ - in the subjunctive) to the verb-stem, which commonly ends in a consonant. Verbs showing vowel gradations (435) use the weak stem (and thus avoid confusion with the imperfect).

$\lambda\acute{\epsilon}\iota\pi\omega$  ( $\lambda\epsilon\iota\pi$ -,  $\lambda\omicron\iota\pi$ -,  $\lambda\iota\pi$ -) *leave*  $\epsilon\lambda\iota\pi\omicron\nu$ ,  $-\epsilon\lambda\iota\pi\acute{\omicron}\mu\eta\nu$ ;  $\phi\epsilon\acute{\iota}\gamma\omega$  ( $\phi\epsilon\upsilon\gamma$ -,  $\phi\eta\gamma$ -) *flee*  $\epsilon\phi\upsilon\gamma\omicron\nu$ ;  $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$  ( $\pi\epsilon\tau$ -) *fly*  $\epsilon\pi\tau\acute{\omicron}\mu\eta\nu$  (436);  $\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$  ( $\lambda\alpha\beta$ -) *take*  $\epsilon\lambda\alpha\beta\omicron\nu$ .

**523.** Verbs of the First Class (433) forming the present stem by adding the thematic vowel to the verb-stem form the 2 aor. in various ways, as (1) by using the weak stem, when there are vowel gradations; (2) by reduplication (411), as  $\alpha\gamma\omega$  *lead*  $\eta\gamma\alpha\gamma\omicron\nu$ , and  $\epsilon\tilde{\iota}\pi\omicron\nu$  probably for  $\epsilon\tilde{\iota}\phi\epsilon\phi\epsilon\pi\omicron\nu$ ; (3) by syncope (448), as  $\pi\acute{\epsilon}\tau\omicron\mu\alpha\iota$  *fly*  $\epsilon\pi\tau\acute{\omicron}\mu\eta\nu$ ,  $\epsilon\gamma\acute{\epsilon}\rho\omega$  ( $\epsilon\gamma\epsilon\rho$ -) *rouse*  $\eta\gamma\gamma\rho\acute{\omicron}\mu\eta\nu$ ,  $\epsilon\pi\omicron\mu\alpha\iota$  ( $\sigma\epsilon\pi$ -) *follow*  $\epsilon\sigma\pi\acute{\omicron}\mu\eta\nu$ ,  $\epsilon\chi\omega$  ( $\sigma\epsilon\chi$ -) *have*  $\epsilon\sigma\chi\omicron\nu$ ; (4) by using  $\alpha$  for  $\epsilon$  (437) in poetic forms, as  $\tau\rho\acute{\epsilon}\pi\omega$  *turn*  $\epsilon\tau\rho\alpha\pi\omicron\nu$ ; (5) by metathesis (447), as poet.  $\delta\acute{\epsilon}\rho\kappa\omicron\mu\alpha\iota$  *see*  $\epsilon\delta\rho\alpha\kappa\omicron\nu$ ; (6) by adopting the thematic inflection (524 b).

**524. a.** Only a few vowel verbs have second aorists with  $\% \epsilon$ -, as  $\alpha\acute{\iota}\rho\epsilon\omega$  *seize* ( $\epsilon\acute{\iota}\lambda\omicron\nu$ , 476),  $\epsilon\sigma\theta\acute{\iota}\omega$  *eat* ( $\epsilon\phi\alpha\gamma\omicron\nu$ ),  $\acute{\omicron}\rho\acute{\alpha}\omega$  ( $\epsilon\acute{\iota}\delta\omicron\nu$ ). Cp. 476. In prose the only 2 aor. formed from a vowel stem and having thematic inflection is  $\epsilon\tilde{\iota}\pi\omicron\nu$  from  $\pi\acute{\iota}\nu\omega$  *drink*.

**521 D.** Some derivative verbs have Homeric 2 aorists classed under them for convenience only, as  $\kappa\tau\upsilon\pi\acute{\epsilon}\omega$  *sound*  $\epsilon\kappa\tau\upsilon\pi\omicron\nu$ ;  $\alpha\tilde{\upsilon}\kappa\acute{\alpha}\sigma\alpha\iota$  *roar*  $\epsilon\tilde{\alpha}\nu\kappa\omicron\nu$ ;  $\sigma\tau\upsilon\gamma\acute{\epsilon}\omega$  *hate*  $\epsilon\sigma\tau\upsilon\gamma\omicron\nu$ . These aorists are derived directly from the verb-stem (440, 441).

**523 D.** (2) Hom. has ( $\epsilon$ ) $\kappa\acute{\epsilon}\kappa\lambda\epsilon\tau\omicron$  ( $\kappa\acute{\epsilon}\lambda\omicron$ -μαι *command*), etc., 411 D. (3)  $\epsilon$ - $\pi\lambda$ - $\acute{\omicron}$ - $\mu\eta\nu$  ( $\pi\acute{\epsilon}\lambda\omicron$ -μαι *am, come*,  $\pi\epsilon\lambda$ -). (4)  $\epsilon\pi\rho\alpha\theta\omicron\nu$  ( $\pi\acute{\epsilon}\rho\theta$ - $\omega$  *sack*),  $\epsilon\tau\alpha\mu\omicron\nu$  ( $\tau\acute{\epsilon}\mu$ - $\nu$ - $\omega$  *cut*). (5)  $\beta\lambda\eta\tau\omicron$  ( $\beta\acute{\alpha}\lambda\lambda\omega$  *hit*, 111 a). (6) See 524 D.

b. Some  $\omega$ -verbs with verb-stems ending in a vowel have second aorists formed, like those of  $\mu$ -verbs, without any thematic vowel. The commonest are

**ἀλίσκομαι** (ἀλ-ο-) *am captured*, ἔαλων or ἤλων (ἀλῶ, ἀλοῖην, ἀλῶναι, ἀλούς).

**βαίνω** (βα-) *go*, ἔβην (βῶ, βαίην, βῆθι and also -βᾶ in comp., βῆναι, βάς).

**βιώω** (βιο-) *live*, ἐβίον (βιῶ, βιώην, βιώναι, βιούς). Hom. βιώτω *imv.*

**γηράσκω** (γηρα-) *grow old*, γηράναι *poet.*, γηράς *Hom.*

**γιγνώσκω** (γνω-, γνο-) *know*, ἔγνων (γνῶ, γνοῖην, γνόθι, γνῶναι, γνοῖς).

**-διδράσκω** (δρα-) *run*, only in comp., -έδραῖν (-δρῶ, -δραίην, -δράναι, -δράς).

**δύω** (δύ-) *enter*, ἔδυν *entered*, inflected 361 (δύω, opt. Hom. δύη and ἐκὼμεν for δυ-ίη, -δύ-ι-μεν; δῦθι, δύναι, δύς).

**ἔχω** (σεχ-, σχε-) *have*, σχές *imv.*

**κτείνω** (κτεν-, κτα-) *kill*, ἔκταν, ἔκτας, ἔκτα. ἔκταμεν, 3 pl. ἔκταν 521 D., subj.

κτέωμεν, inf. κτάμεναι κτάμεν, part. κτάς; ἐκτάμην *was killed* (κτάσθαι, κτάμενος); all poetic forms.

**πέτομαι** (πετ-, πτε-, πτα-) *fly*, *poet.* ἔπτην (πταίην, πτάς), middle ἐπτάμην (πτάσθαι, πτάμενος). πτῶ, πτήθι, πτήναι *are late*.

**πίνω** (πι-) *drink*, πῖθι *imv.*

**τλα-** *endure*, τλήσομαι, *poetic* ἔτλην (τλῶ, τλαίην, τλήθι, τλήναι, τλάς).

**φθάνω** (φθα-) *anticipate*, ἔφθην (φθῶ, φθαίην, φθῆναι, φθάς).

**φύω** (φύ-) *produce*, ἔφυν *was produced*, *am* (φύω subj., φύναι, φύς 276).

N.—Strictly we expect the strong form of the stem in the sing. indic., the weak forms in the dual and plural; thus ἔβην, ἔβης, ἔβη, ἔβᾶτεν, ἔβᾶμεν, etc. The strong form has, however, forced its way into dual and plural (cp. 527 a). The earlier system survives in Hom. ἐβήτην, ἔχυστο, etc.

**525. Verbs with Two Aorists.**—In the same voice both the 1 and the 2 aor. (or perf.) are rare, as ἔφθασα, ἔφθην (φθάνω *anticipate*). When both occur, the 1 aor. (or perf.) is often transitive, the 2 aor. (or perf.) is intransitive, as ἔστησα *I erected*, i.e. *made stand*, ἔστην *I stood*. In other cases one aor. is used in prose, the other in poetry: ἔπεισα, *poet.* ἐπιθον (πείθω *persuade*); or they occur in different dialects, as Attic ἐτάφην, Ionic ἐθάφθην (θάπτω *bury*); or one is much later than the other, as ἔλειψα, *late* for ἔλιπον.

#### INFLECTION OF SECOND AORIST ACTIVE AND MIDDLE

**526.  $\Omega$ -Verbs.**—Second aorists of  $\omega$ -verbs (except those mentioned in 524) are inflected like the imperfect of  $\omega$ -verbs in the indicative, and like the present in the other moods. The accent is, however, different in imperative, infinitive, and participle.

**524 D.** Hom. has ἔδυν, ἔτλαν, ἔκταν, ἔτλαν (Pind. ἔφυν); βᾶτην and βήτην; βλήται, ἀλεται.—Subj.: γνῶω, ἀλῶω; γνώης, γνῶς; γνώη, γνῶ, ἐμβήη, ἀναβῆ; γνῶτον; γνώμεν. γνῶμεν, -βῆμεν, φθέωμεν; γνώωσι, γνῶσιν, βῶσιν, φθῶσιν. Inf.: γνώμεναι, δόμεναι, κτάμεναι, and -κτάμεν. Hom. οὔτα 3 sing., inf. οὐτάμεναι, οὐτάμεν.



**527. Mi-Verbs.** — The stem of the second aorist indicative of *μι*-verbs is the verb-stem without any thematic vowel.

a. The second aorists of *τίθημι*, *δίδωμι*, *ἵημι* use the weak stem-forms in dual and pl. indic. act.; in the sing. the *κ*-forms (516). The middle regularly has the weak stem-forms. In the act. dual and plural of *ἔστην* the weak stem has been displaced by the strong stem, which forced its way in from the sing. (cp. 524, N.).

**528. Subjunctive.** — All the forms of the 2 aor. subj. show the thematic vowel contracted with the weak stem-vowel. Thus *θῶ*, *θῆς*, *θῶμαι*, *θῆ*, from *θέω*, *θέης*, *θέωμαι*, *θέη(σ)αι*; *ῶ* from *ἔω*, etc.; *σῶ* from *στέω*, with *ε* from *η* before a vowel. *ἐπριάμην* has *πρίωμαι* with *ω/η* in place of the final vowel of the stem (392, N. 2, cp. 500). On the accent in compound forms, see 503.

**529. Optative.** — The forms of the 2 aor. opt. are inflected like those of the present. *Active*: *θείην* (*θε-ίην*), *σταίην* (*στα-ίην*), *δοίμεν* (*δό-ι-μεν*), *δοίεν* (*δό-ι-εν*); *middle*: *θείμην* (*θε-ί-μην*), *δοίμην* (*δό-ι-μην*), *-εἴμην* (*εἰ-μην*). For *θοίμεθα* see 502. For the accent of *πρίαω* see 392, N. 2.

**530. Imperative.** — On *θεί-ς*, *δό-ς*, *ἔ-ς*, see 428. 1. a. These verbs show the weak form of the stem (*θέ-τω*, *θέ-ντων*). *ἵστημι* and *σβέννυμι* have *-θι* in *στή-θι* (but *στά-ντων*), *σβή-θι*. For *στή-θι* the poets may use *-στά* in composition, as *ἀπόσταν* stand off. The middle adds *-σο*, which loses its *σ* after a short vowel, as in *θοῦ* for *θέ-σο*, *δοῦ* for *δό-σο*, *πρίω* (poet. *πρία-σο*). For *ὄνησο*, *εἰσο* see 427 b, N. 2.

## V. FIRST (K) PERFECT SYSTEM

### (FIRST PERFECT AND PLUPERFECT ACTIVE)

**531.** The stem of the first perfect is formed by adding *-κα* to the reduplicated verb-stem; as *λέ-λυ-κα* *I have loosed*, plupf.

**527 a. D.** Hom. has 3 pl. *ἔσταν* (and *ἔστησαν*). Doric has *ἔθεν*, *ἔσταν*, *ἔδον*. Hom. has *ἔθηκαν*, *ἔδωκαν*, *ἐνέκαμεν*, *θῆκατο*; Hdt. *συνεθήκατο*, Pind. *θηκάμενος*.

**528 D.** The subj. shows traces of an earlier double form of inflection:

1. With short thematic vowel: *θήω*, *θήεις*, *θήει*, *θήετον*, *θήομεν*, *θήετε*, *θήουσι*. Hom.: *θήομεν*, *στήομεν*, *-στήετον*, *κιχήομεν*, *δώομεν*, *αποθήομαι*.

2. With long thematic vowel: *θήω*, *θήης*, *θήη*, *θήητον*, *θήωμεν*, *θήητε*, *θήωσι*. Hom. *θήω*, *θήης*, *θήη*, *στήης*, *στήη*, *άνήη*, *δώη* or *δώησι*, *περιστήωσι*, *δώωσι*.

By shortening of the long vowel of the stem we obtain a third form:

3. *θέω*, *θέης*, *θέη*, *θέητον*, *θέωμεν*, *θέητε*, *θέωσι*. Hom. *ἀφείη*, *θέωμεν*, *στέωμεν*. Hdt. *θέω*, *θέωμεν*, *θέωσι*, *θέωμαι*, *στέωμεν*, *ἀποστέωσι*. Aeolic *θέω*.

4. From 3 are derived the contracted forms *θῶ*, *θῆς*, *θῆ*, etc. Hom. *ἀναστήη*, *ῶς*, *δῶ* or *δῶσι*, *δῶμεν*; Dor. *δῶντι*; Hdt. *-θήη*, *-θήηται*; *δῶμεν*, *-δῶτε*, *δῶσι*.

N. — In Hom. the Mss. often have *ει* for *η*, as *θειώ*, *βειώ*, *θειομεν*, *κιχειομεν*.

**529 D.** Hom. has *σταίησαν* P 733, the only case of *-ιη-* outside of the sing.; *ῶη* (for *δυ-ιη*), *ἐκδῶμεν* (for *δύ-ι-μεν*), and *φθίτο* (for *φθι-ι-το*) from *φθίνω* perish.

**530 D.** Hom. has *θέο* and *ἐνθεο*.



ἐ-λε-λύκη *I had loosed*. The first perfect is formed from verb-stems ending in a vowel, a liquid, a nasal, or a dental stop.

a. Verbs showing the gradations εἰ, οἰ, ι (435 b) have εἰ from the present; as πείθω (πειθ-, ποιθ-, πιθ-) *persuade* πέπεικα (534). But δέιδω *fear* has perf. δέδοικα (cp. 540 D.).

b. The perf. of τίθημι is τέθηκα. A later form τέθεικα, due to the analogy of εἶκα, still appears in some texts.

**532. Vowel Verbs.** — Vowel verbs lengthen (cp. 517) the final vowel of the stem (if short) before -κα, as τιμά-ω *honor* τε-τίμη-κα, ἐά-ω *permit* εἰᾶ-κα, ποιέ-ω *make* πε-ποίη-κα, δηλό-ω *manifest* δε-δήλω-κα, τίθημι (θη-, θε-) *place* τέ-θη-κα, δίδωμι (δω-, δο-) *give* δέ-δω-κα.

**533. Liquid and Nasal Verbs.** — Many liquid and nasal verbs have no perfect, or employ the second perfect. Examples of the regular formation are φαίνω (φαν-) *show* πέφαγκα, ἀγγέλλω (ἀγγελ-) *announce* ἡγγέλκα.

a. Some verbs drop ν (446); as κέκρικα, from κρίνω (κριν-) *judge*. τείνω (τείν-) *stretch* has τέτακα by 437 a.

b. Monosyllabic stems change ε of the pres. to α (437); as ἔστακα, ἔφθαρκα from στέλλω (στέλ-) *send*, φθείρω (φθερ-) *corrupt*.

c. Stems in μ and many others add ε (440); as νέμω (νεμ-ε-) *distribute* νενέμηκα, μέλω (μελ-ε-) *care for* μεμέληκα, τυγχάνω (τυχ-ε) *happen* τετύχηκα, μάχομαι (μαχ-ε) *fight* μεμάχημαι.

d. Many liquid and nasal verbs show metathesis (447) and thus get the form of vowel verbs: θνήσκω (θαν-) *die* τέθνηκα; κάμνω (καμ-) *am weary* κέκμηκα; καλέω (καλε-) *call* κέκληκα; βάλλω (βαλ-) *throw* βέβληκα. Also πίπτω (πετ-, πτο-) *fall* πέπτωκα.

**534. Stop Verbs.** — Dental stems drop τ, δ, θ before -κα (70); as πείθω *persuade* (πειθ-, ποιθ-, πιθ-) πέπεικα, κομίζω *carry* (κομιδ-) κεκόμικα.

**531 D.** 1. Hom. has the κ-perf. only in verbs with vowel verb-stems. Of these some have the 2 perf. in -α, particularly in participles. Thus πεφύκᾱσι and πεφύῃσι (φύω *produce*), κεκμηῶς, Attic κεκμηκῶς (κάμ-ν-ω *am weary*, cp. 535 D), κεκορηῶς (κορέ-ννῃμι *satiate*).

2. A present was sometimes derived from the 1 or 2 perf. stem, as Hom. ἀνώγω, Theocr. δεδοίκω, πεπόνθω. Aeol. τεκνάκην (inf.), Pind. πεφρίκων (φρίττω *shudder*), Hom. κεκλήγοντες (κλάζω *scream*).

## VI. SECOND PERFECT SYSTEM

## (SECOND PERFECT AND PLUPERFECT ACTIVE)

**535.** The stem of the second perfect is formed by adding *a* to the reduplicated verb-stem: *γέ-γραφ α I have written*, plupf. *έ-γε-γράφ-η I had written*. But *οἶδα know* has no reduplication.

**536. Ω-Verbs.** — The second perfect is almost always formed from stems ending in a liquid, a nasal, or a stop consonant, and not from vowel stems.

**537.** Verb-stems showing variation between short and long vowels (435) have long vowels in the 2 perfect. Thus *τήκω (τηκ-, τακ-) melt τέτρηκα*; *φαίνω (φαν-) show πέφηνα have appeared* (but 1 perf. *πέφαγκα have shown*); *ρήγνυμι (ρήγ-, ρώγ-, ραγ, 435 d) break ῥρρωγα*. The gradations *σκηθ-, σρωθ-, σρεθ-* appear in *ῥθος disposition* (cp. Lat. *consuetus*), perf. *εῶθα am accustomed = σε-σρωθ-α, ἔθος custom*.

**538.** The 2 perf. has *o* when the verb-stem varies between *ε, ο, α* (435 a); and has *oi*, when it varies between *ει, οι, ι* (435 b): *τρέφ-ω (τρεφ-, τροφ-, τραφ-) nourish τέτροφα*; *λείπ-ω (λειπ-, λοιπ-, λιπ-) leave λέλοιπα*; *πείθ-ω (πειθ-, ποιθ-, πιθ-) persuade, πέποιθα trust*. Verbs with the stem-variation *ευ, ου, υ* should have *οι*; but this occurs only in *Epic ειλήλουθα (= Att. ἐλήλυθα)*; cp. *ἐλεί(θ)-σομαι*. Other verbs have *ευ*, as *φεύγω flee, πέφειγα*. In *δεδίδαχα (διδάσκω teach)* the pres. stem is carried to the perfect.

**539. Aspirated Second Perfects.** — In many stems final *π* or *β* changes to *φ*; final *κ* or *γ* to *χ*; as *κόπτω (κοπ-) cut κέκοφα*, *πέμπ-ω send πέπομφα*, *βλάπτω (βλαβ-) injure βέβλαφα*, *τρίβω (τρίβ-) rub τέτρίφα*, *φυλάττω (φυλακ-) guard -πεφύλαχα*.

**540.** A few *ω*-verbs form their second perfects and pluperfects in the dual and plural without *a* by adding the endings directly to the stem. In the singular *a* is used. Instead of

**535 D.** Hom. has several non-Attic forms: *δέδονπα (δουπ-έ-ω sound)*, *ἔολπα (ἔλπ-ω hope)*, *ἔοργα (ρέζω work)*, *προ-βέβουλα (βούλομαι wish)*, *μέμηλα (μέλω care for)*. In the part. Hom. sometimes has *-ῶτ-ος* for *-οτ-ος*; as *κεκμηώς, -ῶτος (κάμνω am weary)*. For Epic *ἀραρνῖα (ἀραρίσκω fit)* and *ἀρηρνῖα* see 544. See also 531 D.

**539 D.** The aspirated perfect is unknown until the fifth century B.C. (*πέπομφα* Thuc., Hdt.; *τέτροφα* once in tragedy).

**540 D.** The verb-stem of *δέιδε-α* is *δφι-*, of which the strong forms are *δφει-, δφοι-*. Hom. has *δτε, διον feared, fled*; for *δέδοικα, δέδια* he has *δείδοικα, δείδια*, etc. (once *δεδιᾶσι*). Here *ει* is due to metrical lengthening after *φ* was no longer written. *δείδω*, a present in form, is really a perf. for *δε-δφο(ι)-α*.

forms of the 2 perfect of *δέδια* *I fear* forms of 1 perfect *δέδοικα* are generally used in the singular, less frequently in the plural.

Perfect	Pluperfect	Subjunctive
δέδοικα or δέδια	ἔδεδοικη or ἔδεδιη	δεδῶ (rare)
δέδοικας or δέδιās	ἔδεδοίκης or ἔδεδίσης	Optative
δέδοικε or δέδιε	ἔδεδοίκει or ἔδεδείει	δεδειέην (rare)
δέδιτον	ἔδέδιτον	Imperative
δέδιτον	ἔδεδίτην	δέδιθι (poet.)
δέδιμεν or δεδοίκαμεν	ἔδέδιμεν	Infinitive
δέδιτε or δεδοίκατε	ἔδέδιτε	δεδέναι or δεδοικέναι
δεδιᾶσι or δεδοίκασι	ἔδεδισαν or ἔδεδοίκεσαν	Participle
		δεδῶς, -υῖα, -ός or δεδοικῶς, -υῖα, -ός

541. Other common 2 perfects inflected in general like *δέδια* are:

**βαῖνω** (βα-) *go*, 1 perf. *βέβηκα* have gone, stand fast regular; 2 perf. 3 pl. *βεβᾶσι* (poet.), subj. 3 pl. *βεβῶσι*, inf. *βεβάναι* (poet. and Ion.), part. *βεβῶς* (contracted from *βεβαῶς*), *βεβῶσα*, gen. *βεβῶτος*.

**γίγνομαι** (γεν-, γον-, γα-) *become*, 2 perf. *γέγονα* am regular; 2 perf. part. poet. *γεγῶς* (contracted from *γεγαῶς*), *γεγῶσα*, gen. *γεγῶτος*.

**ῥοικα** (ρῑ-ρoικ-α) *am like, appear* (εῖκ-, ἱκ-) has the athematic forms *ῥοιγμεν* (poet.), *εἴξᾱσι* for *ῥοικ-σ-ᾱσι* (poet. and in Plato). *ῥοικα* (ἐῳκη plupf.) has also the following forms: *ῥοικῶ*, *ῥοίκοιμι*, *ῥοικέναι* (εἰκέναι poet.), *ῥοικῶς* (εἰκῶς also in Plato).

**θνήσκω** (θνα-, θαν-) *die*, 1 perf. *τέθνηκα* am dead regular; 2 perf. du. *τέθνατον*, pl. *τέθναμεν*, *τέθνατε*, *τεθνάσι*, 2 plupf. 3 pl. *ἐτέθνασαν*, 2 perf. opt. *τεθναίην*, inv. *τεθνάτω*, inf. *τεθνάσαι*, part. *τεθνεῶς*, -εῶσα, -εός, gen. -εῶτος.

**κράζω** (κραγ-) *cry out*, 2 perf. *κέκρᾶγα* as present, inv. *κέκρᾶχθι* and *κεκράγετε*, a thematic form (both in Aristoph.).

542. **Mi-Verbs.** — From *μι*-verbs second perfects and pluperfects are rare. For periphrastic forms see 573.

The dual and pl. of *ἵστημι* (363) are formed without *κ*: *ἕστατον*, *ἕσταμεν* (without augment in the plupf.), *ἕστασι* from *ἐστά-αντι*, plupf. *ἕστα-σαν*.

541 D. Hom. 3 pl. *βεβᾶσι*, inf. *βεβᾶμεν*, part. *βεβαῶς*, *βεβανῖα*, gen. *βεβᾶτος*; 2 plupf. *βεβασαν*. — *γεγάατε* and *γεγάσι*, inf. *γεγάμεν*, part. *γεγαῶς*, *γεγανῖα*; 2 plupf. *ἐκγεγάτην*. — Imperf. *εἶκε*, 2 perf. 3 du. *εἴκτον*, 2 plupf. *ἐῳκει*, *εἴκτην*, *εἰκεσαν*, part. *εἰκῶς* (εἰκῶς Φ 254), *εἰκυῖα* and *εἰκυῖα* (*εἰοικύναι* Σ 418); mid. *ἤϊκτο*, *εἴκτο*. Hdt. *οἶκα*, *οἰκῶς*. — *τέθναθι*, *τεθνάμεναι* and *τεθνάμεν*, *τεθνηῶς* -*ἡῶτος* and -*ἡῶτος*, fem. *τεθνηῖς*. — Other forms, chiefly Homeric: *ἄνωχθι*, *βεβρῶτες*, *ἐγρήγορα*, *εἰλήλυθμεν*, *δεδαῶς*, *μεμαῶς*, *ἐπέπιθμεν*, *πεπτῶς*, *τέτλαμεν*, etc.

The sing. is supplied by the 1 perf. ἕστηκα *I stand*, 1 plupf. εἰστήκη and ἐστήκη (407). Subj. ἐστῶ occurs in prose and poetry, opt. ἐσταίην is poetic (1 perf. ἐστήκοιμι in composition appears in prose), inv. ἕσταθι is poetic; ἐστάναι and ἐστῶς are much more common than ἐστηκέναι and ἐστηκώς.

#### INFLECTION OF THE PERFECT AND PLUPERFECT

543. All vowel and consonant verbs in -ω inflect the first perfect alike. Some verbs in -ω inflect the second perfect according to the thematic conjugation, others (541) inflect it according to the athematic conjugation.

544. Stem Gradation. — Originally the 2 perf. was inflected throughout in the indic. without any thematic vowel (cp. the perf. mid.), but with stem-gradation: strong forms in the sing., weak forms in dual and plural. -α was introduced in part from the aor. and spread from the 1 sing. to other persons. Corresponding to the inflection of οἶδα (387) we expect πέποιθα, πέποισθα, πέποιθε, πέπιστον, πέπιθμεν, πέπιστε, πεπίθατι (from πεπιθῆντι). Traces of this ancient mode of inflection are Hom. γεγάτην (from γεγενῆτι, 30 b), γέγαμεν from γέγονα; ἔικτον, ἔικτην, ἔικώς from ἔοικα; ἐπέπιθμεν; μέμαμεν from μέμονα; πέπισθε (for πεπαθτε = πεπνῆτε) from πέπονθα. So the masc. and neut. participles have the strong forms, the fem. has the weak forms (Hom. μεμηκώς, μεμακύνῃ as Hom. εἰδώς, ἰδυνῇ).

545. In the perfect indicative active the periphrastic forms (573) occur, and are common in the subjunctive and optative and in the imperative.

546. Of the rare simple (non-periphrastic) subjunctive form Attic prose has instances from βυῖνω, δαίδω (δέδια), ἐγείρω, θνήσκω, ἵστημι, λαμβάνω, λανθάνω, οἶδα, πάσχω, ποιῶ, φύω; of the optative, from ἀποχρῶ, εἰσβάλλω, ἐμπίπτω, ἐξαπατῶ, ἔοικα, θνήσκω, ἵστημι (in comp.), καταλείπω, λανθάνω, παραδίδωμι, πάσχω, ποιῶ, προέρχομαι, ὑπηρετῶ, φύω.

547. The 1 perf. inv. act. in the simple form probably does not occur in classical Greek. The simple form of the 2 perf. inv. act. occurs only in the case of verbs whose perfects have a present meaning. From active verbs of the thematic conjugation there occur κεχίνετε *have* (χάσκω, χαν-) and κεκράγετε *screech* (κράζω). Most 2 perf. invs. are athematic (cp. 541).

#### FUTURE PERFECT ACTIVE

548. Instead of the simple forms, the periphrastic combination is generally used (574). Of the simple forms the only

case from an  $\omega$ -verb is  $\tau\epsilon\theta\nu\eta\acute{\xi}\omega$  *I shall be dead* ( $\tau\acute{\epsilon}\theta\nu\eta\kappa\alpha$  *I am dead*) from ( $\acute{\alpha}\pi\omicron$ -) $\theta\nu\eta\acute{\sigma}\kappa\omega$  *die*; and the only case from a  $\mu$ i-verb is  $\acute{\epsilon}\sigma\tau\eta\acute{\xi}\omega$  *I shall stand* ( $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$  *I stand*) from  $\acute{\iota}\sigma\tau\eta\mu$  *set*.

## VII. PERFECT MIDDLE SYSTEM

(PERFECT AND PLUPERFECT MIDDLE AND PASSIVE, FUTURE PERFECT PASSIVE)

**549.** The stem of the perfect and pluperfect middle and passive is the reduplicated verb-stem, to which the personal endings are directly attached.  $\lambda\acute{\epsilon}\lambda\upsilon$ -μαι *I have loosed myself* or *have been loosed*,  $\acute{\epsilon}$ - $\lambda\epsilon\lambda\acute{\upsilon}$ -μην;  $\delta\acute{\epsilon}\delta\omicron$  μαι,  $\acute{\epsilon}$ - $\delta\epsilon\delta\omicron$ -μην ( $\delta\acute{\iota}$ - $\delta\omega$ -μι *give*);  $\delta\acute{\epsilon}\delta\epsilon\iota\gamma$ -μαι,  $\acute{\epsilon}$ - $\delta\epsilon\delta\epsilon\iota\gamma$ -μην ( $\delta\epsilon\acute{\iota}\kappa$ -νῦ-μι *show*).

**550.** The stem of the perfect middle is in general the same as that of the first perfect active as regards its final vowel (532), the retention or expulsion of  $\nu$  (533 a), and metathesis (533 d). Cp. 437.

$\tau\acute{\iota}\mu\acute{\alpha}$ -ω *honor*  $\tau\epsilon\acute{\tau}\iota\mu\eta$ -μαι  $\acute{\epsilon}$ - $\tau\epsilon\acute{\tau}\iota\mu\acute{\eta}$ -μην;  $\pi\omicron\acute{\iota}\acute{\epsilon}$ -ω *make*  $\pi\epsilon\pi\omicron\acute{\iota}\eta$ -μαι  $\acute{\epsilon}$ - $\pi\epsilon\pi\omicron\acute{\iota}\eta$ -μην;  $\gamma\rho\acute{\alpha}\phi$ -ω *write*  $\gamma\acute{\epsilon}\gamma\rho\alpha\mu$ -μαι  $\acute{\epsilon}$ - $\gamma\epsilon\gamma\rho\acute{\alpha}\mu$ -μην;  $\kappa\rho\acute{\iota}\nu\omega$  ( $\kappa\rho\iota\nu$ -) *judge*  $\kappa\acute{\epsilon}\kappa\rho\iota$ -μαι  $\acute{\epsilon}$ - $\kappa\epsilon\kappa\rho\iota$ -μην;  $\tau\acute{\epsilon}\acute{\iota}\nu\omega$  ( $\tau\epsilon\nu$ -) *stretch*  $\tau\acute{\epsilon}\tau\alpha$ -μαι  $\acute{\epsilon}$ - $\tau\epsilon\tau\acute{\alpha}$ -μην;  $\phi\theta\acute{\epsilon}\rho\omega$  ( $\phi\theta\epsilon\rho$ -) *corrupt*  $\acute{\epsilon}\phi\theta\alpha\rho$ -μαι  $\acute{\epsilon}\phi\theta\acute{\alpha}\rho$ -μην;  $\beta\acute{\alpha}\lambda\lambda\omega$  ( $\beta\alpha\lambda$ -) *throw*  $\beta\acute{\epsilon}\beta\lambda\eta$ -μαι  $\acute{\epsilon}$ - $\beta\epsilon\beta\lambda\acute{\eta}$ -μην;  $\pi\acute{\epsilon}\acute{\iota}\theta\omega$  ( $\pi\acute{\epsilon}\acute{\iota}\theta$ -,  $\pi\omicron\acute{\iota}\theta$ -,  $\pi\iota\theta$ -) *persuade*  $\pi\acute{\epsilon}\pi\epsilon\iota\sigma$ -μαι  $\acute{\epsilon}$ - $\pi\epsilon\pi\epsilon\acute{\iota}\sigma$ -μην.

**551.** The vowel of the stem should show the weak form when there is gradation between  $\epsilon$ ,  $\omicron$ ,  $\alpha$ ;  $\epsilon\iota$ ,  $\omicron\iota$ ,  $\iota$ ;  $\epsilon\nu$ ,  $\omicron\nu$ ,  $\upsilon$ . The weak form  $\alpha$  appears regularly when the verb-stem contains a liquid or nasal (437);  $\upsilon$  appears e.g. in  $\pi\acute{\epsilon}\pi\nu\sigma\mu\alpha\iota$  from  $\pi\nu\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$  ( $\pi\epsilon\nu\theta$ -,  $\pi\nu\theta$ -) *learn*.

**552.** The strong grade appearing in the present has often displaced the weak grade (437 b).

**553.**  $\nu$  is retained in endings not beginning with  $\mu$ , as  $\phi\alpha\acute{\iota}\nu\omega$  ( $\phi\alpha\nu$ -) *show*,  $\pi\acute{\epsilon}\phi\alpha\nu\tau\alpha\iota$ ,  $\pi\acute{\epsilon}\phi\alpha\nu\theta\epsilon$ . Before -μαι,  $\nu$  becomes  $\mu$  in  $\omega\acute{\xi}\nu\mu\alpha\iota$  from  $\omicron\acute{\xi}\acute{\nu}\omega$  ( $\omicron\acute{\xi}\acute{\nu}\nu$ -) *sharpen*, but usually it is replaced by  $\sigma$  (79 a). Stems in  $\nu$  avoid - $\nu$ -σαι, - $\nu$ -σο; thus, from  $\phi\alpha\acute{\iota}\nu\omega$ , instead of  $\pi\acute{\epsilon}\phi\alpha\nu\sigma\alpha\iota$ ,  $\acute{\epsilon}\pi\acute{\epsilon}\phi\alpha\nu\sigma\omicron$ ,  $\pi\acute{\epsilon}\phi\alpha\nu\sigma\omicron$  (inv.), the periphrastic  $\pi\epsilon\phi\alpha\sigma\mu\acute{\epsilon}\nu\omicron\varsigma$   $\acute{\epsilon}\acute{\iota}$ ,  $\acute{\eta}\sigma\theta\alpha$ ,  $\acute{\iota}\sigma\theta\iota$  were probably used. On the insertion of  $\sigma$ , see 444.

**548 D.** Hom. has  $\kappa\epsilon\chi\alpha\rho\acute{\eta}\sigma\omega$  and  $\kappa\epsilon\chi\alpha\rho\acute{\eta}\sigma\omicron\mu\alpha\iota$  from  $\chi\alpha\acute{\iota}\rho\omega$  ( $\chi\alpha\rho$ -) *rejoice*.

**549 D.** A thematic vowel precedes the ending in Hom.  $\mu\acute{\epsilon}\mu\beta\lambda\epsilon\tau\alpha\iota$  ( $\mu\acute{\epsilon}\lambda\omega$  *care for*),  $\delta\rho\acute{\omega}\rho\epsilon\tau\alpha\iota$  ( $\delta\rho\nu\acute{\eta}\mu$  *rouse*).



# INFLECTION OF THE PERFECT AND PLUPERFECT MIDDLE (PASSIVE)

**554.** The perfect and pluperfect middle (passive) is formed without any thematic vowel.

**555. Indicative.** — The perf. mid. is inflected by adding the primary middle endings directly to the tense-stem, herein agreeing with the *μ*-conjugation. The plupf. adds the secondary middle endings. In vowel verbs the formation is simple, as in *λέλυμαι, ἐλελύμην*. But in consonant verbs, the consonant at the end of the stem comes into collision with the consonant at the beginning of the ending; hence certain euphonic changes described in 357. The periphrastic form occurs in the 3 pl. and sometimes in the 3 sing. (573 d).

**556. Subjunctive.** — The perf. mid. subj. is commonly formed by the perf. mid. part. with *ῶ, ῆς, ῆ*, etc. Cp. 573 c.

**557.** From two verbs, whose perfect stems end in *η-* (*α-*), simple forms are constructed. *κτάομαι* (*κτα-*) *acquire*, perf. *κέκτημαι* *possess*, forms its subj. by adding the thematic vowel *-ω η-* to *κε-κτα*; thus *κε-κτά-ω-μαι* = *κεκτῶμαι*, *κε-κτά-η-σαι* = *κεκτῇ*, *κε-κτά-η-ται* = *κεκτῇται*, etc. — *μimνήσκω* (*μimνα-*) *remind*, perf. *μέμνημαι* *remember*; *με-μνά-ω-μαι* = *μεμνώμαι*, *μεμνη-ώ-μεθα* = *μεμνώμεθα*. The periphrastic *κεκτημένος ὤ, μεμνημένος ὤ* occur.

**558. Optative.** — The perf. mid. opt. is commonly formed by the perf. mid. part. with *είην, εἶης, εἶη*, etc. Cp. 573 c.

**559.** Some verbs add *-ί-μην, -οί-μην* to the tense-stem (cp. 557). —

a. *κτάομαι* (*κτα-*) *acquire*, perf. *κέκτημαι* *possess*; opt. *κεκτηί-μην* = *κεκτῆί-μην*, *κεκτῆί-ι-σο* = *κεκτῆῖο*, *κεκτῆί-ι-το* = *κεκτῆῖτο*. Less frequent, and doubtful, are *κεκτώμην, -ῶο, -ῶτο, -ώμεθα* from *κεκτη-οί-μην*, etc.

b. *μimνήσκω* (*μimνα-*) *remind*, perf. *μέμνημαι* *remember*; opt. *μεμνηί-μην* = *μεμνήί-μην*, *μεμνήί-ι-σο* = *μεμνήῖο*, *μεμνήί-ι-το* = *μεμνήῖτο*, etc. The forms *μεμνώμην, -ῶο, -ῶτο*, etc., from *μεμνη-οί-μην*, etc., are uncommon and suspected.

c. *καλέω* (*καλε-, κλη-*) *call*, perf. *κέκλημαι* *am called*; opt. *κεκληί-μην*, etc. = *κεκλήμην, κεκλήῖο, κεκλήῖτο, κεκλήμεθα*.

d. *βάλλω* (*βαλ-, βλη-*) *throw*, perf. *διαβέβλημαι*, opt. *διαβεβληῖσθε*.

N. — The forms in *-ίμην*, etc., have athematic inflection; the doubtful *-ώμην*, etc., have thematic inflection.

**560. Imperative.** — In the 3 sing. the perf. meaning is regularly retained, as *εἰρησθω* *let it have been said*. The 2 sing. and pl. are generally found only

**557 D.** Hdt. has *μεμνώμεθα*, and this form may be read in ξ 168.

**559 D.** Hom. has *λελύτο* σ 238 = *λελύ-ι-το* (cp. *δαίνυτο*). Pind. has *μεμναίτο. μέμνοιο* in Xen. is from *μέμνομαι*.



in the case of perfects with a present meaning, as μέμνησθε *remember!* μὴ πεφόβησθε *do not be afraid!* πέπαυσο *stop!* See 547. The dual and 3 pl. are apparently wanting.

a. Instead of the simple forms of the inv. we often find the periphrastic use of the perf. part. and ἴσθι, ἔστω, etc. (573 e).

#### FUTURE PERFECT PASSIVE

**561.** The stem of the future perfect passive is formed by adding -σ%- to the stem of the perfect middle. A vowel immediately preceding -σ%- is always long, though it may have been short in the perfect middle. The future perfect passive is inflected like the future middle.

λύ-ω *loose*, λελύ-σομαι *I shall have been loosed* (perf. mid. λέλυ-μαι), δέ-ω *bind*, δεδή-σομαι (perf. mid. δέδε-μαι), καλέω *call*, κεκλή-σομαι (perf. mid. κέκλη-μαι).

**562.** The future perfect usually has passive force. The active meaning is found in a few cases where the perf. mid. or active has an act. meaning:

κεκτή-σομαι *shall possess* (κέκτημαι *possess*), κεκράξ-σομαι *shall cry out* (κέκρᾱγα *cry out*), κεκλάγ-σομαι *shall scream* (κέκλαγγα *scream*), μεμνή-σομαι *shall remember* (μέμνημαι *remember*), πεπαύ-σομαι *shall have ceased* (πέπαυμαι *have ceased*).

**563.** Not all verbs can form a future perfect; and few forms of this tense occur outside of the indicative: διαπεπολεμησόμενον, Thuc. 7. 25, is the only sure example of the participle in classical Greek. The infinitive μεμνήσεσθαι occurs in Hom. and Attic prose.

**564.** The perf. mid. (pass.) participle with ἔσομαι (575) may be used for the future perfect.

### VIII. FIRST PASSIVE SYSTEM (ΘΗ PASSIVE)

#### (FIRST AORIST AND FIRST FUTURE PASSIVE)

##### FIRST AORIST PASSIVE

**565.** The stem of the first aorist passive is formed by adding -θη- (or -θε-) directly to the verb-stem: ἐ-λύ-θη-ν *I was loosed*, ἐ-φάν-θη-ν *I was shown* (φαίνω, φαν-), ἐ-τέ-θη-ν *I was placed* for ἐ-θε-θη-ν 108 c (τίθημι *place*, θη-, θε-).

**561 D.** Hom. has δεδέξομαι, μεμνήσομαι, κεκλήση, κεχολώσεται; κεκαδήσομαι, πεφιδήσεται are from reduplicated aorists.

**565 D.** For -θησαν, -θεν occurs in Hom.; as διέκριθεν. (p. 426 e. D.)

566. The form of the verb-stem agrees with that appearing in the perfect middle in the following respects:

a. Vowel verbs generally lengthen the final vowel of the verb-stem, as *τε-τίμη-μαι, ἐ-τιμή-θην*. Exceptions 443.

b. Stems of one syllable containing a liquid or a nasal have α for ε, as *τέ-τα-μαι, ἐ-τά-θην* (τείνω *stretch*, *τεν-*). But *στρέφω turn, τρέπω turn* have *ἐστρέφθην, ἐτρέφθην*, though the perfect middles are *ἔστραμμαι, τέτραμμαι*.

c. Verbs having the graded stem-vowels ε, ο, α; ει, οι, ι; ευ, ου, υ have a strong form, as *ἐλείφθην* from *λείπω* (λειπ-, λοιπ-, λιπ-) *leave*, *ἐπλεύσθην* from *πλέω* (πλευ-, πλυ-) *sail*.

d. Verbs showing the graded stem-vowels η, ε and ω, ο have, in the 1 aor. pass., the short vowel; as *δίδωμι* (δω-, δο-) *ἐδόθην* (perf. mid. *δέ-δο-μαι*).

e. Final ν is dropped in some verbs: *κέ-κρι-μαι, ἐκρίθην* (κρίνω). See 446.

f. The verb-stem may suffer metathesis: *βέ-βλη-μαι, ἐ-βλή-θην* (βάλλω). See 447.

g. Sigma is often added: *κε-κέλευσ-μαι, ἐ-κελεύσ-θην*. See 444.

567. Before θ of the suffix, π and β become φ; κ and γ become χ (68 c): τ, δ, θ become σ (69). φ and χ remain.

*λείπω* ἐλείφ-θην, *βλάπτω* (βλαβ-) ἐβλάφ-θην; *φνιλάττω* (φνιλακ-) ἐφν-λάχ-θην, *ἄγω* ἤχ-θην; *κομίζω* (κομιδ) ἐκομίσ-θην, *πείθω* ἐπείσ-θην; *γράφω* ἐγράφ-θην, *ταράττω* (ταραχ-) ἐταράχ-θην.

568. The first (and second) aorist passive takes the secondary active endings and is inflected like ἐτίθην, τιθῶ, τιθείην, etc. The subjunctive contracts ω/η with the ε of the passive suffix. For ιη and ῖ in the optative, see 421, 422.

#### FIRST FUTURE PASSIVE

569. The stem of the first future passive is formed by adding -σ%- to the stem of the first aorist passive: *παιδευθή-σομαι* I shall be educated (ἐ-παιδεύθην-ν), *λυθή σομαι* I shall be loosed (ἐ-λύθην-ν). The inflection is like that of the future middle.

*τιμάω, ἐτιμήθην* τιμηθήσομαι; *εἰάω, εἰάθην* εἰθήσομαι; *λείπω, ἐλείφθην* λειφθήσομαι; *πείθω, ἐπείσθην* πεισθήσομαι; *τείνω, ἐτάθην* ταθήσομαι; *τάττω, ἐτάχθην* ταχθήσομαι; *τίθημι, ἐτέθην* τεθήσομαι; *δίδωμι, ἐδόθην* δοθήσομαι; *δείκνυμι, ἐδείχθην* δειχθήσομαι.

566 b. D. *ἐστράφθην* is Ion. and Dor.; Hom. and Hdt. *ἐτράφθην* (τρέπω); Hom. *ἐτάρφθην* and *ἐτέρφθην* (τέρπω *gladden*).

e. Hom. *ἐκλίνθην* and *ἐκλίθην*, *ἐκρίνθην* and *ἐκρίθην*, *ιδρύνθην* = Att. *ιδρόθην* (ιδρύν *erect*), *ἀμπνύνθην* (ἀναπνέω *take breath*).

569 D. Hom. does not use the 1 fut. pass.; instead he has the fut. mid. (1046 a).

## IX. SECOND PASSIVE SYSTEM (H PASSIVE)

## (SECOND AORIST AND SECOND FUTURE PASSIVE)

## SECOND AORIST PASSIVE

**570.** The stem of the second aorist passive is formed by adding -η- (or -ε-) directly to the verb-stem: ἐ-βλάβ-η-ν *I was injured* from βλάπτω (βλαβ-). The inflection is like that of the first aorist passive.

a. Verbs showing in their stems the grades ε, ο, α generally have α, as πλέκ-ω *weave* ἐπλάκην, κλέπ-τ-ω *steal* ἐκλόπην, φθείρω (φθερ-) *corrupt* ἐφθάρην, στέλλω (στελ-) *send* ἐστάλην. Cp. 437.

b. Verbs showing in their stems the gradations η, ω, α have α; as τήκω (τηκ-, τακ-) *melt* ἐτάκην, ῥήγνυμι (ρήγ-, ῥωγ-, ῥαγ-) *break* ἐρράγην. But πλῆττω (πληγ-, πλαγ-) *strike* has ἐπλάγην only in composition, as ἐξεπλάγην; otherwise ἐπλήγην.

**571.** Only those verbs which have no 2 aor. act. show the 2 aor. pass.; except τρέπω, which has all the aorists.

## SECOND FUTURE PASSIVE

**572.** The stem of the second future passive is formed by adding -σ%- to the stem of the second aorist passive: βλαβή-σομαι *I shall be injured* from βλάπτω (βλαβ-) ἐ-βλάβη-ν. The inflection is like that of the first future passive.

κόπ-τ-ω, ἐκόπην κοπήσομαι; γράφω, ἐγράφην γραφήσομαι; φαίνω, ἐφάνην ἀρρεσθῆναι, φανήσομαι; φθείρω, ἐφθάρην φθειρήσομαι; πηγνύμι *fix*, ἐπάγην παγήσομαι.

## PERIPHRASTIC FORMS

**573. Perfect and Pluperfect.** — For the simple perfect and pluperfect a combination of the participle with a form of εἰμί is often used.

a. For the perf. or plupf. act. indic. the forms of the perf. act. part. and εἰμί or ἦν may be used; as λευκῶς εἰμι for ἔλευκα, λευκῶς ἦν for ἐλελύκη, εἰμί τεθικῶς for τέθηκα *I have placed*, γεγραφὼς ἦν for ἐγεγράφη *I had written*, πεπονθὼς ἦν *I had suffered*, βεβοηθηκότες ἦσαν for ἐβεβοηθήκεσαν (βοηθῶ *come to aid*). Such forms are more common in the pluperfect than in the perfect.

**570 D.** For -ησαν we generally find -εν (426 e) in Hom.; also in Doric.

**572 D.** Hom. has only δαήσεται (ἐδάην *learned*), μίγῃσσεσθαι (μείγνυμι *mix*).

b. For the perf. act. a periphrasis consisting of the aor. part. and ἔχω is sometimes used, especially when a perf. act. form with transitive meaning is not in use; as στήσας ἔχω *I have set* (ἔστηκα intrans.; ἔστακα trans. is rare and late), ἐρασθεὶς ἔχω *I have loved*. So often because the aspirated perf. is not used, as ἔχεις ταράξας *thou hast stirred up*, the form τετάραχα not being used.

c. In the perf. act. subj. and opt. usually (see 546); as λελυκώς (λελοιπώς) ὦ, εἶην. ἐστηκώς ὦ, τεθηκώς εἶης, ἀφεστῶτες εἶεν occur in good Attic prose. Other forms than 3 sing. and 3 pl. are rare. In the subj. and opt. mid. (pass.) commonly: λελυμένος ὦ, εἶην. See 556-559.

d. In the perf. or plupf. indic. pass. (often); as γεγραμμένον ἐστί *it stands written*, παρηγγελμένον ἦν *orders had been given*. Regularly, except in Old Attic, in the 3 pl. when a stem ending in a consonant would collide with -νται, -ντο. See 356, 427 f.

e. In the perf. inv. (often); as γεγονὼς ἔστω *let him be (born)*, εἰρημένον ἔστω *let it have been said*. In the perf. inf. act. (rarely): τεθνηκότα εἶναι *to be dead*.

**574. Future Perfect Active.** — The future perfect active (cp. 544) of most verbs is formed by combining the perfect active participle with ἔσομαι *shall be*; as γεγραφὼς ἔσομαι *I shall have written*, ἐσόμεθα ἐγνωκότες *we shall have determined*.

**575. Future Perfect Passive.** — The future perfect passive may be expressed by using the perfect middle (passive) participle with ἔσομαι *shall be*; as ἐψευσμένοι ἔσεσθε *you will have been deceived*.

## PART III

### FORMATION OF WORDS

**576.** Inflected words generally consist of two distinct parts: a stem and an inflectional ending (158):

$\delta\omega\rho\omicron-\nu$  *gift*, stem  $\delta\omega\rho\omicron-$ , inflectional ending  $\nu$ ;  
 $\lambda\upsilon\omicron-\mu\epsilon\nu$  *we loose*, stem  $\lambda\upsilon\omicron-$ , inflectional ending  $\mu\epsilon\nu$ .

**577. Roots.** — The fundamental part which remains after a word has been analyzed into all its component parts, and all formative elements, prefixes and suffixes, have been removed, is called a *root*. A root contains the mere *idea* of a word in its vaguest and most abstract form.

**578.** Some roots are also stems (*root-stems*), to which only an inflectional ending needs to be added to form the complete word; as  $\beta\omicron\upsilon-\varsigma$  *ox, cow*,  $\nu\alpha\upsilon-\varsigma$  *ship*,  $\omicron\psi$  (gen.  $\omicron\pi-\acute{\omicron}\varsigma$ ) *voice*. Sometimes the same *root-stem* shows different vowels; as  $\phi\lambda\omicron\xi$  *flame*, gen.  $\phi\lambda\omicron\gamma-\acute{\omicron}\varsigma$  ( $\phi\lambda\acute{\epsilon}\gamma-\omega$  *burn*).

**579.** Most stems are derived from roots by the addition of one or more suffixes, prefixes, or both.

$\delta\omega\rho\omicron-\nu$ <i>gift</i> ,	stem $\delta\omega\rho\omicron-$ ,	root $\delta\omega$	suffix $\rho\omicron-$ .
		( $\delta\acute{\iota}-\delta\omega-\mu\iota$ <i>give</i> ),	
$\gamma\rho\alpha\mu-\mu\alpha\tau-\acute{\epsilon}\upsilon-\varsigma$	stem $\gamma\rho\alpha\mu\mu\alpha\tau\epsilon\nu-$ ,	root $\gamma\rho\alpha\phi$	suffixes $\mu\alpha\tau$ and $\acute{\epsilon}\nu$ .
<i>scribe</i> ,		( $\gamma\rho\acute{\alpha}\phi-\omega$ <i>write</i> ),	
$\acute{\epsilon}-\gamma\rho\acute{\alpha}\phi\omicron-\mu\epsilon\nu$	stem $\gamma\rho\alpha\phi\omicron-$ ,	root $\gamma\rho\alpha\phi$ ,	prefix $\acute{\epsilon}$ , suffix $\omicron$ , inflec-
<i>we wrote</i> ,			tional ending $\mu\epsilon\nu$ .

**580.** Words containing a single stem are called *simple* words, as  $\lambda\acute{\omicron}\gamma\omicron-\varsigma$  *speech*; words containing two or more stems united are called *compound* words, as  $\lambda\omicron\gamma\omicron-\gamma\rho\acute{\alpha}\phi\omicron-\varsigma$  *speech-writer*.

**581. Primary** words are formed by adding a suffix directly to the root.

Root  $\gamma\rho\alpha\phi$ :  $\gamma\rho\acute{\alpha}\phi-\omega$  *write*,  $\gamma\rho\alpha\phi-\acute{\eta}$  *writing*,  $\gamma\rho\alpha\phi-\acute{\epsilon}\upsilon-\varsigma$  *writer*,  $\gamma\rho\acute{\alpha}\mu-\mu\alpha$  *something written*,  $\gamma\rho\alpha\mu-\mu\acute{\eta}$  *line*. The root may appear as a verb-stem; as  $\gamma\epsilon\nu-$  in  $\acute{\epsilon}-\gamma\epsilon\nu-\acute{\omicron}-\mu\eta\nu$ , or  $\gamma\epsilon\nu-\epsilon$  (440) in  $\gamma\acute{\epsilon}\nu\epsilon-\sigma\iota-\varsigma$  *origin* (cp.  $\gamma\epsilon\nu\acute{\epsilon}-\sigma\theta\alpha\iota$  *become*).



**582. Secondary (or Denominative)** words are formed by adding a suffix to a substantive or adjective stem or to an adverb.

γραμ-ματ-εύς *writer* (from stem γραμματ-, nom. γράμμα); δικαιο-σύνη *justice*, δίκαιο-ς *just* (δίκη *justice*); δουλ-ο-ω *enslave* (δοῦλο-ς *slave*); οἰκοδομέ-ω *build a house* (οἰκο-δόμο-ς *house-builder*); παλαι-ός *ancient* (πάλαι *long ago*).

**583.** Suffixes forming primary words are called *primary*; suffixes forming secondary words are called *secondary*. But this distinction is not original and is often neglected. Thus, in δεινός *terrible* (δει- *fear*), νο is a primary suffix; in σκοτεινός *dark* (σκοτός), it is secondary. Cp. 613. 10. So English *-able* is both primary (*readable*) and secondary (*companionable*).

**584. Changes of the Root-vowel.** — The root-vowel is sometimes strong, sometimes weak (cp. 31) : εἰ, οἰ (weak ι); εὔ, ου (weak υ); η or ω (weak α or ε) : as λείψ-μα *remnant*, λοιπ-ός *remaining*, cp. λείπ-ω, ἔ-λιπ-ο-ν; ζεύγ-ος *team*, cp. ζεύγ-νῦ-μι, ζυγ-όν *yoke*; σπονδ-ή *zeal*, σπεύδ-ω *hasten*; λήθ-η *forgetfulness*, λανθάνω (λαθ-) *escape notice*; ἦθ-ος *disposition*, ἔθ-ος *custom, habit* (cp. 537); ῥήγ-νῦ-μι *break*, ῥωχ-μός *cleft*, ἐρράγ-ην *was broken*. ε often varies with ο, sometimes with α; τρέφ-ω *nourish*, τροφ-ή *nourishment*, τρυφ-ερός *well-fed*.

**585. Root-determinatives.** — A consonant standing between root and suffix (or ending), and not modifying the meaning of the root, is called a *root-determinative*; as θ in πλῆθ-ω (poet.) *am full*, πλῆθ-ος *crowd* (πίμ-πλη-μι *fill*).

**586. Suffixes.** — A suffix is a formative element added to a root or to a stem. Suffixes limit or particularize the general meaning of the root; but a distinct meaning can be ascribed to them only in a few cases. The separation of a suffix from a root (or stem) is often arbitrary and uncertain.

**587. Changes in Stems.** — Various changes may occur when a suffix is added to a stem.

a. The final vowel of a stem may join with the initial vowel of a suffix: βασιλε-ῖα *kingdom* (βασιλεύ-ς *king*, stem βασιλευ-, 216).

b. A long final vowel of a stem is apparently shortened before the initial vowel of a suffix: δικά-ιο-ς *just*, δίκη *justice*, stem δικα-. The ending -aios is here borrowed from such words as γηρ-αιός *old* for γηρα(σ)-ιο-ς, from γήρας *old age*, stem γηρασ-.

c. A final vowel or diphthong of a stem may be dropped before the initial vowel of a suffix: σοφ-ῖα *wisdom* (σοφός *wise*), τίμ-ιο-ς *honored, costly* (τιμή *honor*, stem τίμā-), βασιλ-ικός *royal* (βασιλεύ-ς *king*).

d. The final letter or letters of a consonant stem may be dropped: ἀληθ-υός *genuine* (ἀληθής *true*, stem ἀληθεσ-).

e. The final consonant of a stem undergoes regular euphonic change be-



fore the initial consonant of a suffix: βλέμ-μα *glance* (βλέπ-ω *look*), δικασ-τής *a judge* (δικαδ-της, from δικάζω *judge*), πίσ-τι-ς *faith* (= πιθ-τι-ς, from πείθ-ω *persuade*, stem πειθ-, ποιθ-, πιθ-), λέξις *style* (= λεγ-σι-ς, from λέγ-ω *speak*).

f. Stems in *o* have an alternative in *ε* (cp. ἵππο-ς, voc. ἵππε: 197), as οἰκέ-ω  *dwell*, οἰκέ-της *house-servant* (οἶκο-ς *house*).

g. Derivatives of *ā* stems may apparently show *ω* in place of *ā*; as στρα-τιώ-της *soldier* (στρατιά *army*). See 600.

h. Verb-stems in *a*, *ε*, *o* generally show in derivatives the stem-vowel as found in the tenses other than the present; as ποίη-μα *poem*, ποίη-σι-ς *poetry*, ποιη-τή-ς *poet*, ποιη-τι-κό-ς *creative, poetical* (ποιέ-ω *make*, fut. ποιή-σω).

i. Vowel stems sometimes insert a vowel before a suffix beginning with a consonant: πολι-ή-της-ς, Ionic for πολί-τη-ς *citizen*, πολί-ε-θρο-ν (*poetic*) *city*.

j. Consonant stems, and vowel stems not ending in *o*, often show *o* before a suffix in denominatives; αἷματ-ό-εις *bloody* (αἷμα, -ατος *blood*) and σκι-ό-εις *shadowy* (σκιᾶ *shadow*), by analogy to words like δολό-εις *wily*. A stem in -ον may thus be replaced by one in -ο: σωφρο-σύνη *temperance* (σώφρων *temperate*, σωφρον-).

**588.** Several substantives are formed by reduplication: ἀγ-ωγ-ή *training* (ἄγ-ω *lead*), ἐδ-ωδ-ή *food* (poet. ἔδ-ω *eat*).

**589.** Between root (or stem) and suffix, *σ* is often found, and in some cases has become a part of the suffix. This *σ* spread from the perfect middle, where it is properly in place only in stems in *τ*, *δ*, *θ*, or *σ*; thus σχι-σ-μός-ς *clearing*, with *σ* from ἔ-σχι-σ-μαι, which has it by analogy to ἔ-σχισ-ται for ἐ-σχιδ-ται (σχιζω *clear*). This *σ* generally appears in derivatives formed from verbs whose perf. mid. has acquired it (444 b); κέλευ-σ-μα, κέλευ-σ-μός-ς, *command*, κελευ-σ-τής *signal-man* (κελεύ-ω *command*, κεκέλευσμαι); but also in other words by analogy: δυνά-σ-της *lord* (δύνα-μαι *am able*).

**590.** Insertion of *τ*. — In a few words *τ* is inserted before the suffixes *μο*, *μα*, *μη*, *μην*; as ἐφ-ε-τ-μή *command* (ἐφίημι, root ἦ, ἐ).

#### FORMATION OF SUBSTANTIVES

**591.** Some suffixes have a special significance; of these the most important are given in 592-609. But suffixes commonly used with a special function (such as to denote *agency*, *action*, *instrument*, etc.) are not restricted to this function. Only a few have merely one function.

**592. Agency.** — The primary suffixes τᾱ, τηρ, τορ, τρο, εν, denoting the *agent* or *doer of an action*, are masculine.

1. τᾱ: ποιη-τή-ς *poet*, i.e. *maker* (ποιέ-ω *make*), μαθ-η-τή-ς *pupil* (μανθάνω *learn*, μαθ-ε-), ἱκ-έ-τη-ς *suppliant* (ἱκ-νέ-ομαι *come*, ἱκ-).

2. **τηρ**: δο-τήρ *giver* (δί-δω-μι *give*, δω-, δο-).
3. **τορ**: ῥή-τωρ *orator*, cp. εῖ-ρη-κα *have spoken*.
4. **τρο**: ἰα-τρό-ς *physician* (ἰά-ομαι *heal*).
5. **ευ**: γραφ-εύ-ς *writer* (γράφ-ω *write*).

593. The primary suffixes *τριδ*, *τριᾶ*, *τειρᾶ*, *τιδ* are feminine.

1. **τριδ**: αὐλη-τρίς *female flute-player* (αὐλέω *play the flute*: αὐλό-ς).
2. **τριᾶ**: ψάλ-τρια *female harper* (ψάλλω *play the harp*: ψαλ-τήρ-ιο-ν).
3. **τειρᾶ**: δό-τειρα, fem. of δο-τήρ *giver*.
4. **τιδ**: ἱκ-έ-τις *female suppliant*, fem. of ἱκ-έ-της (ἱκ-νέ-ομαι *come*).

594. Names of Actions and Abstract Substantives. — Substantives expressing actions often express abstract ideas, and names of actions and verbal abstracts are often used concretely. The following suffixes (except *μο*, nom. -μός-ς) form feminines; all are primary except *ιᾶ* in some words.

1. **τι**: πίσ-τι-ς *faith* (πείθ-ω *persuade*, πειθ-, ποιθ- πιθ-).
2. **σι**: λέξις *style* (λέγ-ω *speak*), ποίη-σι-ς *poetry* (ποιέ-ω *make*), δό-σι-ς *act of giving or gift* (δί-δω-μι *give*, δω-, δο-), τά-σι-ς *tension* (for τῆ-σι-ς 30 b, from τείνω *stretch*, τειν-). *σι* probably arose from *τι* after a vowel (100).
3. **σιᾶ**: δοκιμασίᾶ *examination* (δοκιμάζω *examine*, δοκιμαδ-).
4. **μο**: διωγ-μός-ς *pursuit* (διώκ-ω *pursue*).
5. **μᾶ** (nom. μη): γνώ-μη *knowledge* (γι-γνώ-σκω *know*), φή-μη *report* (φη-μί *say*).
6. **μᾶ** (nom. μᾶ): τόλ-μα *daring* (cp. τλή-ναι *dare*).
7. **ιᾶ**: μαν-ιᾶ *madness* (μαίνομαι *rage*, μαν-), ἡγεμον-ιᾶ *sovereignty* (ἡγεμών *leader*), βασιλε-ιᾶ *kingdom* (for βασιλεγχ-ιᾶ).

595. Many feminine substantives expressing the abstract corresponding notion of the adjective are derived from adjective stems. Many of these denominatives express *quality*.

1. **ιᾶ** (nom. ιᾶ): from adjs. in -ης and -οος, -ους, as ἀλήθε-ια *truth* for ἀληθεσ-ια from ἀληθής *true*; εὖνοια *kindness* for εὔνο(ο)-ια from εὔνοος *kind*. Some compound adjs. in -ής yield (by analogy) abstracts in -ιᾶ, not in -ειᾶ; as ἀτυχ-ιᾶ *misfortune* from ἀ-τυχ-ής *unfortunate* (ἀτυχεσ-).
2. **ιᾶ** (nom. ιᾶ): εὐδαιμον-ιᾶ *happiness* (εὐδαίμων *happy*), συμμαχ-ιᾶ *alliance* (σύμμαχος *fighting along with*), σοφ-ιᾶ *wisdom* (σοφός *wise*).
3. **συνᾶ**: δικαιο-σύνη *justice* (δίκαιος *just*). Abstracts in -συνη are properly fem. of adjs. in -συνος, as γηθο-σύνη *joy* (γηθό-συνος *joyful*).
4. **τητ**: φιλό-της, -τητος *friendship* (φίλος *dear*).
5. **αδ**: abstract substantives of number, as τρι-άς, -άδος *triad* (τρεῖς).

596. Some abstracts are neuter : ῥίγ-ος *colt* (cp. 349 a), τάχ-ος *speed* (ταχ-ύ-ς *swift*).

597. **Result of Action.** — The result or effect of an action is expressed by the primary suffixes :

1. **ες** : τέκ-ος *child*, stem τεκ-εσ- (τίκτω *bring forth*, τεκ-), ψεῦδ-ος *lie*, stem ψευδ-εσ- (ψεύδ-ω *deceive*).
2. **ματ** : γράμ-μα *thing written* (γράφ-ω *write*), νόη-μα *thought* (νοέ-ω *think*), ποίη-μα *poem* (ποιέ-ω *make*).

598. **Instrument or Means of Action.** — The instrument or means of an action is expressed by various primary suffixes :

1. **τρο** : ἄρο-τρο-ν *plough* (ἄρώ-ω *plough*), λύ-τρο-ν *ransom* (λύ-ω *release*, λῥ-).
2. **θορο** : κλει-θορο-ν *bar to close a door* (κλεί-ω *shut*, 585).
3. **τρά** : χύ-τρά *pot* (χέω *pour*, χευ- χυ-).
4. **τηριο** : πο-τήρι-ο-ν *cup* (πίνω *drink*, πο- 476. 8).
5. **ρο** : πτ-ε-ρό-ν *wing* (πέτ-ομαι *fly*, 2 aor. ἐ-πτ-ό-μην, 111 a).

599. **The Person Concerned.** — The male person concerned or occupied with anything is denoted by a denominative formed by one of the following secondary suffixes :

1. **ευ** : γραμ-ματ-εύ-ς *secretary* (γράμμα, -ατος *thing written*), ἱερ-εύ-ς *priest* (ἱερός *sacred*), ἵππ-εύ-ς *horseman* (ἵππο-ς *horse*).
2. **τᾱ** : ναύ-τη-ς *sailor* (ναῦ-ς *ship*), τοξό-τη-ς *bowman* (τόξο-ν *bow*).

600. By analogy are formed : ὅπλ-ίτη-ς *heavy-armed soldier* (ὅπλο-ν, ὅπλα *armor*), cp. πολί-τη-ς *citizen* from older πόλι-ς ; στρατι-ώτη-ς *soldier* (στρατιά *army*), cp. δεσμώ-τη-ς *prisoner* (δεσμός *prison*). See 587 g.

601. Various secondary suffixes form feminine substantives :

1. **ιᾱ** : corresponding to masculines in -εύ-ς ; as ἱέρεια *priestess* for ἱερ-ευ-ια (ἱερ-εύ-ς *priest*), βασίλεια *queen* (βασιλ-εύ-ς *king*).
2. **ιδ** : φαρμακ-ίς *sorceress* (φάρμακ-ο-ν *charm*, φαρμακ-εύ-ς *sorcerer*).
3. **τιδ** : corresponding to masculines in -τη-ς : οἰκέ-τις *house-maid* (οἰκέ-της), πολί-τις *female citizen* (πολί-της).
4. **τᾱ, σσᾱ** : from ια added to stems in κ or τ (97, 99) : Κίλισσα *Cilician woman* from Κιλικ-ια (Κίλιξ *Cilician*), θῆττα *female serf* from θητ-ια (θής, θητ-ός *serf*).
5. **αινᾱ** : corresponding to masculines in -ων : θεράπ-αινα *handmaid* (θεράπ-ων *attendant*). By analogy, in ο stems : λύκ-αινα *she-wolf* (λύκο-ς).

602. **Gentiles or Place Names.** — Gentiles are denominatives denoting belonging to or coming from a particular *country*,

*nation, or city.* Gentiles are formed from proper nouns by secondary suffixes.

1. *ευ* masc., *ιδ* fem.: Πλαται-εύ-ς -έως, Πλαται-ίς -ίδος a *Plataean* (ἡ Πλάταια); Μεγαρ-εύ-ς, Μεγαρ-ίς a *Megarian* (τὰ Μέγαρα); ἡ Δωρίς (γῆ) *Doris*; ἡ Αἰολίς (γλῶττα) the *Aeolic dialect*.
2. *τᾱ* masc., *τιδ* fem.: Τεγεᾶ-της, Τεγεᾶ-τις of *Tegæa* (ἡ Τεγεᾶ); Σπαρτ-ιά-της, Σπαρτ-ιά-τις of *Sparta* (ἡ Σπάρτα).
3. Other gentiles, properly adjectives, are Ἀθηναῖο-ς, -αῖα of *Athens* (αἱ Ἀθηναίαι), Ἴων-ικός *Ionian* (Ἴων-ες *Ionians*), Βυζαντ-ῖνο-ς *Byzantine* (Βυζάντιον).

**603. Patronymics.** — Patronymics, or denominative proper names denoting descent from a father or ancestor, are formed from proper names of persons by means of the following suffixes:

1. *δᾱ* masc., *δ* fem.: Βορέᾱ-δης son of Βορέᾱ-ς, fem. Βορέᾱ-ς, -δος; stems in *ᾱ* shorten *ᾱ* to *a*. From such forms arose
2. *αδᾱ* masc., *αδ* fem.: Θεσπι-άδης son of Θέστιο-ς, fem. Θεσπι-άς, -άδος. From this type arose a new formation:
3. *ιαδᾱ* masc., *ιαδ* fem.: Φερητ-ιάδης son of Φέρης, -ητος, fem. Φερητ-ίας, -ιάδ-ος; Περση-ιάδης son of Περσεύ-ς, fem. Περση-ίς, -ίδ-ος; Τελαμων-ιάδης son of Τελαμών, -ῶνος.
4. *ιδᾱ* masc., *ιδ* fem.: Τανταλ-ίδης son of Τάνταλο-ς, fem. Τανταλ-ίς, -ίδ-ος; Κεκροπ-ίδης son of Κέκροψ, -οπος, fem. Κεκροπ-ίς, -ίδ-ος; Οἶνε-ίδης son of Οἶνεύ-ς, fem. Οἶνη-ίς, -ίδ-ος; Λητο-ίδης son of Λητώ (247), fem. Λητω-ίς, -ίδ-ος.
5. *ιον* or *ῖων* masc. (poetic and rare): Κρον-ίων (also Κρον-ίδης) son of Κρόνο-ς, gen. Κρον-ίων-ος or Κρον-ῖων-ος according to the metre.

**604.** Variations occur, especially in poetry: (a) Hom. Πηλε-ίδης (Πηλε-ίδης, Πηλη-ιάδης and Πηλε-ῖων) son of Πηλεύ-ς. (b) Two patronymic endings: Ταλα-ῖον-ίδης son of Ταλαύ-ς. (c) The stem drops or adds one or two syllables: Δευκαλ-ίδης son of Δευκαλίων, -ῖων-ος; Λαμπ-ετ-ίδης son of Λάμπο-ς. (d) -ίδης is used in comic formations: κλεπτ-ίδης son of a thief (κλέπτης). (e) -νδᾱς occurs in the dialects: Ἐπαμεινώνδᾱς son of Ἐπαμεινών. (f) -ιος, -ειος may indicate descent: Τελαμώνιε παῖς *O son of Telamon*, Τυνδαρεῖα θυγάτηρ *daughter of Tyndareus*; cp. Tennyson's "Niobe daughter."

**605.** A patronymic in the plural may include the father: Πεισιστρατ-ῖδαι *Peisistratidae* (Peisistratus and his sons).

**606.** Metronymics denote maternal descent (with suffix -ιδᾱ as 603. 4), as Δᾱνα-ίδης son of Δᾱνᾱή.

**607.** Relationship is sometimes denoted by the suffixes *ιδεο* (son of), *ιδεᾱ* (daughter of): ἀδελφ-ιδου-ς *nephew*, ἀδελφ-ιδῆ *niece* (ἀδελφός *brother*).

**608. Place.** — Place may be expressed by the following secondary suffixes :

1. **ιο** (nom. -ιο-ν) : Διονύσ-ιο-ν (*scil. ἱερόν*) shrine of Dionysus. From such words as χαλκεῖο-ν *forge* (χαλκεύ-ς coppersmith) -εῖον was extracted, as in μουσ-εῖο-ν *seat of the Muses* (μουσα muse).
2. **τηρ-ιο-** (nom. τήρ-ιο-ν) : formed from words in -τηρ; as βουλευ-τήρ-ιο-ν *senate house*, from βουλευτήρ (or -τής) councillor (βουλεύω counsel).
3. **ων** (nom. -ών, gen. -ών-ος, masc.) : ἀνδρ-ών *apartment for men* (ἀνήρ, ἀνδρ-ός man), παρθεν-ών *maiden's apartment*, Parthenon (παρθένο-ς maiden), ἀμπελ-ών *vineyard* (ἄμπελο-ς vine). -εών : as περιστερ-εών *dove-cote* (περιστερά dove).
4. **ιτιδ** (nom. -ίτις, fem.) : added to -ων, ἀνδρων-ίτις *apartment for men*.
5. **τρᾱ** : ὀρχή-σ-τρᾱ *dancing-place* (ὀρχέ-ομαι dance).

**609. Diminutives.** — Diminutives (mostly neuter) are denominatives formed from the stems of substantives by various secondary suffixes.

1. **ιο** : ἀσπίδ-ιο-ν *small shield* (ἀσπίς, ἀσπίδ-ος). 2. **ιδ-ιο** : by analogy, e.g., to ἀσπίδ-ιο-ν; as οἰκίδιο-ν *small house*, οἶκι- + ἰδιον (οἰκία).
3. **αρ-ιο** : παιδ-άριο-ν *little child*.
4. **υδ-ριο** : μελ-ύδριο-ν *little song* (μέλος, stem μελεσ-).
5. **υλλιο** : ἐπ-ύλλιο-ν *little epic or versicle* (ἔπος, stem ἐπεσ-).
6. **ισκο, ισκᾱ** : παιδ-ίσκο-ς *young boy*, παιδ-ίσκη *young girl*.
7. **-ισκ-ιο** : ἀσπίδ-ίσκιο-ν *small shield*.

**610.** Diminutives may express affection, familiarity, daintiness, pity, or contempt (cp. *dar-ling, lord-ling*) : πατρ-ίδιον *daddy* (πατήρ, stem πατερ-, πατρ-), Σωκρατ-ίδιον *Socky* (Σωκράτης), ἀνθρώπ-ιον (stem ἀνθρωπο-) *manikin*.

**611.** Many words are diminutive in form, but not in meaning; as θηρίον *beast* (= θήρ), πεδίον *plain* (πέδον *ground*).

## FORMATION OF ADJECTIVES

**612.** Adjectives are made by suffixes used in substantives, in one case a substantive being formed, in another an adjective. Many adjectives formed with the suffixes *ιο, μο, νο, ρο, το* are used (generally in the feminine or neuter) as abstract substantives; as φιλιᾱ *friendly* or *friendship*.

**613.** The following are the chief adjectival suffixes :

1. **ο, ᾱ** : primary : λοιπ-ός *remaining* (λείπω *leave*, λειπ-, λοιπ-, λιπ-), λευκ-ός *bright* (λέυσσω *shine* from λευκ-ω).
2. **ιο, ιᾱ** : express that which *pertains* or *belongs* in any way to a person or thing. By union with a preceding stem vowel we have αιο, ειο, οιο, ωο, νιο. Thus :



Primary (rare) : ἄλλος *other* (ἄλ-ιο-ς *alius*) ; μέσος *middle* (μεθ-ιο-ς).

Secondary : φίλ-ιο-ς *friendly* (φίλο-ς *dear*) ; πατρ-ιο-ς *hereditary* (πατήρ *father*, πατρ-, 231) ; δίκ-ιο-ς *just* (δίκη *justice*, 587 b) ; οἰκ-ιο-ς *domestic* (οἶκο-ς *house*, 587 f) ; βασίλ-ιο-ς *royal* (βασιλεύς *king*) ; αἰδο-ιο-ς *venerable* (αἰδώς *shame*, αἰδοσ-, 235) ; ἥρω-ς *heroic* (ἥρως *hero*, ἥρω-, 236) ; πῆχ-ιο-ς *a cubit long* (πῆχυν-, 237). The ending -αῖος has been transferred from ā-stems by analogy, as in χερσ-αῖος *of or from dry land* (χέρσ-ος) ; -εῖος is due to analogy in such words as ἀνδρ-εῖος *manly* (ἀνήρ).

- a. Ionic η-ῖο, properly from stems in ευ (ην), as Hom. χαλκή-ῖο-ς *brazen* (χαλκεύ-ς *brasier* : Attic χάλκεος, -οῖς, see 613. 4), and by analogy as in πολ-εμ-ῖο-ς *warlike* (Attic πολέμ-ιο-ς), ἀνθρ-ωπ-ῖο-ς *human* (Attic ἀνθρώπ-ειο-ς).
3. εντ for ρεντ in adjs. of *fulness or abundance* (mostly poetic) : τῖμῆ-εις (τῖμῆς) *honored*, and, by analogy, δειδρ-ήεις *woody* (δέιδρο-ν *tree*) ; δολό-εις *wily* (δόλο-ς), and by analogy as in αἵματ-ό-εις *bloody* (αἷμα, -ατ-ος *blood*, 587 j).
4. εο in denominative adjs. of *material* ; χρῆστ-εο-ς, χρῦσ-οῦ-ς *golden* (χρῦσό-ς *gold*).
5. εσ : ψειδ-ής *false* (ψεῖδ-ω *deceive*), ἀσφαλ-ής *unharmful, secure* (ἀ-priv. + σφάλ-, cp. σφάλω *trip*).
6. κο, ακο, ικο denote *relation, fitness, or ability* ; as φυσ-ι-κό-ς *natural* (φύσι-ς *nature*) ; Δᾱρ-ει-κό-ς *Daric* (Δᾱρεῖο-ς *Darius*) ; and, by analogy, μουσ-ικό-ς *musical* (μουσα *mouse*) ; βασιλ-ικό-ς *royal* (βασιλεύς *king*) ; ἥρω-ῖκό-ς *heroic*, from ἥρω-, 236 ; Κορινθ-ι-ακό-ς *Corinthian* (Κορίνθ-ιο-ς *Corinthian*, from ἡ Κόρινθος *Corinth*). τ-ι-κο is from ικο added to the verbal in τό- ; as πρᾱκ-τικό-ς *practical, able to do* (πράττω *do*, πρᾱγ-) ; added to a substantive stem by analogy : ναυ-τικό-ς *nautical* (ναῦ-ς *ship*).
7. λο : δει-λό-ς *cowardly* (δέδοι-κα *fear*, δει-, δοι-, δι-) ; στρεβ-λό-ς *twisted* (στρέφ-ω *twist*). Also when λο- is preceded by a vowel due to analogy : α-λο (cp. χθαμα-λό-ς *on the ground*) as τροχ-αλό-ς *running* (τρέχ-ω *run*) ; υ-λο (cp. ἡδύ-λο-ς, dimin. of ἡδής *sweet*) as καμπ-ύλο-ς *bent* (κάμπ-τ-ω *bend*). ε-λο : as εἰκ-ελο-ς *like* (εἶκα *am like*, εἰκ-, ἰκ-), ω-λο : as φειδ-ωλό-ς *sparing* (φείδ-ομαι *spare*).
8. μο, ι-μο : θερ-μό-ς *warm* (θέρ-ω *warm*) ; ἑβδ-ο-μο-ς (for ἐπδ-ο-μο-ς, cp. ἑπτά) *seventh* ; μάχ-ιμο-ς *warlike* (μάχη *battle*) ; νόμ-ιμο-ς *conformable to law* (νόμο-ς).
9. μον : μνή-μων *mindful* (μι-μνή-σκειν *remember*).
10. νο, ανο, υνο : δει-νό-ς *fearful* (δέ-δοι-κα *fear*, δει-, δοι-, δι-) ; σκοτει-νό-ς *dark* (= σκοτεσ-νο-ς, from σκότ-ος *darkness*) ; πειθ-ανό-ς *persuasive*, πίσ-υνο-ς *trusting* (πειθ-ω *persuade*, πειθ-, ποιθ-, πιθ-).
11. ινο : in adjs. of *material* : λίθ-ινο-ς *of stone* (λίθο-ς) ; of *time*, and derived from such forms as ἑαρι-νό-ς *vernal* (ἑαρ *spring*) : ἡμερ-ινό-ς *by day* (ἡμέρᾱ). Other uses : ἀνθρ-ώπ-ινο-ς *human* (ἀνθρ-ωπο-ς *man*), ἀληθ-ινό-ς *genuine* (ἀληθής *true*).



12. **ρο, ρᾱ**: ἐχθ-ρό-ς *hated, hostile* (ἐχθ-ω *hate*), φοβε-ρό-ς *fearful* (φόβο-ς *fear*, stems φοβο- and φοβε-, 587 f); by analogy, κρατ-ερό-ς *mighty* (κράτ-ος *might*, stem κρατ-εσ-).
13. **τηρ-ιο**: σω-τήρ-ιος *preserving* (σω-τήρ *savior*), whence σω-τηρ-ία *safety*.
14. **υ**: ἡδ-ύ-ς *sweet* (ἡδ-ομαι *am pleased*), ταχ-ύ-ς *swift* (τάχ-ος *swiftness*), βαθ-ύ-ς *deep* (βάθ-ος *depth*).
15. **ωδ-εο**: of *fulness or similarity*: ποι-ώδης *grassy* (ποιά), αἷματ-ώδης *looking like blood* (αἷμα).

#### DENOMINATIVE VERBS

**614.** Denominative verbs are formed from the stems of substantives or adjectives. The chief terminations are:

1. **-αω**: chiefly from *ā*-stems; τιμά-ω *honor* (τιμή, stem τιμᾱ-), and by imitation, ἀριστ-ά-ω *breakfast* (ἀριστο-ν *breakfast*). The short *-α* of τιμά-ω is due to the analogy of the short vowel of verbs in -έω, -όω, etc.
2. **-εω**: chiefly from *ε*-stems (587 f), and thence extended: οἰκέ-ω  *dwell* (οἶκο-ς *house*, οἶκο-, οἶκε, 587 f); ὑπηρετ-έ-ω *serve* (ὑπηρετής *servant*, ὑπηρετᾱ-), εὐτυχ-έ-ω *am fortunate* (εὐτυχής *fortunate*, εὐτυχεσ-), σωφρον-έ-ω *am temperate* (σώφρων).
3. **-οω**: chiefly from *o*-stems: δηλό-ω *make clear* (δῆλο-ς), δουλό-ω *enslave* (δούλο-ς); ζημι-ό-ω *punish* (ζημιά *damage*), μαστίγ-ό-ω *whip* (μάστιξ, -ιγος *whip*).
4. **-ευω**: from subst. *eu*-stems and thence extended: βασιλεύ-ω *rule* (βασιλεύ-ς); βουλ-εύ-ω *counsel* (βουλή), κινδυν-εύ-ω *incur danger* (κίνδυνος), παιδ-εύ-ω *educate* (παῖς *boy, girl*).
5. **-ῶω** (rare): from *u*-stems: δακρῦ-ω *weep* (δάκρυ *tear*).
6. **-αῖζω, -ιζω**: originally from stems in *γ* or *δ* (as ἀρπάζω *seize* = ἀρπαγ-ιω, ἀρπαγή *seizure*, ἐλπίζω *hope* = ἐλπιδ-ιω, ἐλπίς *hope*), and thence extended: ἀναγκάζω *compel* (ἀνάγκη *necessity*); θαυμάζω *wonder* (θαῦμα *marvel*); ὑβρίζω *insult* (ὑβρι-ς *outrage*); νομίζω *consider* (νόμο-ς *custom, law*); τειχίζω *fortify* (τείχ-ος *wall*, τειχεσ-); χαρίζομαι *do a favor* (χάρις, -ιτος *favor*).
  - a. Verbs in -ιζω and -αῖζω derived from proper names express an adoption of *language, manners, opinions, or politics*; as ἐλληνίζω  *speak Greek* (Ἕλλην), βακχιάζω *act like a Bacchant* (Βακχίας), λακωνίζω *imitate Laconian manners* (Λάκων), μηδίζω *side with the Medes* (Μῆδος).
7. **-αίνω**: originally from stems in *-αν + ιω* (470), but usually extended: μελαίνω *blacken* (μέλας *black*, μελαν-); σημαίνω *signify* (σῆμα, σήματ-ος *sign*), χαλεπαίνω *am angry* (χαλεπός *angry*).
8. **-ύνω**: from stems in *-υν + ιω* (471). The primitive words often show stems in *υ*, as βαθύνω *deepen* (βαθύ-ς *deep*), ταχύνω *hasten* (ταχύ-ς *swift*); αἰσχύνω *disgrace* (αἶσχ-ος *shame*).
9. Parallel formations are frequent, often with different meanings: δουλόω *enslave*, δουλεύω *am a slave*; εὐδαιμονέω *am happy*, εὐδαιμονίζω *congratulate*; θαρρέω *am courageous*, θαρρύνω *encourage*.

**615.** Frequentatives and Intensives (mostly poetical): *στροφάω* turn constantly (*στρέφω* turn), *ποτάομαι*, *πωτάομαι*, and *ποτέομαι*, fly about (*πέτομαι* fly); *ἐλασπρέω* drive (*ἐλάω*, *ἐλαίνω*), *σκιρτάω* spring (*σκαίρω* skip), *ἐλκυστάζω* drag about (*ἐλκω* drag). With reduplication, in *ποι-πνέω* puff (*πνέω* breathe, *πνευ-*, *πνυ-*), *πορ-φύρω* gleam darkly (*φύρω* mix).

**616.** *-σειω* forms desideratives: *πολεμῆσείω* desire to wage war (*πολεμέω*). *-ιαω* and *-αω* may denote a bodily affection: *ὀφθαλμιάω* suffer from ophthalmia (*ὀφθαλμῖα*), *βραγχάω* am hoarse (*βράγχος* hoarseness).

## COMPOUND WORDS

**617.** A compound word is formed by the union of two or more words; as *λογο-γράφος* speech-writer, *δι-έξ-οδος* outlet (lit. way through out).

## FIRST PART OF A COMPOUND

**618.** When the first part of a compound is a substantive or adjective, only its stem appears in the compound.

### FIRST PART A SUBSTANTIVE OR ADJECTIVE STEM

**619.** First Declension. — The first part may (a) show the stem in *ā* or *η* before a consonant (rarely): *ἀγορᾶ-νόμος* clerk of the market (*ἀγορά*), *νίκη-φόρο-ς* bringing victory (*νίκη*); (b) end in *ο* (before a consonant, by analogy to *ο*-stems): *δικο-γράφος* writer of law speeches (*δίκη* justice); (c) lose its vowel before a vowel: *κεφαλ-αλγής* causing headache (*κεφαλή* head, *ἄλγος* pain).

**620.** Second Declension. — The first part may (a) show the stem in *ο* before a consonant: *λογο-γράφος* speech-writer; (b) end in *ā* or *η*, by analogy to *ā*-stems, before a consonant (rarely): *ἐλαφη-βόλο-ς* deer-shooting (*ἐλαφος*, *βάλλω*); (c) lose *ο* before a vowel: *μόν-αρχος* sole ruler (*μόνος*, *ἄρχω*).

**621.** Third Declension. — The first part may (a) show a consonant stem before a vowel, and *ι*, *υ*, *αν*, *ον* before a consonant: *παιδ-αγωγός* caretaker of boys (*παῖς*, *ἀγαγεῖν*), *ἰχθυ-βόλο-ς* catching fish (*ἰχθύς*, *βάλλω*); (b) add *ο* to the stem before a consonant: *σωματ-ο-φύλαξ* body-guard (*σῶμα* body, *φυλάττω* guard), *μητρ-ό-πολις* mother-city (*μήτηρ*, *πόλις*), *φυσι-ο-λόγος* natural philosopher (*φύσις* nature); (c) add *ā* or *η* (rarely) before a consonant: *ποδ-ά-νιπτρο-ν* water for washing the feet (*ποῦς*, *νίπτω*), *λαμπαδ-η-δρομίᾱ* torch-race (*λαμπάς*, *δρόμος*).

**622.** Words once beginning with *F* or *σ*. — When the second part consists of a word once beginning with digamma, a preceding vowel is often not elided: *κακο-εργός* (Epic) doing ill (later *κακούργος*) from *φέργο-ν* work.

Compounds of -οχος, from ἔχω *have* (orig. σεχω, -σοχος) contract: κληροῦχος *holding an allotment of land* (κληρο-ς *lot*), πολι-οῦχος *protecting a city* (for πολι-ο-οχος, 621 b).

**623.** **Flectional Compounds** are compounds whose first part is a case form, not a stem (cp. *sportsman*): (1) nominative: Νεά-πολις *Newtown*, τρεις-καί-δεκα *thirteen* (627); (2) genitive: Ἑλλά-δος-ποντος *Helle's sea*; (3) dative: δορί-ληπτος *won by the spear*; (4) locative: ὁδοί-πόρος *wayfarer*; (5) accusative: παν-ἡμαρ *all day*.

#### FIRST PART A VERB STEM

**624.** Compounds having as their first part a verb stem (cp. *break-water*, *pick-pocket*) are generally poetic adjectives. The verb stem is usually transitive and has the form which appears in the present or aorist.

**625.** Before a vowel the verb stem remains unchanged or drops a final vowel; before a consonant it adds ε, ο, or ι: φέρ-ασπις *shield-bearing* (φέρω, ἄσπις), μῖσ-άνθρωπος *man-hating* (μῖσέ-ω), ἔκ-ε-χειρίᾱ (108 d) *holding of hands*, *truce* (ἔχω, χεῖρ), λιπ-ο-στρατιά *desertion of the army* (λιπεῖν, στρατιά), ἀρχ-ι-τέκτων *master-builder* (ἄρχω, τέκτων).

**626.** The verb stem may add σι (before a vowel, σ). Some verb stems insert ε before σι (σ): σω-σί-πολις *saving the State* (σώζω), ῥίψ-ασπις *craven*, lit. *throwing away a shield* (ῥίπ-τ-ω), ἑλκ-ε-σί-πεπλος *with long train*, lit. *trailing the robe* (cp. ἑλκ-ε-χίτων).

#### FIRST PART A NUMERAL, A PREPOSITION, OR AN ADVERB

**627.** The first part of a compound is often a numeral, a preposition, or an adverb: δί-πους *biped*, τρί-πους *tripod* (*having three feet*), τέθρ-ιππον *four-horse chariot*; εἶσ-οδος *entrance*, ἀπο-φεύγω *flee from*; εὖ-τυχής *of good fortune*.

**628.** Except when the substantive is regarded as having a verbal force (as εἶσ-οδος *entrance*, cp. εἰσ-εῖναι *enter*), prepositions are rarely compounded with substantives; as σύν-δουλος *fellow-slave*. Rare are also adjectives compounded with prepositions; as ὑπό-λευκος *whitish*.

#### FIRST PART AN INSEPARABLE PREFIX

**629.** Several prefixes occur only in composition:

1. ἀ(v)- (ἀν- before a vowel, ἀ- before a consonant; *alpha privative*) with a negative force like Lat. *in-*, Eng. *un-* (or *-less*), forms adjectives only, though substantives and verbs are derived from adjectives thus formed:

ἀν-άξιος *unworthy* (= οὐκ ἄξιος), ἀν-ώδινος *painless* (ὀδύνη *pain*, cp. 631), ἄ-τίμος *unhonored* (cp. ἀτίμια, ἀτίμω). ἄ-θεος *godless*. ἄ- is also found before words once beginning with ρ or σ : ἄ-ηδής *unpleasant* (ῥηδός), ἄ-οπλος *without a shield* (σοπλον), and, by contraction, ἄκων (ἀ-έκων *unwilling*). But ἀν- often appears : ἀν-έλπιστος (and ἄ-ελπτος) *unhoped for* (ῥελπίς), ἄν-οπλος *without a shield*.

2. ἡμι- *half* (Lat. *semi-*) : ἡμι-κύκλιος *semi-circular* (κύκλος).

3. δυσ- *ill, un-, mis-, denoting something difficult, bad, or unfortunate* ; as δυσ-τυχής *unfortunate*, δυσ-χερής *hard to manage*.

4. ἀ- (or ἄ-) *copulative* denotes *union, likeness* : ἀ-κόλουθος *attendant, agreeing with, i.e. going on the same road* (κέλευθος *path*). A variation of ἀ-copulative is ἀ-intensive : ἀ-τενής *stretched* (τείνω *stretch*).

5. νη- (poetic) with negative force (Lat. *nē*) : νή-ποιος *unavenged* (ποινή *punishment*), νη-πενθής *freeing from pain and sorrow* (πένθος).

N. — Other prefixes are ἀρι-, ἐρι- (poetic) *intensive* : ἀρι-πρεπής *very distinguished* (πρέπω), ἐρι-τίμος *precious* ; ἀγα- (poetic) *intensive* (cp. ἄγαν *very*) : ἀγά-στονος *loud-wading* (στένω *groan*) ; ζα-, δα- (poetic) *intensive* (for δι = δια- *very*, cp. 101) : ζα-μενής *very courageous* (μένος *courage*), δά-σκιος *thick-shaded* (σκιᾶ).

#### LAST PART OF A COMPOUND

630. The last part of a compound substantive or adjective consists of a substantive stem or of a verb stem with a substantive suffix.

631. Initial ἄ, ε, ο of the second element are generally lengthened (ἄ and ε to η, ο to ω) unless they are long by position : στρατ-ηγός *army-leading, general* (στρατός, ἄγω), ξεν-ηλασία *driving out of foreigners* (ξένος, ἐλαίνω), ἀν-ώνυμος *nameless* (ἀν-, ὄνομα). Some compounds of ἄγω *lead* show ᾱ : λοχ-ᾱγός *captain* (λόχος *company*).

632. A substantive or adjective often changes its form on becoming the last part of a compound : ἄ-τίμος *dishonored*, ἀ-τίμια *dishonor* (τίμη), σέν-δαιπνος *companion at table* (δείπνον *meal*), εὖ-ειδής *beautiful in form* (τὸ εἶδος), ἀ-πράγμων *inactive* (πράγμα *act*).

633. The last member of a compound is often a verbal form not used separately : ἀγαλματ-ο-ποιός *statue-maker, sculptor*, λογο-γράφος *speech-writer*.

634. Except with a preposition, an abstract word seldom remains unchanged in forming the last part of a compound. Regularly a new abstract is made, generally with the derivative ending -ια, from a real or assumed compound adjective. Thus προ-βουλή *forethought* ; but ναυ-μαχία *naval battle*, from ναύ-μαχος formed from ναύ-ς *ship* + μάχη *fight* ; εὖ-πραξία *well-doing* from assumed εὖ-πράξος formed from εὖ *well* + πράξις *doing*. Exceptions are rare : μισθο-φορά *receipt of wages* (μισθός, φορά).

**635.** Compound verbs not containing a preposition are denominatives and formed from real or assumed compound substantives. Thus *to build a house* is not *οἰκο-δεμω* from *οἶκος* *house* + *δέμω* *build*, but *οἰκο-δομέω* from *οἰκο-δόμος* *house-builder*. Contrast *ἀνα-πείθω* *convince* with *ἀ-πιστέω* *disbelieve* (*ἀ-πιστος*). Hom. *ἀ-τίμάω* *dishonor* is an irregular formation; *δακρυχέω* *shed tears* should be written *δάκρυ χέω*.

#### ACCENT OF COMPOUNDS

**636.** Compounds generally have recessive accent, as *φιλό-τιμος* *loving-honor* (*τίμη*). But there are many exceptions.

**637.** Compounds in *-ος* (not *-τος* or *-κος*) formed by the union of a noun and the stem of a transitive verb are: (a) *oxytone*, when they have a long vowel in the penult and an active meaning: *στρατ-ηγός* *general*; (b) *paroxytone*, when they have short vowel in the penult and are active in meaning: *πατρο-κτόνος* *parricide*, *λιθο-βόλος* *throwing-stones*; (c) *proparoxytone*, when they have a short vowel in the penult and are passive in meaning: *πατρό-κτονος* *slain by a father*, *λιθό-βολος* *pelted with stones*.

N. — Active compounds of *-οχος* (*ἔχ-ω*, 622), *-αρχος* (*ἄρχ-ω*), *-σῦλος* (*σῦλά-ω* *rob*), *-πορθος* (*πέρθ-ω* *destroy*) are proparoxytone.

#### MEANING OF COMPOUNDS

**638.** Compound substantives and adjectives are divided, according to their meaning, into *determinative*, *possessive*, and *prepositional-phrase*, compounds.

**639. Determinative Compounds.** — In most determinative compounds the first part modifies or *determines* the principal part. Cp. *speech-writer* and *letter-writer*. There are two kinds of determinative compounds.

**640. (1) Descriptive Determinative Compounds.** — The first part defines or explains the second part, usually with the force of an adjective or adverb.

*ἄκρο-πολις* *upper city, citadel* (*ἄκρᾱ πόλις*), *ὁμό-δουλος* *fellow-slave* (i.e. *ὁμοῦ δουλεύων*), *προ-βουλή* *forethought*, *ἀμφι-θέατρον* *amphitheatre* (place-for-seeing all around), *ἄ-γραφος* *not written* (*οὐ γεγραμμένος*).

a. *Copulative compounds* are formed by the coördination of two substantives or adjectives (cp. *deaf-mute*): *ἱατρό-μαντις* *physician and seer*, *γλυκύ-πικρος* *sweetly-bitter*. So also in *δύ-δεκα* *two (and) ten* = 12.

b. *Comparative compounds* (cp. *blockhead*): *μελι-ηδής* *honey-sweet* (*μέλι, ἡδύς*), *ποδ-ήνεμος* *with feet swift as the wind* (*πούς, ἄνεμος*). Some such compounds are also possessive (642), as *ρόδο-δάκτυλος* *rosy-fingered*.



**641. (2) Dependent Determinative Compounds.** — A substantive forming either the first or the second part stands in the sense of an oblique case (with or without a preposition) to the other part.

Accusative (cp. *sightseer*): στρατ-ηγός *army-leading, general* (στρατὸν ἄγων).

Genitive (cp. *law-officer*): στρατό-πεδον *camp* (στρατοῦ πέδον *ground on which an army is encamped*).

(Ablative, cp. *land-breeze*): ἀνεμο-σκεπής *sheltering from the wind* (ἀνεμος, σκεπάω, -άζω).

Dative (cp. *blind-asylum*): ἰσό-θεος *godlike* (ἴσος θεῶ).

(Instrumental, cp. *thunder-struck*): χειρ-ο-ποίητος *made by hand* (χερσὶ ποιητός).

(Locative, cp. *heart-sick*): οἰκο-γενής *born in the house* (ἐν οἴκῳ γενόμενος).

**642. Possessive Compounds.** — In possessive compounds the first part defines the second as in determinatives; but the whole compound is an adjective expressing a quality, with the idea of possession (*having*, or the like) understood. So *redbreast* is a bird *having* a red breast.

ἀργυρό-τοξος *having a silver bow*; θεο-ειδής *having the appearance* (εἶδος) *of a god, godlike*; σώ-φρων *having sound mind, temperate*; τέθρ-ιππος *having four horses*; πολυ-κέφαλος *many-headed*; εὖ-τυχής *having good fortune, fortunate*; δεκα-ετής *lasting ten years*; ἔν-θεος *inspired (having a god within)*; ἐν ἑαυτῷ θεὸν ἔχων; ἄ-παις *childless*.

**643. Prepositional-phrase Compounds.** — Many compound adjectives are formed from a preposition and its dependent substantive with the idea of *being* or the like understood. Cp. *overhead, underhand*. Some of these adjectives have become substantives.

ἄπ-οικος *colonist* (ἀπ' οἴκου *away from home*), ἐγ-χώριος *native* (ἐν χώρῃ *in the country*), ἐκποδών *out of the way* (ἐκ ποδῶν), and by analogy ἐμποδών *in the way*, ἐφ-έστιος *on the hearth* (ἐφ' ἐστία), παρὰ-δοξος *contrary to opinion* (παρὰ δόξαν), φρουδος *gone* (πρὸ ὁδοῦ γινόμενος). Verbs may be similarly formed, as ἐγχειρίζω *entrust* (ἐν χειρί), ἐμποδίζω *fetter, hinder*.



## PART IV

### SYNTAX

#### DEFINITIONS: SIMPLE SENTENCES

**644.** Syntax (*σύνταξις arranging together*) treats of the relation of words to each other in sentences. Every complete sentence expresses a thought, which is either a declaration, a question, a command, a wish, or an exclamation.

**645.** Every complete sentence contains two members :

The Subject : the person or thing about which something is said.  
The Predicate : what is said about the subject.

**646.** Complete sentences are *simple*, *compound*, or *complex*. A *simple* sentence contains only one subject and one predicate (but cp. 659). A *compound* sentence (1319) consists of two or more simple or complex sentences coördinated. A *complex* sentence (1327) consists of a principal clause and one or more subordinate clauses.

**647.** An *incomplete* sentence consists of a single member only, which stands by itself. The chief classes of such sentences are

(a) Headings and titles: Κύρου Ἀνάβασις *the Expedition of Cyrus*.  
(b) Interjections: ὦ *oh*, φεῦ *alas*, οἶμοι *ah me*. (c) Asseverative adverbs serving as a predicate to a sentence spoken by another: ναί *yes*, οὐ *no*, καλῶς *very well!* (d) Exclamations without a verb: δέῦρο *hither!* So also vocatives (862), and nominatives used in exclamation (861). Similar in nature are infinitives used in commands (1248). Cp. 694.

**648.** The most simple form of the complete sentence is the finite verb: ἐσ-τί *he-is*, λέγο-μεν *we-say*, ἔπε-σθε *you-follow*. Here the subject is in the personal ending, the predicate in the verbal stem.

**649. Subject Substantive.** — The subject of a sentence is a substantive with its modifiers, a substantive pronoun, or some other word or words having the value of a substantive: ὁ βασιλεὺς ἦλθε *the king came*, ἐκεῖνος ἦλθε *he came*, ὁ σοφὸς ἀνὴρ τῆμᾶ

ται *the wise man is honored*, ὁ σοφὸς τιμᾶται *the wise man is honored*, οἱ ἀμφὶ τὸν Σωκράτη παρήσαν *Socrates and his followers were present*, ἔφυγον περὶ ὀκτακοσίους *about eight hundred took to flight*.

**650. Predicate Verb.** — The predicate of a sentence is either a finite verb (the bare verbal predicate) or a finite verb with a complement (the complete predicate). The complement is often a substantive or an adjective.

**651. Predicate Substantive.** — A substantive qualifying another substantive or its equivalent is called a *predicate* substantive when it forms part of a predicate and is asserted of its substantive: Περικλῆς ἡρέθη στρατηγός *Pericles was chosen general*, εἴλεσθε ἐκείνον στρατηγόν *you chose him general*.

**652. Predicate Adjective.** — An adjective qualifying a substantive or its equivalent is called a *predicate* adjective when it forms part of a predicate and is asserted of its substantive: ὁ ἀνὴρ δίκαιός ἐστι *the man is just*, ἡγοῦνται τὸν ἄνδρα δίκαιον *they think the man just*.

a. All adjectives and participles that are not attributive (653) are predicate: πρῶτοι ἀφίκοντο *they were the first to arrive* (720), ὁρῶ σε κρύπτοντα *I see you hiding*.

**653. Attributive (or Adherent) Adjective.** — An attributive (or adherent) adjective qualifies a substantive simply to describe it, without any assertion: ὁ δίκαιος ἀνὴρ *the just-man*. Under adjectives are included participles: ὁ μέλλων πόλεμος *the future-war*.

**654. Appositive.** — An appositive is a substantive added to another substantive or to a pronoun to describe or define it: Μιλτιάδης ὁ στρατηγός *Miltiades, the general*, ὑμεῖς οἱ ἱερεῖς *you, the priests*.

**655. Copula (or Linking Verb).** — A verb serving simply to couple a predicate substantive or adjective to the subject is called a *copula*: Ξενοφῶν ἦν Ἀθηναῖος *Xenophon was an Athenian*.

a. Copulative verbs signify *to be* (esp. εἶμί), *become* (esp. γίγνομαι), *be called* (regarded), *appear*, *happen*, *be made*, *be taken*, *be chosen*, etc. But any of these verbs may also be a bare verbal predicate; as ἔστι τις οὕτως ἄφρων; *is there any one so senseless?* X. A. 7. 1. 28.

656. A predicate substantive or adjective may often be distinguished from an attributive in that the former implies a form of εἶμί or some similar copulative verb; as εἶναι with στρατηγός, στρατηγόν in 651, and with δίκαιον in 652.

657. **Object.** — A verb may have an object on which its action is exerted. An object may be *direct* (in the accusative) or *indirect* (in the dative): Κύρος δώσει ἕξ μνᾶς (direct) τῷ δούλῳ (indirect) *Cyrus will give six minae to the slave.*

658. **Transitive and Intransitive Verbs.** — Verbs capable of taking a direct object are called *transitive* because their action *passes over* to an object. Other verbs are called *intransitive*.

659. **Compound Subject, Compound Predicate.** — The subject and the predicate may be compound: Ξενίας καὶ Πασίων ἀπέπλευσαν *Xenias and Pasion sailed away*, οἱ λοχαγοὶ ἀπῆλθον καὶ διέβησαν εἰς Ἑλλάδα *the captains departed and crossed over to Greece.*

### THE SUBJECT

660. The nominative is the case of the subject of a finite verb and of a predicate substantive or adjective in agreement with the subject: Πρόξενος παρῆν *Proxenus was present*, Κλέαρχος φυγὰς ἦν *Clearchus was an exile.*

661. The subject of an infinitive is in the accusative: ἐκέλευον αὐτοὺς πορεύεσθαι *they gave orders that they should proceed.* On a predicate nominative with the infinitive when the subject is omitted, see 734.

### Omission of the Subject

662. An unemphatic nominative pronoun of the first or second person is generally omitted: ἦλθον *I came*, λέγε τὸν νόμον *read the law.*

a. An emphatic pronoun is generally expressed: *σὺ μὲν κείνον ἐκδέχου, ἐγὼ δ' ἄπειμι* *do thou wait for him, but I will depart* S. Ph. 123.

663. The nominative subject of the third person may be omitted

a. When it is expressed or implied in the context: *Κῦρος ἀπῆλθεν ὅτε ἐβούλετο* *Cyrus departed when he (Cyrus) wished.*

b. When it is clear from the context, though the subject suddenly changes: *ἡ γυνὴ αὐτὸν ἔπεισε καὶ πίστει εἶλαβε* *his wife persuaded him (Syennesis) and he took pledges* X. A. 1. 2. 26.

c. When a particular person is meant, who is easily understood from the situation: *τοὺς νόμους ἀναγνώσεται* *he (the clerk) will read the laws* Aes. 3. 15.

d. When the subject is indefinite, especially when it is the same person or thing as the omitted subject of a preceding infinitive: *ἡ τοῦ οἶσθαι (τινα) εἰδέναι (ἀμαθίᾳ), ἃ (τις) οὐκ οἶδεν* *the ignorance of thinking one knows what one does not know* P. A. 29 b.

e. When it is a general idea of person, as often in the third person plural of verbs of *saying* and *thinking*: *λέγουσιν, φᾶσί* *they say, οἴονται* *people think.*

664. The subject of the infinitive is usually not expressed when it is the same as the subject or object (direct or indirect) of the principal verb.

*ἔφη ἐθέλειν* *he said he was willing* X. A. 4. 1. 27, *πάντες αἰτοῦνται τοὺς θεοὺς τὰ φαῖλα ἀποτρέπειν* *all men pray the gods that they avert evil* X. S. 4. 47, *παραίνῳ σοι σιωπᾶν* *I advise you to be silent* Ar. Ran. 1132. Cp. 663 d, 734, 737.

665. **Impersonal Verbs.** — The subject of a true impersonal verb is a vague notion that cannot be supplied from the context: *ὄψε ἦν* *it was late, καλῶς ἔχει* *it is well.*

666. An impersonal verb the subject of which may be derived from the context is called *quasi-impersonal*.

The indefinite *it* often anticipates an infinitive or a subordinate proposition which forms the logical subject. So with *δοκεῖ* *it seems, συμβαίνει* *it happens, ἔξεστι* *it is permitted, πρέπει, προσήκει* *it is fitting, φαίνεται* *it appears, ἐγένετο* *it happened, μέλει* *it is a care, etc.* Thus *ὑμᾶς προσήκει προθύμους εἶναι* *it behooves you to be more zealous* X. A. 3. 2. 15. So also with *χρή, δεῖ* *it is necessary*; as *δεῖ ἐλθεῖν* *it is necessary to go.*

667. In some so-called impersonal verbs the person is left unexpressed because the actor is understood, or implied in the action. So

a. In expressions of natural phenomena originally viewed as produced

by a divine agent: βροντᾷ *it thunders*, ὕει *it rains*, νείφει *it snows*. The agent (Ζεὺς, ὁ θεός) is often (in Hom. always) expressed.

b. When the agent is known from the action, which is viewed as alone of importance: σαλπίζει *the trumpet sounds* (scil. ὁ σαλπιγκτής, *the trumpeter sounds the trumpet*), ἐκήρυξε *proclamation was made* (scil. ὁ κήρυξ).

668. In impersonal passives the subject is indicated in the verb: οὐκ ἄλλως αὐτοῖς πεπόνηται (lit. *not in vain has it been labored by them*) *their labor has not been lost* P. Phae. 232 a.

## THE PREDICATE

### Omission of the Verb

669. The copulative verb εἰμί is often omitted, especially the forms ἐστί *is* and εἰσί *are*. This occurs chiefly

(a) In general or proverbial statements: κοινὴ ἡ τύχη *chance is common* to all I. 1. 29; (b) in expressions of necessity, duty, etc.: ἀνάγκη φυλάττεσθαι *it is necessary to be on our guard* D. 9. 6, θεραπευτέον τοὺς θεοὺς *we must serve the gods* X. M. 2. 1. 28; (c) with various adjectives: as ἄξιος *worthy*, δυνατός *able*, δίκαιος *just*, ἔτοιμος *ready*; thus εἴ τις ἐπερωτῇ πότερον κρεῖττον *if anybody should ask whether it is better* X. M. 1. 1. 9.

670. Other forms than ἐστί or εἰσί are rarely omitted: κοινωνεῖν ἔτοιμος (εἰμί), οἶμαι δὲ καὶ Λάχητα τόνδε (ἔτοιμον εἶναι) *I am ready to assist and I think that Laches here, too, is ready* P. Lach. 180 a, ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ (ὄντα) *you are talking absurdly and not at all like yourself* X. M. 2. 3. 15.

671. In lively discourse a form of a verb signifying to *do, speak, come, go*, etc., may be omitted for brevity; but the omission is often unconscious and it is frequently uncertain what verb is to be supplied. Thus τί ἄλλο (ἐποίησαν) ἢ ἐπεβούλευσαν; *what else did they do except plot against us?* T. 3. 39, ἵνα τί (γένηται); *to what purpose?* D. 19. 257, μὴ μοί γε μύθους (λέξητε) *none of your legends for me!* Ar. Vesp. 1179, ποῦ δὴ (εἶ) καὶ πόθεν (ἦκεις); *whither, I beg of you, are you going and whence do you come?* P. Phae. 227 a, οὐκ ἐς κόρακας (ἐρρήσεις); *will you not be off to the crows?* Ar. Nub. 871, πρὸς σε (ἰκετεύω) γονάτων *I entreat thee by thy knees* E. Med. 324.

672. Καὶ ταῦτα *and that too* takes up the preceding expression: ἀγριωτέρους αὐτοὺς ἀπέφηνε . . . καὶ ταῦτ' εἰς αὐτόν *he made them more savage and that too towards himself* P. G. 516 c; often with concessive participles (1281).

673. A verb easily supplied from the context is often omitted: ἀμελήσας ὥνπερ οἱ πολλοί (ἐπιμελοῦνται) *not caring for what most men care for* P. A. 36 b. Cp. 1331.



## AGREEMENT OF SUBJECT AND PREDICATE

**674.** A finite verb agrees with its subject in number and person.

(ἐγὼ) γράφω *I write*, (ἡμεῖς) γράφομεν *we write*, τοῦτο τὸ ψήφισμα ἐγένετο *this bill was passed*, οἱ πολέμοι ἐνίκησαν *the enemy conquered*.

a. The verbal predicate, if a copulative verb (655), may be attracted to the number of a predicate substantive or adjective: τὸ χωρίον τοῦτο, ὅπερ πρότερον Ἐννέα ὁδοὶ ἐκαλοῦντο *this place, which was formerly called Nine Ways* T. 4. 102.

b. The copulative verb may appear as a participle and the attraction may extend to gender: ἐπεξέθειντο τὰς θυγατέρας παιδία ὄντα *they conveyed away their daughters being children* D. 19. 194.

## WITH ONE SUBJECT

**675.** With a singular collective substantive (695) denoting persons and with like words implying a plural, the verb may stand in the plural: τοιαῦτα ἀκούσᾱσα ἡ πόλις Ἀγησίλαον εἵλοντο βασιλεῦ *the city, after hearing such arguments, chose Agesilaus king* X. H. 3. 3. 4.

**676.** A neuter plural subject is regarded as a collective, and regularly has its verb in the singular: καλὰ ἦν τὰ σφάγια *the sacrifices were propitious* X. A. 4. 3. 19.

a. If the idea of plurality is to be emphasized, or if the subject is composed of persons, a plural verb may be used with a neuter plural subject: φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά *there were evident many tracks both of horses and of men* X. A. 1. 7. 17, τὰ τέλη τῶν Λακεδαιμονίων αὐτὸν ἐξέπεμψαν *the Lacedaemonian magistrates dispatched him* T. 4. 88.

**677. Pindaric Construction.** A masculine or feminine plural subject is occasionally used with a singular verb (as ἔστι, ἦν, γίγνεται), which usually precedes: as ἔστι καὶ ἐν ταῖς ἄλλαις πόλεσιν ἄρχοντές τε καὶ δῆμος *there are in the other cities too rulers and populace* P. R. 462 e.

**678.** A dual subject may take a plural verb: Ξενοφῶντι προσέτρεχον δύο νεᾶνίσκω *two youths ran up to Xenophon* X. A. 1. 3. 10.

**679.** A plural subject may take a dual verb when the subject is a pair: αἱ ἵπποι δραμέτην *the span of mares ran* Ψ 392.



## WITH TWO OR MORE SUBJECTS

680. (I) With several subjects of the same person the verb stands in the plural in that person. With two subjects in the singular in the *third* person, the verb may be dual or plural.

Κριτιάς καὶ Ἀλκιβιάδης ἐδυνάσθη . . . τῶν ἐπιθυμῶν κρατεῖν *Critias and Alcibiades were able to keep control of their appetites* X. M. 1. 2. 24, Εὐρυμέδων καὶ Σοφοκλῆς ἀφικόμενοι ἐς Κέρκυραν ἐστράτευσαν *on their arrival in Coregyra Eurymedon and Sophocles proceeded to make an attack* T. 4. 46.

681. (II) With several subjects of different person the verb stands in the *first* person plural, if one of the subjects is first person; in the *second* person plural, if the subjects are second and third person.

ὑμεῖς δὲ καὶ ἐγὼ τάδε λέγομεν *but you and I say this* P. L. 661 b, ἡμεῖς καὶ οἷδε οὐκ ἄλλην ἂν τινα δυναίμεθα ᾧδην ᾄδειν *we and these men could not sing any other song* 666 d, οὐ σὺ μόνος οὐδὲ οἱ σοὶ φίλοι πρῶτοι ταύτην δόξαν ἔσχετε *not you alone nor your friends are the first who got this idea* 888 b.

682. EXCEPTIONS TO 680, 681. — The verb may be singular if the nearest or most important of two or more subjects is singular, or if the subjects form a unity (cp. 728): ἦκε μὲν ὁ Θερσαγόρῳς καὶ ὁ Ἐξήκεστος εἰς Λέσβον καὶ ᾤκουν ἐκεῖ *Thersagoras and Excectus came to Lesbos and settled there* D. 23. 143, Φαλῖνος ᾤχετο καὶ οἱ σὺν αὐτῷ *Phalinos and his companions departed* X. A. 2. 2. 1, τὸ βουλευτήριον καὶ ὁ δῆμος παρορᾶται *the senate and the people are disregarded* Aes. 3. 250, ἦν ἂν τις . . . μέμψις καὶ κατηγορίᾳ *there might possibly be some ground for blame and accusation* D. 18. 65, πάρεμι καὶ ἐγὼ καὶ οὗτος Φρυνίσκος καὶ Πολυκράτης *I am present and so are Phryniscus here and Poly-crates* X. A. 7. 2. 29, σὺ τε γὰρ Ἕλλην εἶ καὶ ἡμεῖς *for you are a Greek and so are we* X. A. 2. 1. 16.

## AGREEMENT OF PREDICATE SUBSTANTIVES

683. A predicate substantive agrees with its subject in case: Μιλτιάδης ἦν στρατηγός *Miltiades was a general*, σωτήρα τὸν Φίλιππον ἠγοῦντο *they regarded Philip as their preserver*.

684. A predicate substantive agrees with its subject in number, except when the sense will not permit, as τύχη τὰ θνητῶν πράγματα *the affairs of mortals are chance* Trag. Frag. p. 782.

## APPOSITION

685. Agreement. — An appositive (654) agrees in case with the word it describes: κόλακι, δεινῷ θηρίῳ *to a flatterer, a terrible*

*beast* P. Phae. 240 b. An appositive agrees in case with the pronoun contained in the verb : Ταλθύβιος, ἦκω, Δαναΐδων ὑπηρέτης I, *Talthybius, have come, the servant of the Danaids* E. Hec. 503.

686. An appositive to a possessive pronoun stands in the genitive, in agreement with the personal pronoun implied in the possessive : τὸν ἐμὸν (= ἐμοῦ) τοῦ ταλαιπώρου βίον *the life of me, wretched one* Ar. Plut. 33, τὰ ὑμέτερ' (= ὑμῶν) αὐτῶν κομείσθε *you will regain your own* D. 4. 7.

687. An appositive in the genitive may follow an adjective equivalent to a genitive : Ἀθηναῖος (= Ἀθηνῶν) ὢν, πόλεως τῆς μεγίστης *being an Athenian, a citizen of the greatest city* P. A. 29 d.

688. An appositive usually does, but often cannot, agree in *number* and *gender* with its substantive : Θῆβαι, πόλις ἀστυγείτων *Thebes, a neighboring city* Aes. 3. 133, γάμος, χρυσοῦς Ἀφροδίτης δῶρα *marriage, gift of golden Aphrodite* Theognis 1293.

689. **Partitive Apposition** (*construction of the whole and part*). In partitive apposition the parts are represented by the appositives, the word for the whole being placed first generally to show the subject of the sentence : τὰ δὲ ὁδῶ, ἡ μὲν εἰς μακάρων νήσους, ἡ δ' εἰς τάρταρον *two roads, the one to the Islands of the Blest, the other to Tartarus* P. G. 524 a.

a. A collective singular (695) may be the appositive to the word denoting the whole : οἱ στρατηγοὶ βραχέως ἕκαστος ἀπελογίσατο *each of the generals defended himself briefly* X. H. 1. 7. 5.

690. **Attributive Apposition**. — A substantive in apposition may have an attributive force. Substantives denoting *occupation*, *condition*, or *age* are often so used with ἀνὴρ, ἄνθρωπος, γυνή; as ἀνὴρ ῥήτωρ *a public speaker*, πρεσβῦται ἄνθρωποι *old men*, γράυς γυνή *an old woman*.

So also πελτασταὶ Θράκες *Thracian targeteers* X. A. 1. 2. 9, ὄλεθρος Μακεδῶν *scoundrel of a Macedonian* D. 9. 31, Ἕλληγ (for Ἑλληνικός), as οἱ Ἕλληνες *εἰλτασταὶ the Greek targeteers* X. A. 6. 5. 26.

a. The addition of ἀνὴρ often implies respect or solemnity : ὧ ἄνδρες κασταὶ *jurymen, gentlemen of the jury* D. 27. 1, ἀνὴρ Ἐκτωρ S. Aj. 817, ἀνὴρ ἱαναίτιος (more respectful than τις II.) Hdt. 8. 82, Ὀρόντας Πέρσης (adj.) νῆρ (= Ὀρ. Πέρσης subst.) X. A. 1. 6. 1. The addition of ἄνθρωπος often implies contempt : ἄνθρωπος γόης *a juggling fellow* Aes. 2. 153.

**691. Descriptive Apposition.** — A descriptive appositive describes something definite that has just been mentioned: ἡ ἡμετέρᾳ πόλις, ἡ κοινὴ καταφυγὴ τῶν Ἑλλήνων *our city, the common refuge of the Greeks* Aes. 3. 134.

**692. Explanatory Apposition.** — An explanatory appositive explains a general or vague term: φόρος τέσσαρα τάλαντα *a tribute of four talents* T. 4. 57 (cp. 877), Κικόνεσσι πέλασσαν, Ἴσμάρῳ *brought me nigh to the Cicones, even to Ismarus* ι 40.

a. In Homer the substantival article at the beginning of a sentence may be followed later by an appositive substantive: ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν *but she, the woman, went unwillingly with them* A 348.

**693. Apposition to a Sentence.** — A substantive in the nominative or accusative may stand in apposition to the action expressed by a sentence or part of a sentence.

ἐμέθον· ἱκανὴ πρόφασις *I was tipsy, a sufficient excuse* Com. Fr. 2. 531, Ἑλένην κτάνωμεν, Μενέλεω λῦπην πικράν *let us slay Helen (and thus cause) a sore grief to Menelaus* E. Or. 1105, εὐδαιμονοῖς, μισθὸν ἡδίστων λόγων *blest be thou — a return for thy most welcome tidings* E. El. 231.

a. From the construction in 693 came such adverbial accusatives as χάριν *on account of*, πρόφασιν *in pretense*, δωρεάν *gratis*; e.g. ὅς τις δὲ Τρώων ἐπὶ νηυσὶ φέροιτο . . . χάριν Ἑκτορος *whoever of the Trojans rushed at the ships for Hector's sake* (lit. as a favor for H.) O 744.

**694.** Many neuter words are used in apposition to a sentence or part of a sentence, which they generally precede. Such words often have an adverbial force and sometimes resemble an incomplete sentence (647).

τοὺς ἀμφοτέρωτα ταῦτα, καὶ εἰνους τῇ πόλει καὶ πλουσίους *those who are both (these things) loyal to the State and rich* D 18. 171, τὸ δὲ μέγιστον, πόλεμον ἀντ' εἰρήνης ἔχοντες *and what is most important of all, having war instead of peace* T. 2. 65. So σημεῖον δέ *or τεκμήριον δέ* *and as evidence*, τὸ λεγόμενον *as the saying runs*, etc.

#### PECULIARITIES IN THE USE OF NUMBER

**695. Collective Singular.** — A noun in the singular is called a *collective* if it denotes a number of persons or things: ὁ Μῆδος *the Medes*, τὸ Ἑλληνικόν *the Greeks*, πλῆθος *multitude*, δῆμος

people, ἡ ἵππος *cavalry*, ἀσπίς *heavy-armed troops*, ἕκαστος *every man*. On plural verbs with collectives, see 675. Cp. 722.

**696.** The inhabitants of a place may be implied in the name of the place: Λέσβος ἀπέστη βουληθέντες καὶ πρὸ τοῦ πολέμου *Lesbos revolted, having wished to do so even before the war* T. 3. 2.

**697. Distributive Singular.** — The singular of abstract substantives may be used distributively: ἡδεῖς τὴν ὄψιν *pleasing in appearance* P. R. 452 b. The distributive plural (701) is more common: νεᾶνίαι τὰς ὄψεις *youths in appearance* L. 10. 29.

**698. Dual.** — The dual is employed chiefly of two persons or things which form a pair: ὀφθαλμῶ *the eyes (both eyes)*, ἵππῳ *a span of horses*. Both ἄμφω and δύο were early used with the plural.

**699. Plural.** — The plural is often used to denote a class, a mass, or different parts, kinds, or occurrences of a thing.

Θησέες *men like Theseus*, κρέα *pieces of meat*, πῦροί *wheat*, ἡλιοι *hot days*, ξύλα *timber*. The plural of abstracts is very common: μνῖαι (*attacks of*) *madness*, ἀγνωμοσύναι *misunderstandings*, εὐτεχίαι (*repeated instances of*) *good fortune*, τεκτοσύναι *arts of the carpenter*. Used in the plural, abstract substantives may become concrete: εἴρηαι *cases of benevolence, presents*.

a. Many concrete substantives are commonly used only in the plural: πύλαι *gate*, θύραι *door*, τὰ Ὀλύμπια *the Olympic festival*.

**700.** The neuter plural (especially of pronouns) is often used even in reference to a single idea or action, in order to represent it in its entirety or in its details: as τὰ ἀληθῆ *the truth*, διὰ ταχέων *quickly*, ἐχειρονόμουν δέ· ταῦτα γὰρ ἠπιστάμην *but I waved my arms, for I knew how to do this* X. S. 2. 19.

**701. Distributive Plural.** — Abstract substantives are often used distributively in the plural: σιγαὶ τῶν νεωτέρων παρὰ πρεσβυτέροις *the silence of the younger men in the presence of their elders* P. R. 425 a.

**702.** Some names of towns are plural, as Ἀθῆναι *Athens*. Θῆβαι *Thebes*, and some names of parts of the body are often (especially in poetry) used in the plural where the singular

might be expected, as *στέρνα breast*. The name of the inhabitants is sometimes used for the name of a city : *Δελφοί Delphi*.

**703. Plural of Majesty** (poetic). — The plural may be used to lend dignity : *θρόνοι throne, σκήπτρα sceptre, δόμοι apartments, μέγαρα halls, γάμοι marriage (rites)*. In prose : *παιδικά favorite*.

a. The plural may be used of a single person (*allusive plural*) : *παθούσα πρὸς τῶν φιλάτων having suffered at the hands of my dearest (Orestes)* A. Eun. 100, *δεσποτῶν θανάτοισι by the death of our lord* A. Ch. 52.

**704. Plural of Modesty**. — A speaker referring to himself may use the plural as a modest form of statement : *ἐννοιά ποθ' ἡμῖν ἐγένετο the reflection once occurred to me* X. C. 1. 1. 1. In tragedy plural and singular may be used of the same person in the same sentence : *εἰ κωλύόμεσθα μὴ μαθεῖν ἃ βούλομαι if I (Creusa) am prevented from learning what I wish* E. Ion 391.

**705.** In tragedy, if a woman, speaking of herself, uses the plural verb (704), an adjective or participle, in agreement with the subject, is feminine sing. or masculine pl. : *ἡλιον μαρτυρόμεσθα, δρῶσ' ἃ δρᾶν οὐ βούλομαι I call the sun to witness that I am acting against my will* E. H. F. 858, *ἀρκοῦμεν ἡμεῖς οἱ προθυήσκοντες σέθεν it is enough that I (Alcestis) die in thy stead* E. Alc. 383.

**706.** Transition from singular to plural is often allowed though the persons or things may remain the same. This transition is common in the case of singular indefinite pronouns, collectives, and singular substantives or adjectives used to represent a whole class of persons ; as *ἤν δέ τις τούτων τι παραβαίνειν, ζημιᾶν αὐτοῖς ἐπέθεσαν but if any one of these commit any transgression, they inflict punishment on him (lit. them)* X. C. 1. 2. 2.

## PECULIARITIES IN THE USE OF GENDER

**707. Construction according to Sense**. — The real, not the grammatical, gender often determines agreement.

*τὰ μεράκια πρὸς ἀλλήλους διαλεγόμενοι the youths conversing with one another* P. Lach. 180 e, *ταῦτ' ἔλεγεν ἡ ἀναιδὴς αὕτη κεφαλὴ, ἐξεληλυθώς this shameless fellow spoke thus when he came out* D. 21. 117. So in periphrases : *Ἦς Τηλεμάχιο ἐς πατέρα ἰδὼν mighty Telemachus, gazing at his father* π 476.



**708.** The masculine is used for person in general : οὐκ ἀνέξεται τίκοντας ἄλλους, οὐκ ἔχουσ' αὐτῇ τέκνα *unfruitful herself, she will not endure fruitfulness in others* E. And. 712. So οἱ γονεῖς *parents*, οἱ παῖδες *children*. Cp. 729.

**709.** A neuter pronoun may refer to a masculine or feminine substantive if the reference is to the idea implied in that substantive rather than to the substantive itself : δόξης ἐπιθυμεῖ καὶ τοῦτ' ἐζήλωκε *he longs for glory, and has striven after it* D. 2. 15. Cp. 726, 733 c.

**710.** A demonstrative pronoun, or an adjective or participle with the article, generally takes the gender of its predicate : αὕτη (for τοῦτο) ἀρίστη διδασκαλία *this is the best manner of learning* X. C. 8. 7. 24. But the un-attracted neuter is common, especially in definitions where the pronoun is the predicate : τοῦτ' ἐστὶν ἡ δικαιοσύνη *this is (what we call) justice* P. R. 432 b. So οὐχ ὕβρις ταῦτ' ἐστί; *is not this insolence?* Ar. Ran. 21. Cp. 786.

### PECULIARITIES IN THE USE OF PERSON

**711.** The second person singular may be used to designate an imaginary person, as in proverbs and rules of conduct : ψυχῆς ἐπιμελοῦ τῆς σεαυτοῦ *care for thy own soul* Men. Sent. 551. Similarly in such phrases as εἶδες ἂν *you would have seen*, ἡγήσαιο ἂν *you might think*.

### ADJECTIVES

**712.** Adjectives modify substantives, substantive pronouns, and other equivalents of a substantive. Adjectives are either *attributive* (653) or *predicate* (652).

**713. Agreement.** — An adjective agrees with its substantive in gender, number, and case. This holds true also of the article, adjective pronouns, and participles.

A. *Attributive* : δίκαιος ἀνὴρ *a just man*, τοῦ δικαίου ἀνδρός *of the just man*, οἱ δίκαιοι ἄνδρες, etc., οὗτος ὁ ἀνὴρ *this man*, τοῦτον τοῦ ἀνδρός, etc., ἡ φιλοῦσα θυγάτηρ *the loving daughter*.

B. *Predicate* : καλὸς ὁ ἀγών *the prize is glorious*, ταῦτ' ἐστὶν ἀληθῆ *these things are true*, αἱ ἀρισταὶ δοκοῦσαι εἶναι φύσεις *the natures seeming to be best* X. M. 4. 1. 3.

### ATTRIBUTIVE ADJECTIVES

#### ADJECTIVES USED SUBSTANTIVELY

**714.** An attributive adjective (or participle), generally with the article, is often used substantively, a substantive or substantival idea being understood.



ὁ δίκαιος *the just man*, οἱ πολλοί *the many, the rabble*, οἱ βονλόμενοι *all who will*, ἡ καλή *the beautiful woman*, τὸ ἀληθές *truth*, μέσον ἡμέρας *mid-day*, τὸ βαρβαρικόν *the barbarian force*, τὰ Ἑλληνικά *Greek history*, τὰ Ὀλύμπια *the Olympian festival*, τὰ δεξιὰ τοῦ κέρατος *the right of the wing* X. A. 1. 8. 4, ἐπὶ πλείστον ἀνθρώπων *to the greatest part of mankind* T. 1. 1 (cp. 873).

**715.** In many common expressions a definite substantive is implied with an adjective.

ὁ Ἰόνιος (κόλπος) *the Ionian gulf* T. 6. 34; ὁ πεζός (στρατός) *the land force* T. 1. 47. ἀπὸ τῆς ἑαυτῶν (γῆς) *from their own country* T. 1. 15; κατὰ τὴν ἐμήν (γνώμην) *according to my opinion* Ar. Eccl. 153; ἐρήμην (δίκην) κατηγοροῦντες *bringing an accusation in a case given by default* P. A. 18 c; τὴν ὑστεραίαν (ἡμέραν) *during the next day* X. C. 1. 2. 11; ἡ εἰμαρμένη (μοῖρα) *the allotted portion, destiny* D. 18. 205; ἡ πρυῆς (ναῦς) *the ship with three banks of oars*: τὴν ταχίστην (δόον) *in the shortest way* X. A. 1. 3. 14; μουσική (τέχνη) *the art of music* P. L. 668 a; ἐν δεξιᾷ (χειρί) *on the right hand* X. A. 1. 5. 1; τὴν ἐναντίαν (ψήφον) Νικία ἔθετο *he voted in opposition to Nicias* P. Lach. 184 d. τὸ εὐώνυμον (κέρas) *the left wing* T. 4. 96.

a. The context often determines the substantive to be supplied: τοῦτον ἀνέκραγον ὡς ὀλίγας (πληγὰς, cp. 976) παΐσειν *they shouted that he had dealt him (too, 739) few blows* X. A. 5. 8. 12.

**716.** In many prepositional or adverbial expressions formed from adjectives it is difficult or impossible to determine the substantive to be supplied; as ἀπὸ τῆς ὅσης *on an equality* T. 1. 15, ἐξ ἐναντίας *from an opposite direction, facing* 7. 44, κοινῇ *in common* (957).

#### AGREEMENT OF ATTRIBUTIVE ADJECTIVES

**717.** An attributive adjective belonging to more than one substantive regularly agrees with the nearest: πολλαὶ κριθαὶ καὶ πύροι *much barley and (much) wheat* X. A. 7. 1. 13. In some cases it is repeated for emphasis with each substantive: ἐν σῶμ' ἔχων καὶ ψυχὴν μίαν *having one body and one soul* D. 19. 227.

a. But the adj. may agree not with the nearest, but with the most important, substantive: ὁ σίγλος δύναιται ἐπὶ ὀβολοῦς καὶ ἡμιωβόλιον Ἀττικοῦς *the siglus is worth seven and a half Attic obols* X. A. 1. 5. 6.

**718.** Of two adjectives with the same substantive and not connected by a conjunction, one may stand in closer relation to the substantive, while the other qualifies the expression thus formed: πόλις ἐρήμη μεγάλη *a large deserted-city* X. A. 1. 5. 4.

**719.** Two adjectives joined by καί may form one combined notion in English, which omits a conjunction. So often with πολὺς, as πολλὰ κάγαθά

many blessings X. A. 5. 6. 4. ὁ καλὸς καγαθὸς ἀνὴρ καὶ γυνή *the perfect* (lit. *fair and good*) *man and woman* P. G. 407 e.

### PREDICATE ADJECTIVES

**720.** Several adjectives of *time, place, order of succession*, etc., are used as predicates where English employs an adverb, or a preposition with its case: ἀφικνοῦνται τριταῖοι *they arrive on the third day* X. A. 5. 3. 2. κατέβαινον σκοταῖοι *they descended in the dark* 4. 1. 10.

So χρόνιος *late*, πρῶτος *first*, πρότερος *earlier, before*, ὕστερος *later*, μέσος *in the midst*, τελευταῖος *last*, ὕστατος *last*.

a. When one action is opposed to another in order of sequence, the adverbs πρῶτον, πρότερον, ὕστατον, etc., not the adjectives πρῶτος, etc., must be used. Hence distinguish πρῶτος τῇ πόλει προσέβαλε *he was the first to attack the city*, πρώτη τῇ πόλει προσέβαλε *the city was the first place he attacked*, πρῶτον τῇ πόλει προσέβαλε *his first act was to attack the city*; ὁ πρότερον πόλεμος *the war that formerly existed*, ὁ πρότερος πόλεμος *the former of the two wars*.

**721.** Many adjs. of *degree, manner*, etc., are so used: φέρονται οἱ λίθοι πολλοί *the stones are thrown in great numbers* X. A. 1. 7. 7. τοὺς νεκροὺς ὑποσπόνδους ἀπέδσαν *they restored the dead under a truce* T. 1. 63. Similarly μέγας *great, high* (cp. 996), ἄσμενος *gladly*, ἐκούσιος, ἐκὼν *willingly*, ὄρκιος *under oath*.

### AGREEMENT OF PREDICATE ADJECTIVES AND PARTICIPLES

#### *With One Subject*

**722.** A circumstantial participle (1273) referring to a collective noun (695) may be plural: τὸ στράτευμα ἐπορίζετο σῖτον κόπτοντες τοὺς βοῖς *the army provided itself with provisions by killing the cattle* X. A. 2. 1. 6.

**723.** A plural participle may be used with a dual verb: ἐγελασάτην ἀμφω βλέψαντες εἰς ἀλλήλους *both looked at each other and burst out laughing* P. Eu. 273 d. Dual participle with a plural verb: ποῦ ποτ' ὄνθ' ἡγήμεθα; *where in the world are we?* E. I. T. 777. Dual subject with a plural pred. adj. or participle: εἰ γάρ τις φαίη τὸ πόλει τοῦτω πλείστον ἀγαθὸν αἰτίας γεγενῆσθαι *if any one should assert that these two cities have proved the cause of very many blessings* I. 12. 156.

**724.** A predicate adjective is usually neuter singular when the subject is an infinitive or a clause: ἡδὺ πολλοὺς ἐχθροὺς ἔχειν; *is it pleasant to have many enemies?* D. 19. 221, δῆλον δ' ὅτι ταῦτ' ἐστὶν ἀληθῆ *it is clear that these things are true* 2. 19.

**725.** A pred. adj. is often neuter plural instead of neuter singular. This is common in the case of verbal adjectives in -τός and -τέος in Thucydides and the poets: ἀδύνατα ἦν τοὺς Λοκροὺς ἀμύνεσθαι *it was impossible to resist the Locrians* T. 4. 1.

**726.** A predicate adjective referring to a masculine or feminine singular subject is often neuter singular and equivalent to a substantive. This occurs chiefly in statements of a general truth; as καλὸν εἰρήνη *peace is a fine thing* D. 19. 336.

a. The subject is rarely plural: Μυκῆναι μικρὸν ἦν *Mycenae was a small affair* T. 1. 10 (cp. 674 a).

**727.** A predicate superlative generally agrees in gender with a dependent genitive rather than with the subject: σύμβουλος ἀγαθὸς χρησιμώτατον ἀπάντων τῶν κτημάτων *a good counsellor is the most useful of all possessions* I. 2. 53, νόσων χαλεπώτατος φθόνος *envy is the most fell of diseases* Men. Frag. 535.

### *With Two or More Subjects*

**728.** With two or more subjects a predicate adjective is generally plural, but it may be singular to agree with the nearest or most important subject, or because the subjects are regarded as forming a unity (cp. 682).

φόβος καὶ νόμος ἱκανὸς ἔρωτα κωλύειν *fear and the law are capable of restraining love* X. C. 5. 1. 10, ἀπαλλαγέντος Πλουτάρχου καὶ τῶν ξένων *when Plutarch with his mercenaries had departed* D. 9. 57, Βρασιδῆος καὶ τὸ πλῆθος ἐπὶ τὰ μετέωρα τῆς πόλεως ἐτράπετο βουλόμενος κατ' ἄκρας ἐλεῖν αὐτήν *Brasidas with the bulk of his troops turned to the upper part of the city, wishing to capture it completely* T. 4. 112.

**729.** If the subjects are of different gender and denote persons, a pred. adj. is masculine: εἶδε πατέρα τε καὶ μητέρα καὶ ἀδελφοὺς καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους *he saw that his father and mother and brothers and his own wife had been made prisoners of war* X. C. 3. 1. 7. But persons are sometimes regarded as things: ἔχω αὐτῶν καὶ τέκνα καὶ γυναῖκας φρουρούμενα *I have their children and wives under guard* X. A. 1. 4. 8.

**730.** If the subjects denote things of like gender, a pred. adj. may be of the same gender, and plural; but, even in the case of masculine or feminine subjects, it is very often neut. pl. with sing. verb (cp. 726): εὐγένειά τε καὶ δυνάμεις καὶ τῆμαί δῆλ' ἐστὶν ἀγαθὰ ὄντα *noble birth and power and honor are clearly good things* P. En. 279 b. If the things are of different gender, a pred.

adj. is neut. pl. with sing. verb: λίθοι τε καὶ πλίνθοι καὶ ξύλα καὶ κέραμος ἀτάκτως ἐρριμμένα οὐδὲν χρήσιμά ἐστιν *stones and bricks and pieces of wood and tiles thrown together at random are useless* X. M. 3. 1. 7.

**731.** If the subjects denote both *persons* and *things*, a pred. adjective is

a. Plural, and follows the gender of the person, if the person is more important, or if the thing is regarded as a person: αὐτοί τε ὠνθρωποι καὶ ἡ γῆ αὐτῶν ἐπώνυμοι τοῦ καταστρεψιμένου καλέονται *the people themselves and their land are called by the name of the conqueror* Hdt. 7. 11, ἡ τύχη καὶ Φίλιππος ἦσαν τῶν ἔργων κύριοι *Fortune and Philip were masters of the situation* Aes. 2. 118.

b. Neuter plural, if the person is regarded as a thing: ἡ καλλίστη πολιτεία τε καὶ ὁ κάλλιστος ἀνὴρ λοιπὰ ἂν ἡμῖν εἴη διελεῖν *the noblest polity and the noblest man would still be left for us to discuss* P. R. 562 a.

c. Singular, and follows the gender of the person: πεθόμενος τὸν Στρομβιχίδην καὶ τὰς ναῦς ἀπεληλυθότα *learning that Strombichides had departed with the ships* T. 8. 63.

## AGREEMENT OF RELATIVE PRONOUNS

**732.** A relative pronoun agrees with its antecedent in gender, number, and person; its case is determined by the construction of the clause in which it stands.

οὗτός ἐστιν ὁ ἀνὴρ ὃς ἦλθε *this is the man who came*, λαβὼν τοὺς ἱππέας οἳ ἦσαν αὐτῷ *taking the cavalry which he had*, ἔχων τοὺς ὀπλίτας ὧν ἐστρατήγει *having the hoplites that he commanded*, τριῶν θυρῶν οὐσῶν, ἃς ἔδει με διελεῖν *there being three doors through which I had to go*.

a. If a clause or phrase is regarded as the antecedent, the relative stands in the neuter singular: πλεῖν ἐπὶ Σελίνουιντα πᾶσιν τῇ στρατιᾷ, ἐφ' ὅπερ μάλιστα ἐπέμφθησαν *to sail for Selinus with all their force, for which very purpose especially they had been sent* T. 6. 47.

b. The person of the verb in a relative clause of which the relative pronoun is the subject is regularly determined by the person of the antecedent pronoun expressed or implied: οἰκία μείζων ἢ ὑμετέρᾳ (= ὑμῶν, 816) τῆς ἐμῆς, οἷ γε οἰκία χρῆσθε γῇ τε καὶ οὐρανῷ *your habitation is larger than mine since you occupy both heaven and earth as a habitation* X. C. 5. 2. 15.

**733.** Variations from the laws of agreement of relative pronouns are, in general, the same as in the case of other pronouns.

a. Construction according to sense (707): τὰ δόξαντα πληθύνει, οἷπερ δικασουσι *what is approved by the multitude, who will judge* P. Phae. 260 a, φίλον θάλος, ὃν τέκον αὐτή *my dear child, whom I myself bore* X 87.

b. A plural relative may follow a singular antecedent denoting a whole class: ἡ μάλα τις θεὸς ἔνδον, οἱ οὐρανὸν εὐρὺν ἔχουσιν *in truth there is within*

some one of the gods who occupy the wide heaven τ 40. A singular relative having a collective force may have a plural antecedent: ὥτινι ἐντυγχάνοιεν πάντας ἔκτεινον *they slew all whom they met* X. A. 2. 5. 32.

c. A neuter relative may refer to an antecedent or to antecedents of different gender (cp. 726, 730): διὰ τὴν πλεονεξίαν, ὃ πάντα φύσις διώκειν πέφυκεν ὡς ἀγαθόν *for the sake of gain, (a thing) which every nature is inclined to pursue as a good* P. R. 359 c. τοὺς θορύβους καὶ τὰς κραυγὰς, ἃ κοινὰ πάντα ἐστὶ τῶν ναυμαχούντων *the confusion and the cries, all of which (things) are usual in the case of men engaging in naval battles* I. 4. 97. Cp. 709.

d. A relative may agree in gender and number, not with the antecedent, but with its own following predicate substantive: λόγοι μὲν εἰσιν ἐν ἑκάστοις ἡμῶν, ἃς ἐλπίδας ὀνομάζομεν; *assuredly there are propositions in each of us which we call hopes?* P. Phil. 40 a.

e. A relative may agree, not with its antecedent, but with a predicate to the antecedent when it follows that predicate immediately: καὶ δίκη ἐν ἀνθρώποις πῶς οὐ καλόν, ὃ πάντα ἡμέρωκε τὰ ἀνθρώπινα; *and justice among men, how is not that something beautiful, since it (lit. which) civilizes all human things?* P. L. 937 d.

#### SUBJECT AND PREDICATE SUBSTANTIVE OR ADJECTIVE WITH THE INFINITIVE

**734.** When the subject of the infinitive is *the same* as the subject of a finite governing verb, it is generally omitted; and a predicate substantive or adjective stands in the nominative.

ἐγὼ οὐχ ὁμολογήσω ἄκλητος ἦκειν *I shall not admit that I have come uninvited* P. S. 174 d. ὁμολογεῖς περὶ ἐμέ ἀδικος γεγενῆσθαι; *do you admit that you have been guilty as regards me?* X. A. 1. 6. 8, Πέρσης ἔφη εἶναι *he said he was a Persian* 4. 4. 17.

a. The nominative is used also when the infinitive with the article, expressing some action or state of the subject of the main verb, is used in an oblique case with or without a preposition: τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι *this he effected by being severe* X. A. 2. 6. 9, οἳδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἢ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι *Philip has gained supremacy by no one cause more than by being the first to arrive at the scene of action* D. 8. 11.

b. If the governing verb is a participle in an oblique case, a predicate substantive or adjective usually agrees with the participle, and rarely stands in the nominative: ἀπαλλαγείς τούτων τῶν φασκόντων δικαστῶν εἶναι *being rid of these men who profess to be judges* P. A. 41 a. τὰς ἀρχὰς δίδωσι τοῖς αἰεὶ δόξασιν ἀρίστοις εἶναι *it dispenses to those who for the time seem to be the most deserving* P. Menex. 238 d.

**735.** A pronoun subject of an infinitive, if (wholly or partially) identical with the subject of the main verb, is usually expressed when emphatic.



and stands in the accusative; but the indirect reflexive σφεῖς may stand in the nominative or accusative. Thus οἶμαι ἐμὲ πλεῖω χρήματα εἰργάσθαι ἢ ἄλλους σύνδυο *I think I have made more money than any two others together* P. Hipp. M. 282 e, τοὺς δὲ Θηβαίους ἡγάετο ἑάσειν ὅπως βούλεται πράττειν ἑαυτὸν *he thought the Thebans would let him have his own way* D. 6. 9, οὐ σφεῖς ἀδικεῖσθαι, ἀλλ' ἐκείνους μᾶλλον *he said that not they (the speaker and the other Lacedaemonians), but they (the Toroneans) rather had been wronged* 4. 11 f, ἔφη δέ, ἐπειδὴ οὐ ἐκβῆναι τὴν ψυχὴν, . . . ἀφικνεῖσθαι σφᾶς εἰς τόπον τινα δαιμόνιον *he said that, when his soul had departed out of him, they (he and others) came to a mysterious place* P. R. 614 b.

**736.** If the subject of the infinitive is *different* from the subject of the governing verb, it stands in the accusative; and a predicate substantive or adjective stands also in the accusative: τὸν γὰρ καλὸν καγαθὸν ἄνδρα εὐδαίμονα εἶναί φημι *for I maintain that the noble and good man is happy* P. G. 470 e.

**737.** When the subject of the infinitive is the same as a genitive or dative depending on the governing verb, it is often omitted.

a. A predicate adjective referring to a *genitive* regularly stands in the genitive, but a predicate substantive or participle generally stands in the accusative in agreement with the unexpressed subject of the infinitive: Κύρου ἐδέοντο ὡς προθυμοτάτου γενέσθαι *they entreated Cyrus to show himself as zealous as possible* X. H. 1. 5. 2, ὑπὸ τῶν δεομένων μου προστάτην γενέσθαι *by those who begged me to become their chief* X. C. 7. 2. 23, δέομαι ὑμῶν ἐθελῆσαί μου ἀκοῦσαι, ὑπολογιζομένους τὸ πλῆθος τῶν αἰτιῶν *I beg of you that you be willing to listen to me, paying heed to the number of charges* Aes. 1. 1.

b. A predicate substantive, adjective, or participle referring to a *dative* stands in the dative or in the accusative in agreement with the unexpressed subject of the infinitive: νῦν σοι ἔξεστιν ἀνδρὶ γενέσθαι *now it is in your power to prove yourself a man* X. A. 7. 1. 21, Λακεδαιμονίοις ἔξεστιν ὑμῖν φίλους γενέσθαι *it is in your power to become friends to the Lacedaemonians* T. 4. 29, ἔδοξεν αὐτοῖς . . . ἐξοπλισμένους προΐεναι *they decided to arm themselves fully and to advance* X. A. 2. 1. 2, ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιωτὰς *they decided to station pickets and to assemble the soldiers* 3. 2. 1, συμφέρει αὐτοῖς φίλους εἶναι μᾶλλον ἢ πολεμίους *it is for their interest to be friends rather than enemies* X. O. 11. 23.

**738.** An indefinite or general subject of the infinitive (τινὰ, τινὰς, ἀνθρώπους) is commonly omitted; and a predicate substantive or adjective stands in the accusative: δρῶντας γὰρ ἢ μὴ δρῶντας ἥδιον θανεῖν *for it is preferable to lie in action rather than doing nothing* E. Hel. 814. Cp. 1229.

## DEGREES OF COMPARISON OF ADJECTIVES (AND ADVERBS)

## POSITIVE

**739.** The positive, especially before an infinitive with or without ὥστε (ὡς), may imply that the quality denoted is not in the right proportion for the purpose in question: (τὸ ὕδωρ) ψυχρόν ἐστιν ὥστε λούσασθαι *the water is too cold for bathing* X. M. 3. 13. 3, νῆες ὀλίγαι ἀμύνειν *ships too few to defend* T. 1. 50.

## COMPARATIVE

**740.** The comparative may be followed by the genitive (913 k) or by ἢ *than*: σοφώτερος ἐμοῦ or σοφώτερος ἢ ἐγὼ *wiser than I*. With ἢ, the persons or things compared usually stand in the same case, and always so when they are connected with the same verb: φιλῶ γὰρ οὐ σὲ μᾶλλον ἢ δόμους ἐμούς *for I do not love thee more than my own house* E. Med. 327.

a. The word after ἢ may often be regarded as subject of a verb (expressed or understood): ἀνδρὸς δυνατωτέρου ἢ ἐγὼ νίος *son of a man more powerful than I am* X. C. 5. 2. 28. But this word is more often attracted into the case of the preceding word: τινὲς καὶ ἐκ δεινότερων ἢ τοιῶνδε (= ἢ τοιάδε ἐστίν) ἐσώθησαν *some have been rescued from even worse straits than these* T. 7. 77.

b. The genitive is more usual when two subjects would have the same verb in common: as οἱ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξενον *the Cretans shot a shorter distance than the Persians* (= ἢ οἱ Πέρσαι) X. A. 3. 3. 7.

c. The genitive is very often found where ἢ, if used, would be followed by a nominative or accusative: σοφώτερος σοῦ εἰμι (= ἢ σύ) *I am wiser than you*. But the genitive is also sometimes used where ἢ would be followed by some other case or by a prepositional phrase: ταῦτα τοῖς ὀπλίταις οὐχ ἥσσον τῶν ναυτῶν (= ἢ τοῖς ναύταις) παρακελεύομαι *I address these exhortations to the hoplites not less than to the sailors* T. 7. 63, (δεῖ βλέπειν) εἰς τὴν ἐμπειρίαν μᾶλλον τῆς ἀρετῆς (= ἢ εἰς τὴν ἀρετὴν) *we must look at skill more than at courage* Aristotle, Politics 1309 b 5.

**741.** After πλέον (πλεῖν) *more*, ἑλάττων (μείον) *less*, ἢ may be omitted without affecting the case of the word following the comparative: πόλις πλέον πεντακισχίλων ἀνδρῶν *a city of more than 5000 men* X. H. 5. 3. 16, πέμπει οὐκ ἑλάττων δέκα φέροντας πῦρ *he sends not less than ten men carrying fire* 4. 5. 4. In place of πλέον, etc., we find also the corresponding adjs. with or without ἢ or with the gen.: τοξότας πλείους ἢ τετρακισχίλιους *more bowmen than 4000* X. C. 2. 1. 5, ἔτη γεγωνὸς πλείω ἐβδομήκοντα *more than 70 years old* P. A. 17 d, ἱππῆας πλείους τριακοσίων *more than 300 horse* X. H. 1. 3. 10.

**742. Compendious Comparison.** — The possessor, instead of the thing possessed, may be put in the genitive after a comparative: εἰ δ' ἡμεῖς ἱππικὸν κτησαίμεθα μὴ χεῖρον τούτων (= τοῦ τούτων ἱππικῶν) *but if we should raise a cavalry-force not inferior to theirs* X. C. 4. 3. 7.

**743. Reflexive Comparison.** — The comparative followed by the reflexive pronoun in the genitive is used to denote that a quality is displayed in a higher degree than usual. αὐτός is often added to the subject. Thus πλουσιώτεροι ἑαυτῶν γιγνόμενοι *becoming richer than they were before* (lit. *than themselves*) T. 1. 8, αὐτοὶ αὐτῶν εὐμαθέστεροι γίγνονται *they learn more easily than before* I. 15. 267.

**744. Proportional Comparison.** — After a comparative, ἢ κατὰ with the accusative, and ἢ ὥστε (rarely ἢ ὥς) with the infinitive, express a degree which is too high or too low: ὅπλα πλείω ἢ κατὰ τοὺς νεκροὺς ἐλήφθη *more arms were taken than there were men slain* (lit. *according to the corpses*) T. 7. 45, φοβοῦμαι μὴ τι μείζον ἢ ὥστε φέρειν δύνασθαι κακὸν τῇ πόλει συμβῇ *I fear lest there should befall the State an evil too great for it to be able to bear* X. M. 3. 5. 17 (1376).

**745. Double Comparison.** — If two adjectives (or adverbs) are compared with each other, ἢ is always used, and both are regularly in the comparative: ἡ εἰρήνη ἀναγκαιοτέρᾳ ἢ καλλίῳν *peace inevitable rather than honorable* Aes. 3. 69.

**746.** The comparative may stand alone, the second part being implied: ἐν εἰρήνῃ αἱ πόλεις ἀμείνους τὰς γνώμας ἔχουσιν *in time of peace States are actuated by higher convictions than in time of war* T. 3. 82, ὕστερον ἦκον *they came too late* 7. 27.

#### SUPERLATIVE

**747.** The superlative expresses either the highest degree of a quality (the *relative* superlative: ὁ σοφώτατος ἀνὴρ *the wisest man*) or a very high degree of a quality (the *absolute* superlative, which does not take the article: ἀνὴρ σοφώτατος *a very wise man*). The relative superlative is usually accompanied by the genitive of the person or thing surpassed (872). On the agreement, see 727.

**748.** The superlative may be strengthened in various ways:

a. By prefixing ὅτι or ὥς, rarely ἢ (ὅσον or ὅπως in poetry): ὅτι πλείστοι *as many men as possible*, ὥς τάχιστα *as quickly as possible*, ὥς εἰς στενωπὸν *into as narrow compass as possible* X. O. 18. 8. With ὥς and ἢ a form of δύναμις can or of a synonym may be employed: διηγῆσομαι ὑμῖν ὥς ἂν δύναμαι διὰ βραχυτάτων *I will relate to you in the briefest terms I can* I. 21. 2.

b. By prefixing οἶος, ὅσος, or ὁπόσος: ὁρῶντες τὰ πράγματα οὐχ οἷα βέλ-  
 τιστα ἐν τῇ πόλει ὄντα *observing that affairs are not in the very best state in the*  
*city* L. 13. 23. With ὅσος or ὁπόσος, a form of δύναιμι, or of a synonym, is  
 usually added: ἤγαγον συμμάχους ὁπόσους πλείστους ἐδινάμην *I brought the*  
*very largest number of allies I could* X. C. 4. 5. 29.

749. ἐν τοῖς is used before the superlative in all genders and numbers:  
 ἐν τοῖς πλείσταις δὴ νῆες αἱ αὐτοῖς ἐγένοντο *they had the very largest number*  
*of ships* T. 3. 17.

## ADVERBS

750. Adverbs are of two kinds:

a. **Ordinary adverbs**, denoting manner, degree, time, place, etc. Ordinary adverbs qualify verbs, adjectives, other adverbs, and (rarely) substantives.

εὐθὺς ἐβόᾶ *straightway he shouted* X. A. 1. 8. 1, φανερόν ἤδη *already clear*  
 L. 4. 6, πολὺν θάπτον *much more quickly* X. A. 1. 5. 2, μάλα συμφορὰ *a great*  
*misfortune* X. C. 4. 2. 5.

b. **Sentence adverbs** (or *particles*) are adverbs that affect the sentence as a whole or give emphasis to particular words of any kind.

Such are words of interrogation (ἦ, ἄρα, μὲν); of affirmation and confidence (οἶμαι, ὁμῶς, ὁμῶς, ὁμῶς, γὰρ, ἦ, μὲν, νῆ, νῆ, τοί, τοί, τοί); of uncertainty (ἴσως, ποῦ, τάχα, perhaps); of negation (οὐ, μή, οὐτοι, μήτοι, etc.); of limitation (ἀν 1162 ff.).

751. In the attributive position (788) an ordinary adverb may serve as an adjective: ἐν τῷ πλησίον παραδείσῳ *in the neighboring park* X. A. 2. 4. 16, παραχῇ ἢ τότε *the confusion of that time* L. 6. 35.

## THE ARTICLE — ORIGIN AND DEVELOPMENT

752. In the oldest Greek no word was needed to express either *the* or *a*. By gradual weakening, ὁ, ἡ, τό, originally a demonstrative pronoun, became the definite article, used (like English *the*) to mark a particular object, person, or class; but its addition was not necessary to mark a class. The beginnings of the articular use appear even in Homer (751), while Attic prose still retained some cases of the old demonstrative force (756). From the demonstrative use was also developed the use as a relative (755).

753. ὁ, ἡ, τό in Homer. — In Homer ὁ, ἡ, τό is commonly a demonstrative pronoun and is used either as a substantive or as an adjective; it may serve as the personal pronoun of the third person: τὸ θαυμάζω *I marvel at this* δ 655, τὸν λωβητῆρα ἐπεσβόλον *this prating brawler* B 275, τὴν δ' ἐγὼ οὐ λύσω *but her I will not release* A 29.

**754.** *ὁ, ἡ, τό* sometimes in Homer approaches its later use as the definite article or is actually so used: *τὸν μὲν . . . τὸν δ' ἕτερον* *the one . . . the other* E 145 (756), *οἱ ἄλλοι* *the (those) others* Φ 371, *τὸ κρήγγον* *that which is good* A 106, *τὸ πάρος* *formerly* N 228, *τὰ μέγιστα ἄλλα* *the (those) greatest prizes* Ψ 640, *Ἴρον τὸν ἀλήτην* *Irus, the (that) beggar* σ 333.

a. Ordinarily Homer does not use the article where it is required in Attic prose. Hom. *ὁ* generally contrasts two objects, indicates a change of person, or a change of action on the part of the same person. Attic *ὁ* defines.

**755.** *ὁ, ἡ, τό* is used as a relative pronoun in Homer only when the antecedent is definite: *τείχεα δ' ἐξενάρϊξε, τὰ οἱ πόρε χάλκεος Ἄρης* *he stripped off the arms that brazen Ares had given him* H 116. The tragic poets use only the *τ*-forms, and chiefly to avoid hiatus or to produce position: *κτείνονσα τοὺς οὐ χρὴ κτανεῖν* *endeavoring to slay those whom it is not right to slay* E. And. 810. On the usage of Herodotus, see 302 D. 3.

**756.** *ὁ, ἡ, τό* demonstrative in Attic Prose. — The article has demonstrative force in Attic prose chiefly when followed by *μὲν, δέ, γέ, τοί*, or preceded by *καί*. So especially in contrasts, as *ὁ μὲν . . . ὁ δέ* *the one . . . the other, this . . . that*.

*οἱ μὲν ἐπορεύοντο, οἱ δ' εἵποντο* *the one party proceeded, the other followed* X. A. 3.4.16. Similarly the adverbial *τὸ (τὰ) μὲν . . . τὸ (τὰ) δέ* *partly . . . partly, now . . . now, τῇ μὲν . . . τῇ δέ* *in this respect . . . in that respect; as τὰ μὲν τι μαχόμενοι τὰ δὲ καὶ ἀναπαύομενοι* *now fighting, now also resting* 4.1.14.

a. A substantive or a pronoun frequently takes the place of the article with *δέ* (less often of that with *μὲν*).

b. As demonstratives *ὁ, ἡ, οἱ, αἱ* are often written *ὁ, ἡ, οἷ, αἷ*.

**757.** *ὁ (ἡ, τὸ) δέ* without a preceding *μὲν* often means *but (and)* *he, she, this*, and generally refers to an oblique case, less often to the subject, of the preceding sentence: *Κῦρος δίδωσιν αὐτῷ μῦθους δαρείκους· ὁ δὲ λαβὼν τὸ χρῦσιόν κ.τ.λ.* *Cyrus gives him (Clearchus) 10,000 darics; and he, taking the money etc.* X. A. 1.1.9. In this usage *τὸ δέ* often means *whereas*. *ὁ δέ* may also mean *the other, another, pl. the others, others*.

**758.** The demonstrative use appears also in (a) *τὸν καὶ τόν* *this one and that one* L. 1.23, *τὸ καὶ τό* *this and that* D. 9.68, *τοῖς καὶ τοῖς* P. L. 701 e; b) an oblique case, as antecedent of *ὅς, ὅσος, οἷος*: as *τόν τε Εὐθύκριτον καὶ ὃν ὃς ἐφη δεσπότης τούτου εἶναι, μάρτυρις παρέξομαι* *and as witnesses I will produce both Euthycritus and the man who said he was his master* L. 23.8; c) *τῷ* therefore, *ὁ (τό) γε* *this indeed, πρὸ τοῦ* (or *προτοῦ*) *formerly*.

**759.** *ὅς, ἡ* demonstrative is used like the substantival article in *καὶ* *ς (ῆ) and he (she), καὶ οἷ and they*; and in *ἡ δ' ὅς (ῆ) and he (she) said*. In Attic prose *καὶ τόν (τήν)* is used as the accusative of *καὶ ὅς (ῆ)*, as subject of



a following infinitive in indirect discourse : καὶ τὸν εἰπεῖν *and he said that he said* P. S. 174 a. Cp. also ὅς καὶ ὅς *such and such an one* Hdt. 4. 68.

### ὁ, ἡ, τό AS THE ARTICLE IN ATTIC

**760. Particular Article.** — The particular article denotes individual persons or things as distinguished from others of the same kind, and is used of objects present to the mind, mentioned before, well known, usual, proper, etc. As the article of reference its use is very frequent.

τὸ ἕκκον βιβλίον *my book* (βιβλίον ἑμὸν *a book of mine*), ὁ τῶν ἑπτὰ σοφώτατος Σόλων *Solon, the wisest of the Seven* (Sages) P. Tim. 20 d, ὁ δῆμος ὁ Ἀθηναίων *the people of the Athenians* Aes. 3. 116, εἶπον ὅτι τάλαντον ἀργυρίου ἔτοιμος εἶναι δοῦναι . . . λαβὼν τὸ τάλαντον κ.τ.λ. *I said that I was ready to give him a talent of silver . . . and he, taking the talent etc.* L. 12. 9–10, τὸ μέρος τῶν ψήφων ὁ διώκων οὐκ ἔλαβεν *the prosecutor did not get the requisite part of the votes* D. 18. 103.

a. The article may denote an object as representative of its class (the distributive article), and may often be translated by *a* or *each* : δραχμὴν ἐλάβανε τῆς ἡμέρας *he received a drachma a day* T. 3. 17. But the distributive article may be omitted : ἐλοντο δέκα, ἕνα ἀπὸ φύλης *they chose ten, one from (each) tribe* X. H. 2. 4. 23.

**761.** The article, especially in prose, may take the place of an unemphatic possessive pronoun, when there is no doubt as to the person meant as the possessor : Κύρος καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν θώρακα ἐνέδυν *Cyrus leaped down from his chariot and put on his breastplate* X. A. 1. 8. 3, ἐβούλετο τῷ παιδὶ ἀμφοτέρω παρεῖναι *he wished both his boys to be with him* 1. 1. 1.

**762.** The article may be used with cardinal numerals.

ἀπῆσαν τῶν λόχων δώδεκα ὄντων οἱ τρεῖς *of the companies, numbering twelve, three were absent* X. H. 7. 5. 10, εἷς παρὰ τοὺς δέκα *one man in (comparison with) ten* X. O. 20. 16, τῶν πέντε τὰς δύο μοίρας *two fifths* T. 1. 10, ἡμέρας ἀμφὶ τὰς τριάκοντα *about thirty days* X. A. 4. 8. 22.

**763. Generic Article.** — The generic article denotes an entire class as distinguished from other classes ; as ὁ ἄνθρωπος *man* (as distinguished from other beings), οἱ γέροντες *the aged*, πονηρὸν ὁ σύκοφάντης *the (an) informer is a vile thing* D. 18. 242.

a. A participle with the article may denote an entire class : ὁ βουλόμενος *any one who wishes*, οἱ λέγοντες *the speakers*. When the reference is to a particular occasion, person, or thing, the article with the participle is particular (1271) ; as οἱ λέγοντες *the speakers* on a definite occasion.

**764.** Many words take the article to indicate a class or type: *νύξ* *night*, *ἡμέρᾱ* *day*, *θέρους* *summer*, *χειμών* *winter*, *θάλαττα* *sea*, *γῆ* *land*, *ἥλιος* *sun*, *σελήνη* *moon*, *χρόνος* *time*, *ἀνὴρ* *husband*, *γυνή* *wife*, and many others. Thus *τὴν μὲν νύκτα νεβρίζων . . . ἐν δὲ ταῖς ἡμέραις τοὺς θαύσους ἄγων* *by night dressing them in fawn-skins . . . and by day conducting the bands of worshippers* D. 18. 259, *ὣν οὐδ' ὁ χρόνος τὴν μνήμην ἀφελῆσθαι δύναται* *the memory of which not even time can remove* 22. 13.

a. But such words, if used in formulas or with the force of proper names, may omit the article.

### *Fluctuation in the Use of the Article; its Omission*

**765.** The use of the article is not always consistent, and in many cases it is omitted without any essential difference in meaning, so that rules for its fluctuation cannot always be given. Attic has many survivals of the period when the article was not obligatory; *e.g.* in prepositional phrases. Attic prose uses the article more than Attic poetry; and the dialogue of comedy more than the dialogue of tragedy. Even in cases where the article is commonly omitted it may be employed when it is desired to mark something previously mentioned or to emphasize a contrast.

**766. The Article with Abstract Substantives.** — Abstract substantives generally have the article: *ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς* *valor rather than flight saves men's lives* X. C. 4. 1. 5. But it is often omitted without essential difference: *ἀρχὴ φιλίας μὲν ἔπαινος, ἔχθρᾱς δὲ ψόγος* *praise is the beginning of friendship, blame of enmity* I. 1. 33. When the reference is definite the article is necessary: *ἡ τῶν Ἑλλήνων εὖνοια* *the good will of the Greeks* Aes. 3. 70.

**767.** The article is often omitted with *βάθος* *depth*, *ὕψος* *height*, *εὖρος* *width*, *μέγεθος* *size*, *πλῆθος* *size, amount*, *γένος* *race*, *ὄνομα* *name*.

**768. The Article with Proper Names.** — The use of the article with proper names may be illustrated as follows (769–778):

**769. NAMES OF PERSONS** often take the article in familiar style, especially to mark individuals well known, previously mentioned, or contrasted: *Σόλων* D. 20. 90, *τοὺς στρατιωτὰς αὐτῶν, τοὺς παρὰ Κλέαρχον ἀπελθόντας*,

εἰᾶ Κῆρος τὸν Κλέαρχον ἔχειν *their soldiers who seceded to Clearchus, Cyrus allowed Clearchus to retain* X. A. 1. 4. 7, Σοφαίνετος ὁ Στυμφάλιος 1. 2. 3 to distinguish him from Σοφαίνετος ὁ Ἀρκάς 1. 2. 9. Similarly Δημοσθένης ὁ Ἀλκισθέους (the popular designation) distinguishes *Demosthenes, the son of Alcisthenes* (T. 3. 91) from other persons named Demosthenes. The father's name without the article states merely the parentage (the official designation): Περδίκκας Ἀλεξάνδρου *Perdiccas, son of Alexander* T. 2. 99.

a. In official language the article is not used with appositive proper names: Ξενοφῶν Ἀθηναῖος X. A. 1. 8. 15, Ὀρόντης Πέρσης ἀνὴρ 1. 6. 1. Cp. 690 a.

b. Several appellatives, treated like proper names, may omit the article, as βασιλεύς, the official name for the King of Persia, στρατηγοί *the Generals*, πρυτάνεις *the Prytans*.

**770. NAMES OF GODS** often take the article, especially when definite cults are referred to. The article is common when the name of the god depends on a substantive with the article, as τὸ ἱερόν τοῦ Ἀπόλλωνος *the shrine of Apollo* T. 1. 29. The article is generally used with both the name of a god and an epithet or (less often) with neither: τῷ Διὶ τῷ Ὀλυμπίῳ *to Olympian Zeus* T. 5. 31, Διὶ ἐλευθερίῳ *to Zeus, guardian of freedom* 2. 71. In oaths the article must be used except with the name of Zeus: μὰ τὸν Ἀπόλλωνα, μὰ (τὸν) Δία. With festivals of the gods the use of the article fluctuates. Names of shrines, as substantivized adjectives, have the article: τὸ Θησεῖον *the Theseum (the shrine of Theseus)*.

**771. NAMES OF NATIONS**, if plural, generally omit the article, but οἱ Ἕλληνες (except in Herodotus) as opposed to οἱ βάρβαροι. Some non-Greek nations under despotic rule take the article when used in the singular in a collective sense, as ὁ Πέρσης *the Persian*. Names of inhabitants of cities need not have the article. With names of tribes the use of the article fluctuates.

**772. NAMES OF MONTHS AND WINDS.** — With names of the months and of the winds the use of the article fluctuates: (ὁ) Σκιροφοριών, (ὁ) βορέας.

**773. NAMES OF COUNTRIES**: always ἡ Εὐρώπη, ἡ Ἀσία, ἡ Ἑλλάς, sometimes ἡ Λιβύη. With adjectival names ἡ is necessary in ἡ Ἀττική, ἡ Βοιωτία (but Θεσσαλία, Λιδία, etc.). The article is common when the name of a place stands in the genitive to define the geographical position of another place: ἐς Ἐπίδauρον τῆς Πελοποννήσου *to Epidaurus in Peloponnesse* T. 2. 56.

**774. ISLANDS**: article often omitted. When νῆσος is added, the types are ἡ Ψυττάλεια (ἡ) νῆσος, Μῆλος (ἡ) νῆσος, (ἡ) νῆσος Δῆλος.

**775. MOUNTAINS**: the types with the article are ὁ Ὀλυμπος, τὸ Πήλιον (adjective) ὄρος, τὸ ὄρος ἡ Ἰστώνη (apposition).

**776. RIVERS**: the types are (ὁ) Νεῖλος, ὁ Εὐφράτης ποταμός, Σελινούς ποταμός.

**777.** SEAS: ὁ Πόντος, ὁ Ὠκεανός, ὁ Βόσπορος, generally ὁ Ἑλλησποντος; τὸ Αἰγαῖον, τὸ Αἰγαῖον πέλαγος, ὁ Αἰγαῖος πόντος; ὁ Εὐξείνιος πόντος, ὁ πόντος ὁ Εὐξείνιος; adjectival ἡ Ἐρυθρὰ θάλαττα, etc.

**778.** TOWNS: article unnecessary. Note Μένδη (ἡ) πόλις, ἡ Μένδη πόλις.

**779.** The article is often omitted in the following cases.

a. In prepositional phrases: ἐν ἀρχῇ τοῦ λόγου *in the beginning of the speech* D. 37. 23. So κατὰ γῆν *by land*, διὰ σκοτόνους *in darkness*.

b. In adverbial designations of time, especially with prepositions: ἡμέρας *by day*, νυκτός *by night*, περὶ μέσας νύκτας *about midnight*, ἅμα ἔφω *at daybreak*, ἐκ παίδων *from childhood*.

c. With ordinal numbers, in expressions of time in the dative (963): δευτέρῳ μηνί *in the second month* T. 8. 64.

d. With words denoting persons, when they are used of a class (since the generic article is optional, cp. 752): ἄνθρωπος *man*, στρατηγός *general*, θεός *divinity, God* (cp. 764).

e. With adjectives and participles when the reference is general: in the plural also when only a part is meant: ἀπαλλαγὴ κακῶν *escape from evils* P. R. 610 d, πέμψαι προκαταληφόμενους τὰ ἄκρα *to send men to seize the heights in advance* X. A. 1. 3. 14.

f. In formulas and enumerations: δεξιὰς ἔδοσαν *they gave their right hands* X. A. 2. 3. 28, ἥλιος ἐδέετο *the sun was setting* 1. 10. 15, γυνὴ καὶ παῖδες *wife and children* And. 1. 48.

g. When a substantive followed by an attributive genitive forms with it a compound idea: τελευτὴ τοῦ βίου *the end of his life* (cp. *life-time*) X. A. 1. 1. 1.

### *Some Special Uses of the Article*

**780.** A single article, used with the first of two or more substantives or adjectives connected by a word for *and*, lays stress on the combination: οἱ στρατηγοὶ καὶ λοχαγοὶ *the generals and captains* (the officers as contrasted with the privates) X. A. 2. 2. 8. Repetition of the article lays stress on each word: οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ *the generals and the captains* 7. 1. 13.

**781.** Instead of repeating a substantive or adjective with the article it may suffice to repeat the article: ὁ βίος ὁ τῶν ιδιωτευνόντων ἢ ὁ (βίος) τῶν τυραννευόντων *the life of persons in a private station or that of princes* I. 2. 4.

**782.** The article may or may not be repeated with each of several attributes: τὸ ἐν Ἀρκαδίᾳ τὸ τοῦ Διὸς τοῦ Λυκαίου ἱερόν *the Arcadian sanctuary of Lycaean Zeus* P. R. 565 d, ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγὼν *the combat for life and death with the public foes* X. M. 3. 12. 1.

**783.** Appositives to a personal pronoun (commonly 1 or 2 pers.) generally take the article: ὑμεῖς οἱ ἡγεμόνες *you, captains* X. C. 6. 2. 41.

**784. Article and Predicate Substantive.** — A predicate substantive regularly has no article, and may thus often be distinguished from the subject: *καλεῖται ἡ ἀκρόπολις ἔτι ὑπ' Ἀθηναίων πόλις* *the citadel is still called 'city' by the Athenians* T. 2. 15.

**785.** Predicate comparatives, superlatives, and possessive pronouns regularly have no article: *ᾤμην τὴν ἐμαντοῦ γυναῖκα πᾶσων σωφρονεστάτην εἶναι* *I thought that my wife was the most virtuous of all* L. 1. 10, *Χαιρέφῶν ἐμός ἐταῖρος ἦν* *Chaerephon was a friend of mine* P. A. 21 a.

**786.** But the article is sometimes used with a predicate substantive when it refers to a definite person or thing well known, previously mentioned or hinted at, or identified with the subject so that subject and predicate could change places: *οἱ δ' ἄλλοι ἐπιχειροῦσι βάλλειν τὸν Δέξιππον ἀνακαλοῦντες τὸν προδότην* *the rest try to strike Dexippus calling him 'the traitor'* X. A. 6. 6. 7, *ὁ θεὸς αὐτός ἐστιν ὁ λέγων* *the speaker is the god himself* P. Ion 534 d, *ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα* *he suspected that the traducer was Menon or that it was Menon who traduced him* X. A. 2. 5. 28, *οὔτε πλῆθος ἐστὶν οὔτε ἰσχύς ἢ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα* *it is neither numbers nor strength that gains victories in war* X. A. 3. 1. 42. Cp. 710.

### *Substantive-making Power of the Article*

**787.** The prefixed article gives the value of a substantive to an adjective or participle, a prepositional phrase, an adverb, an infinitive, and a single word or clause.

*ὁ σοφός* *the wise man*, *τὸ δίκαιον* *justice*, *ὁ βουλόμενος* *whoever wishes*, *τὸ ἐσόμενον* *the future*, *οἱ ἐν τῇ ἡλικίᾳ* *the men in the prime of life*, *οἱ τότε* *the men of that time*, *τὸ ὑπὸ τῶν ἡδονῶν ἄρχεσθαι* *(the) being ruled by pleasures*, *τὸ ὑμεῖς* *the word 'you.'*

a. With the genitive, the article may form a substantival phrase: *τὰ τῶν στρατιωτῶν* *the condition of the soldiers* (868).

b. Adjectives or participles used substantively regularly (in prose) have the article; and when so used may take a possessive genitive in the attributive position: *τὸ τῆς πόλεως συμφέρον* *the interest of the State*.

### *Position of the Article*

**788. Attributive Position.** — A word or group of words standing between the article and its substantive, or immediately after the article, if the substantive, with or without an article, precedes, has *attributive* position and is called an *attributive* (cp. 653). Thus *the wise man* is (1) *ὁ σοφὸς ἀνὴρ*, (2) *ὁ ἀνὴρ ὁ σοφός*, or (3) *ἀνὴρ ὁ σοφός* (*not σοφὸς ὁ ἀνὴρ* or *ὁ ἀνὴρ σοφός*).



a. The order  $\delta\sigma\phi\acute{o}\varsigma\ \acute{\alpha}\nu\eta\rho$  (the most common and most simple order) emphasizes the attributive;  $\delta\ \acute{\alpha}\nu\eta\rho\ \delta\sigma\phi\acute{o}\varsigma$  (less common and somewhat formal) emphasizes the substantive, as something definite or previously mentioned, the attributive being added by way of explanation: *the man* (I mean) *the wise (one)*. In  $\acute{\alpha}\nu\eta\rho\ \delta\sigma\phi\acute{o}\varsigma$  (least common and savoring of an easy-going style) the substantive takes no article before it, because it would have none if the attributive were dropped; here the attributive is added by way of correction: *a man* (I mean) *the wise (one)*.

789. Post-positive words as  $\mu\acute{\epsilon}\nu, \delta\acute{\epsilon}, \gamma\acute{\epsilon}, \tau\acute{\epsilon}, \gamma\acute{\alpha}\rho, \delta\acute{\eta}, \omicron\acute{\iota}\mu\alpha\iota, \omicron\acute{\upsilon}\nu, \tau\omicron\acute{\iota}, \tau\omicron\acute{\iota}\nu\upsilon\upsilon$  following the article are not attributives:  $\delta\ \mu\acute{\epsilon}\nu\ \omicron\acute{\upsilon}\nu\ \pi\rho\epsilon\sigma\beta\acute{\upsilon}\tau\epsilon\rho\omicron\varsigma\ \pi\alpha\rho\omega\acute{\nu}\ \acute{\epsilon}\tau\acute{\upsilon}\gamma\chi\alpha\nu\epsilon$  *now the elder happened to be present* X. A. 1.1.2. In Attic,  $\tau\acute{\iota}\varsigma$  comes between article and substantive only when an attributive follows the article:  $\tau\omega\acute{\nu}\ \beta\alpha\rho\beta\acute{\alpha}\rho\omega\acute{\nu}\ \tau\acute{\iota}\nu\epsilon\varsigma\ \acute{\iota}\pi\pi\acute{\epsilon}\omega\acute{\nu}$  *some of the barbarian cavalry* X. A. 2.5.32.

790. Prepositional phrases (787), adverbs with adjectival force (751), and attributive participles, have attributive position, e.g.  $\delta\ \pi\rho\acute{o}\varsigma\ \tau\omicron\upsilon\varsigma\ \pi\omicron\lambda\epsilon\mu\acute{\iota}\omicron\upsilon\varsigma\ \pi\acute{o}\lambda\epsilon\mu\omicron\varsigma, (\delta\acute{o})\ \pi\acute{o}\lambda\epsilon\mu\omicron\varsigma\ \delta\ \pi\rho\acute{o}\varsigma\ \tau\omicron\upsilon\varsigma\ \pi\omicron\lambda\epsilon\mu\acute{\iota}\omicron\upsilon\varsigma$  *the war against the enemy*;  $\delta\ \tau\acute{o}\tau\epsilon\ \pi\acute{o}\lambda\epsilon\mu\omicron\varsigma, (\delta\acute{o})\ \pi\acute{o}\lambda\epsilon\mu\omicron\varsigma\ \delta\ \tau\acute{o}\tau\epsilon$  *the war at that time*;  $\acute{\eta}\ \pi\alpha\rho\acute{o}\upsilon\sigma\alpha\ \sigma\upsilon\mu\phi\omicron\rho\acute{\alpha}, (\acute{\eta})\ \sigma\upsilon\mu\phi\omicron\rho\acute{\alpha}\ \acute{\eta}\ \pi\alpha\rho\acute{o}\upsilon\sigma\alpha$  *the present circumstance*.

791. The genitive of a substantive limiting the meaning of another substantive with the article may take any one of four positions:

1.  $\tau\omicron\ \tau\omicron\upsilon\ \pi\alpha\tau\rho\acute{o}\varsigma\ \beta\iota\beta\lambda\acute{\iota}\omicron\upsilon\acute{\nu}$  *the father's book* (with emphasis on the genitive).  
More common than 2.
2.  $\tau\omicron\ \beta\iota\beta\lambda\acute{\iota}\omicron\upsilon\acute{\nu}\ \tau\omicron\ \tau\omicron\upsilon\ \pi\alpha\tau\rho\acute{o}\varsigma$  (with emphasis on the genitive).
3.  $\tau\omicron\ \beta\iota\beta\lambda\acute{\iota}\omicron\upsilon\acute{\nu}\ \tau\omicron\upsilon\ \pi\alpha\tau\rho\acute{o}\varsigma$  (with emphasis on the governing word).
4.  $\tau\omicron\upsilon\ \pi\alpha\tau\rho\acute{o}\varsigma\ \tau\omicron\ \beta\iota\beta\lambda\acute{\iota}\omicron\upsilon\acute{\nu}$  (with emphasis on the genitive).  
The genitive of the divided whole (872) regularly takes either the 3d or the 4th position.

792. Possessive pronouns and the possessive genitives of the reflexive and demonstrative pronouns (808),  $\alpha\acute{\upsilon}\tau\omicron\varsigma$  meaning *same* (821), and  $\pi\acute{\alpha}\varsigma$  expressing the *sum total* (802), have the attributive position.

793. Pronouns of quality and quantity, as  $\tau\omicron\iota\omicron\upsilon\tau\omicron\varsigma, \tau\omicron\iota\omicron\upsilon\sigma\acute{o}\delta\epsilon, \tau\eta\lambda\iota\kappa\omicron\upsilon\tau\omicron\varsigma$ , etc. (rarely  $\tau\omicron\sigma\omicron\upsilon\tau\omicron\varsigma$  and  $\tau\omicron\sigma\omicron\upsilon\sigma\acute{o}\delta\epsilon$ ), when they take the article usually follow it:  $\alpha\acute{\iota}\ \tau\omicron\iota\alpha\acute{\iota}\delta\epsilon\ \gamma\rho\alpha\phi\acute{\alpha}\iota$  *such suits* D. 23.135. Predicate position (795):  $\tau\omicron\sigma\alpha\acute{\upsilon}\tau\eta\ \acute{\eta}\ \pi\rho\acute{o}\tau\eta\ \pi\alpha\rho\alpha\sigma\kappa\epsilon\upsilon\eta$  . . .  $\delta\acute{\iota}\epsilon\pi\lambda\epsilon\iota$  *so great was the first armament which crossed over* T. 6.44.

794. An attributive, following the article, may be separated from its substantive by a personal or demonstrative pronoun, which thus takes attributive position:  $\acute{\eta}\ \pi\acute{\alpha}\lambda\alpha\iota\ \acute{\eta}\mu\omega\acute{\nu}\ \phi\acute{\upsilon}\sigma\iota\varsigma$  *our old nature* P. S. 180 d,  $\acute{\eta}\ \sigma\tau\epsilon\nu\acute{\eta}\ \alpha\acute{\upsilon}\tau\eta\ \acute{\omicron}\delta\acute{o}\varsigma$  (for  $\alpha\acute{\upsilon}\tau\eta\ \acute{\eta}\ \sigma\tau\epsilon\nu\acute{\eta}\ \acute{\omicron}\delta\acute{o}\varsigma$ , 804 a) *this narrow road* X. A. 4.2.6,  $\delta\ \delta'\ \alpha\acute{\upsilon}\tau\omicron\varsigma\ \acute{\omicron}\delta\tau\omicron\varsigma\ \lambda\acute{o}\gamma\omicron\varsigma$  *this same argument* I. 12.225.

**795. Predicate Position.** — A predicate adjective either precedes or follows the article and its substantive: σοφὸς ὁ ἀνὴρ or (less commonly) ὁ ἀνὴρ σοφός *the man is wise*.

ἀτελεῖ τῇ νίκῃ ἀνέστησαν *they retired with their victory incomplete* T. 8. 27, τὰς τριῆρεις ἀφείλκυσαν κενὰς *they towed away the triremes empty* 2. 93, τὰ φρονήματα μεγάλα εἶχον *the thoughts they entertained were great* P. S. 190 b.

**796.** The genitive of the divided whole (872) has predicate position: τούτων οἱ πλείστοι *the most of these* X. A. 1. 5. 13, οἱ ἄριστοι τῶν περὶ αὐτόν *the bravest of his companions* 1. 8. 27.

**797.** Adjectives generally treated as attributive in English often take the predicate position, especially when they stand in prepositional phrases: ἐν πολλαῖς ταῖς πρὶν μάχαις *in the many previous battles* T. 8. 38.

**798.** Participles of copulative verbs (655) have either predicate or attributive position: ἡ νῦν Ἑλλὰς καλουμένη *what is now called Hellas* T. 1. 2, ἐν τῷ καλουμένῳ θανάτῳ *in what is called death* P. Ph. 86 d.

**799.** The force of a predicate substantive or adjective may often best be rendered by an expanded translation (*e.g.* a relative clause) or by an abstract substantive: ἀθάνατον τὴν περὶ αὐτῶν μνήμην καταλείψουσιν *immortal will be the remembrance of themselves that they will leave behind* 1. 9. 3, ἐπῆρετο πόσον τι ἄγοι τὸ στράτευμα *he asked about how large the force was that he was leading* (= πόσον τι εἶη τὸ στράτευμα ὃ ἄγοι. 1536) X. C. 2. 1. 2, μεγάλην τῇ φωνῇ *at the top of his voice* 3. 3. 58, and often in like expressions where the article has possessive force (761).

#### PECULIARITIES OF POSITION WITH THE ARTICLE

**800. Adjectives of Position.** — In the predicate position ἄκρος (*high*) means *the top of*, μέσος (*middle*) *the middle of*, ἔσχατος (*extreme*) *the end of*. The adj. regularly stands before the article.

Attributive Position	Predicate Position
τὸ ἄκρον ὄρος <i>the high mountain</i>	ἄκρον τὸ ὄρος } <i>the top of</i>
	(τὸ ὄρος ἄκρον) } <i>the mountain</i>
ἡ μέση ἀγορά <i>the central market</i>	μέση ἡ ἀγορά } <i>the centre of</i>
	(ἡ ἀγορά μέση) } <i>the market</i>
ἡ ἐσχάτη νῆσος <i>the farthest island</i>	ἐσχάτη ἡ νῆσος } <i>the verge of</i>
	(ἡ νῆσος ἐσχάτη) } <i>the island</i>

a. The meaning expressed by the predicate position may also be expressed by (τὸ) ἄκρον τοῦ ὄρους, (τὸ) μέσον τῆς ἀγορᾶς, etc. These adjs. used partitively without the article regularly precede the substantive: μέσον θέρος *middle of summer* Hdt. 8. 12.

**801.** *μόνος. ἥμισυς.* — (1) Attributive: *ὁ μόνος παῖς the only son, αἱ ἡμίσειαι χάριτες half-favors.* (2) Predicate: *μόνος ὁ παῖς (or ὁ παῖς μόνος) παίζει the boy plays alone, ἥμισυς ὁ βίος (or ὁ βίος ἥμισυς) half of life.*

**802.** *πᾶς (ἅπᾶς, σύμπᾶς) all.* — (1) Attributive position: *the whole, the whole number (amount) of,* as *ἡ πᾶσα Σικελία the whole of Sicily, οἱ πάντες πολῖται the whole body of citizens.* In prose the article is rarely omitted with attributive *πᾶς* meaning *whole*: *παντὶ θυμῷ with his whole soul* D. 19. 227. (2) Predicate (and usual) position: *πάντες οἱ πολῖται or, less often, οἱ πολῖται πάντες all the citizens* individually, *οἱ σύμπαντες ὁπλῖται μύριοι χίλιοι 11,000 hoplites in all, πᾶς ὁ ἄδικος (generic singular) every one who is unjust.* (3) Without the article *πᾶς* often means *every, every kind of, perfect, pl. all, all kinds of*: *πᾶσα ἀδικία utter baseness, πάντες ἄνθρωποι all men, all the world.*

**803.** *ὅλος.* (1) Attributive: *τὸ ὅλον στράτευμα the whole army*; not so common as (2) Predicate: *ὅλον τὸ στράτευμα (less often τὸ στράτευμα ὅλον) the army as a whole.* (3) *ὅλον στράτευμα a whole army.*

**804.** The demonstratives *οὗτος, ὅδε, ἐκεῖνος*, and the intensive pronoun *αὐτός self* (819), in agreement with a substantive, generally take the article, and stand in the predicate position (795): *οὗτος ὁ ἀνὴρ or (less often) ὁ ἀνὴρ οὗτος this man, αὐτὸς ὁ ἀνὴρ or ὁ ἀνὴρ αὐτὸς the man himself* (attributive: *ὁ αὐτὸς ἀνὴρ the same man*).

a. One or more words may separate the demonstrative from its substantive: *ὁ τοῦτον ἔρωσ τοῦ ἀνθρώπου the love of this man* P. S. 213 c. *This wise man* is *οὗτος ὁ σοφὸς ἀνὴρ, ὁ σοφὸς ἀνὴρ οὗτος* (and *ὁ σοφὸς οὗτος ἀνὴρ*, 794).

**805.** *οὗτος, ὅδε, ἐκεῖνος* sometimes omit the article.

(a) Regularly, when the substantive is in the predicate: *αὗτη ἔστω ἰκανὴ ἀπολογία a sufficient defense be this* P. A. 24 b. (b) Usually, with proper names, except when mentioned before: *ἐκεῖνος Θουκυδίδης that (well-known) Thucydides* Ar. Ach. 708. (c) Generally, with definite numbers: *ταύτᾱς τριάκοντα μνᾶς these thirty minae* D. 27. 23. (d) Optionally, when a relative clause follows: *ἐπὶ γῆν τήνδε ἦλθομεν, ἐν ᾗ οἱ πατέρες ἡμῶν Μήδων ἐκράτησαν we have come against this land, in which our fathers conquered the Medes* T. 2. 74. (e) In the phrase (often contemptuous) *οὗτος ἀνὴρ* P. G. 505 c, and in other expressions denoting emotion, *ἄνθρωπος οὕτως* D. 18. 243. (f) Sometimes, when the demonstrative follows: *ἐπίγραμμα τόδε this inscription* T. 6. 59. So often in Hdt. (g) Frequently, in poetry.

**806.** A substantive modified by *ἄμφω, ἀμφότερος both, ἑκάτερος each* (of two), *ἕκαστος each* (of several) generally has the article, and the pronoun has the predicate position. But with *ἕκαστος* the article is often omitted,

especially in expressions of time: *κατὰ τὴν ἡμέραν ἐκάστην* on each single day, *καθ' ἐκάστην ἡμέραν* every day.

**807.** Possessive pronouns take the article only when a definite person or thing is meant, and then stand in attributive position: *τὸ ἐμὸν βιβλίον* or *τὸ βιβλίον τὸ ἐμόν* my book, *τὰ ἡμέτερα βιβλία* our books. Contrast *βιβλίον ἐμόν* (*ἐμὸν βιβλίον*), *βιβλίον μου* a book of mine.

#### POSITION OF THE GENITIVE OF PRONOUNS AND THE ARTICLE

**808.** In the attributive position (788) stand the genitives of the demonstrative, reflexive, and reciprocal pronouns, when limiting a substantive with the article: *τὸ τούτου βιβλίον* or *τὸ βιβλίον τὸ τούτου* his book, *τὸ ἐμαντοῦ βιβλίον* or *τὸ βιβλίον τὸ ἐμαντοῦ* my (own) book: *μετεπέμψατο τὴν ἐαυτοῦ θυγατέρα καὶ τὸν παῖδα αὐτῆς* he sent for his (own) daughter and her child X. C. 1.3.1; *τὰ ἀλλήλων κακά* one another's evils I.4.168.

**809.** In the predicate position (795) stand

a. The genitives of the personal pronouns and of *αὐτός* used for the pronoun of the third person (whether partitive or not): *τὸ βιβλίον μου* (σου, αὐτοῦ, etc.), or, for emphasis, *μου* (σου, αὐτοῦ, etc.) *τὸ βιβλίον*; as *ὃς ἔχει σου τὴν ἀδελφὴν* who has your sister to wife And. 1.50. With another qualifying word, the genitive of these pronouns may stand between this and the substantive (794). Without such other qualifying word, these genitives rarely have attributive position; as *τοὺς ὑμῶν χείρους* the worse among you T. 3.65.

b. The genitives of the other pronouns used partitively.

#### τίς, ποῖος, ἄλλος, ἕτερος, πολὺς, ὀλίγος, WITH THE ARTICLE

**810.** The interrogatives *τίς, ποῖος* may take the article when a question is asked about an object before mentioned: *ΣΩ. νῦν δὴ ἐκεῖνα δυνάμεθα κρίνειν. ΦΑΙ. τὰ ποῖα*; SOCR. Now at last we can decide those questions. PH. (The) what questions? P. Phae. 277 a.

**811.** *ἄλλος, ἕτερος*. — *ὁ ἄλλος* generally means the other, the rest (*ἡ ἄλλη Ἑλλάς* the rest of Greece); *οἱ ἄλλοι* the other, the others (*οἱ ἄλλοι Ἕλληνες* the other Greeks, but *ἄλλοι Ἕλληνες* other Greeks). An adj. or part. used substantively generally has the article when it stands in apposition to *οἱ ἄλλοι*: *τᾶλλα τὰ πολιτικά* the other civic affairs X. Hi. 9. 5. On *ἄλλος, ὁ ἄλλος* besides, see 853. Distinguish *καὶ ἄλλα πολλά* and many other things from *πολλά καὶ ἄλλα* also many other things. *ὁ ἕτερος* means the one of two or of any two.

**812.** *πολὺς, ὀλίγος*: *τὸ πολὺ* commonly means the great(er) part (the gen. with the article generally preceding), *οἱ πολλοί* the multitude, the rabble; *πλείονες* more, *οἱ πλείονες* the majority, the mass; *πλείστοι* very many, *οἱ πλείστοι* the most; *ὀλίγοι* few, *οἱ ὀλίγοι* the aristocracy.

## PRONOUNS

**813.** Pronouns are either substantive or adjective: some, as *αὐτός* and *τις*, may be used either substantively or adjectively. A substantive pronoun agrees with its antecedent in gender, number, and person (so far as expressed in inflection); an adjective pronoun agrees with the noun it modifies in gender, number, and case.

## THE PERSONAL PRONOUNS

**814.** The nominative of the personal pronoun is usually omitted except when emphatic: *ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι* *since you are not willing to obey me, I will follow along with you* X. A. 1. 3. 6. In contrasts the first pronoun is sometimes omitted.

**815.** *οἷ, οἷ,* etc., in Attic prose are usually indirect reflexives (292 b, 829 b). Homer uses *ἐο, οἷ,* etc., as personal (enclitic) pronouns (= *αὐτοῦ, αὐτῷ,* etc., in Attic): *διὰ μαντοσύνην, τὴν οἷ πόρε Φοῖβος* *by the art of divination, which Phoebus gave to him* A 72. Homer also uses *ἐο, οἷ,* etc., either as direct, and non-enclitic, reflexives (= *ἑαυτοῦ, ἑαυτῷ,* etc., 825) or as indirect reflexives (= *αὐτοῦ, αὐτῷ,* etc., 829 b), either enclitic or not. In Hdt. pure anaphoric use is shown by *οἷ, μίν, σφέων, σφί, σφέας, σφέα.* As direct reflexives *σφίσι,* rarely *σφέων* and *σφέας,* are used; as indirect reflexives *ἐν, οἷ, μίν, σφέις, σφέων, σφί, σφίσι, σφέας.*

## THE POSSESSIVE PRONOUNS

For the article with a possessive pronoun see 807.

**816.** The possessive pronouns of the first and second person are the equivalents of the possessive genitive of the personal pronouns: *ἐμός = μου, σός = σου, ἡμέτερος = ἡμῶν, ὑμέτερος = ὑμῶν.* For *ὅς his* (poetic), *αὐτοῦ* is commonly used.

a. A possessive pronoun may have the force of an objective genitive (881) of the personal pronoun: *φιλία τῇ ἐμῇ* *out of friendship for me* X. C. 3. 1. 28 [*φιλία ἢ ἐμῇ* usually means *my friendship (for others)*].

**817.** The possessive pronouns of the first and second persons are sometimes reflexive (when the subject of the sentence and the possessor are the same person), sometimes not reflexive. In general, if the poss. pron. refers to the subject of the sentence, *ἐμαντοῦ, σεαντοῦ, ἑαυτοῦ* are used (in the attributive position). In the plural *ἡμέτερος (ὑμέτερος) αὐτῶν* replaces *ἡμῶν*



(ὑμῶν) αὐτῶν. *Their* is αὐτῶν (not reflexive), and ἑαυτῶν, or, less commonly, σφέτερος αὐτῶν (reflexive). Thus

a. Not reflexive. — *E.g. he sees my friend*: ὁρᾷ τὸν ἐμὸν φίλον (807). *He sees your friend*: ὁρᾷ τὸν ὑμέτερον φίλον (more common than τὸν φίλον ὑμῶν). *I see his friend*: ὁρῶ τὸν φίλον αὐτοῦ (809 a; cp. ὁρῶ τὸν ἐμὸν φίλον, οὐ τὸν ἐκείνον). *I see their friend*: ὁρῶ τὸν φίλον αὐτῶν, or τὸν τούτων (ἐκείνων) φίλον (808).

b. Reflexive. — *E.g. I see my (own) friend*: ὁρῶ τὸν ἑμαυτοῦ φίλον, or τὸν φίλον τὸν ἑμαυτοῦ. *You see your (own) friend*: ὁρᾶτε τὸν ὑμέτερον αὐτῶν φίλον (cp. 686), less often τὸν ὑμέτερον φίλον. *They see their (own) friends*: ὁρῶσι τοὺς ἑαυτῶν φίλους, less often τοὺς σφετέρους αὐτῶν φίλους (cp. 686).

N. — Poetic are ἐμὸς αὐτοῦ φίλος, σὸς αὐτοῦ φίλος, ὃς αὐτοῦ φίλος.

### THE PRONOUN αὐτός

**818.** αὐτός is used as an adjective and as a pronoun. It has three distinct usages: (1) as an intensive adjective pronoun, meaning *self*. (2) As an identifying adjective, when preceded by the article, meaning *same*. (3) In oblique cases as the personal pronoun of the third person, meaning *him, her, it, them*.

a. Only the first two uses are common in Homer (but αὐτός *same* does not require the article in Hom., 822). In Hom. αὐτός generally denotes the principal person or thing, in opposition to what is subordinate, and emphasizes contrasts: αὐτὸν καὶ θεράποντα *the man himself and his attendant* Z 18. — On αὐτός as a reflexive, see 829 a; on αὐτός emphatic with other pronouns, see 832–834.

**819.** (I) αὐτός is used as an intensive adjective pronoun (*self*), sometimes without the article, especially in the *nominative* case: Μένων αὐτός *Menon himself*, σὺ αὐτός *you yourself*; and in *any* case, when in the predicate position (795) with a substantive, or in agreement with a pronoun: αὐτὸς ὁ ἀνὴρ, ὁ ἀνὴρ αὐτός *the man himself*, αὐτοῦ τοῦ ἀνδρός, τοῦ ἀνδρός αὐτοῦ, σοῦ αὐτοῦ *of you yourself*, etc.

**820.** Some special renderings of the intensive αὐτός: (a) With ordinals: ἡρῆθη πρεσβευτῆς δέκατος αὐτός *he was chosen envoy with nine others* (lit. *he himself the tenth*) X. II. 2. 2. 17. (b) *The master*: αὐτὸς ἔφα' *the Master said it* (*ipse dixit*) Diog. Laert. 8. 1. 46. (c) *And all*: with a substantive in the dative (956 b). (d) *By itself, in itself, pure*: αὐτὴ δικαιοσύνη πρὸς ἀδικίαν αὐτὴν *pure justice against pure injustice* P. R. 612 c.

**821.** (II) After the article, in the attributive position (788), αὐτός as an identifying adjective in any case means *same*.

ὁ αὐτὸς ἀνὴρ, ὁ ἀνὴρ ὁ αὐτός, *the same man*; τὰ αὐτὰ ταῦτα *these same things* X. A. 1. 1. 7, οἱ τοὺς αὐτοὺς αἰεὶ περὶ τῶν αὐτῶν λόγους λέγοντες *the people who are continually making the same speeches about the same things* Ant. 5. 50.

822. In Hom. αὐτός, without the article, may mean *the same*: ἦρχε δὲ τῷ αὐτῇν ὁδόν, ἣν περ οἱ ἄλλοι *and he guided him by the same way as the others* had gone θ 107.

823. (III) αὐτός when unemphatic and standing alone in an oblique case is used as a personal pronoun of the third person, and means *him, her, it, them*; as τὸ βιβλίον αὐτοῦ *the book of him (his book)* (809 a), ἐκέλευον αὐτὴν ἀπιέναι *they ordered her to depart* L. 1. 12.

824. The oblique cases of αὐτός usually take up a preceding substantive or adjective (anaphoric use): καλέσας δὲ Δάμνιππον λέγω πρὸς αὐτὸν τάδε *summoning Damnippos, I speak to him as follows* L. 12. 14. Cp. 841. But the pronoun is often suppressed where English employs it: ἐμπιπλᾶς ἀπάντων ἦν γνώμην ἀπέπεμπε *having satisfied the minds of all he dismissed them* X. A. 7. 8.

#### THE REFLEXIVE PRONOUNS

825. **Direct Reflexives.** — The reflexive pronouns are used *directly* when they refer to the chief word (usually the subject) of the clause in which they stand.

γνώθι σεαυτὸν *learn to know thyself* P. Charm. 161 e, καθ' ἑαυτοὺς βουλευόμενοι τὰ ὄπλα παρέδωκαν καὶ σφᾶς αὐτοὺς *after deliberating apart (by themselves) they surrendered their arms and themselves* T. 4. 38. Less commonly the reference is to the object, which often stands in a prominent place, if emphatic: τοὺς δὲ περιοίκους ἀφῆκεν ἐπὶ τὰς ἑαυτῶν πόλεις *but the perioeci he dismissed to their own cities* X. H. 6. 5. 21, ἀπὸ σεαυτοῦ γὰρ σε διδάξω *I will teach you from your own case (from yourself)* Ar. Nub. 385.

826. The personal pronouns are sometimes used in a reflexive sense, when that sense is not emphatic: θρηνησάμενός τ' ἐμὸν καὶ λέγοντος πολλὰ καὶ μάλα ἐμοῦ *wailing and saying much unworthy of myself* P. A. 38 e, δοκῶ μοι ὕνατος εἶναι *I (seem to myself to be) think I am unable* P. R. 368 b (less often δοκῶ ἐμαντῶ). So in Hom.: ἐγὼν ἐμὲ λύσομαι *I will ransom myself* K 378.

827. ἐμέ, σέ, not ἐμαντόν, σεαυτόν, are generally used as subject of the infinitive: ἐγὼ οἶμαι καὶ ἐμὲ καὶ σὲ τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον ἡγέεσθαι *think that both you and I believe that it is worse to do wrong than to be wronged* G. 474 b.

**828. Indirect Reflexives.** — The reflexive pronouns are used *indirectly* when, in a dependent clause, they refer to the subject of the main clause.

'Ορέστης ἔπεισεν Ἀθηναίους ἑαυτὸν κατὰγειν *Orestes persuaded the Athenians to restore him(self)* T. 1. 111, τὰ ναυάγια, ὅσα πρὸς τῇ ἑαυτῶν (γῇ) ἦν, ἀνέλονται *they took up as many wrecks as were close to their own shore* 2. 92, σὺ μὲν ἡγούμενος αὐτὰς ἐπιζημίους εἶναι σεαυτῷ *you thinking that they are harmful to you* X. M. 2. 7. 9.

**829.** Instead of ἑαυτοῦ, etc., as indirect reflexives, there may be used

a. The oblique cases of αὐτός: ἐπειράτο τοὺς Ἀθηναίους τῆς ἐς αὐτὸν ὀργῆς παραλίνειν *he tried to divert the Athenians from their anger against himself* T. 2. 65.

b. οἱ and σφίσι (rarely σφεῖς, σφῶν, and σφᾶς); as ἡρώτῃ αὐτὴν εἰ ἐθέλῃσιν διακονῆσαί οἱ *he asked her if she would be willing to do him a service* Ant. 1. 16, τοὺς παῖδας ἐκέλευον τοῦ Κύρου δεῖσθαι διαπράξασθαι σφίσιν *they ordered their boys to ask Cyrus to get it done for them* X. C. 1. 4. 1. οὐ, ἔ are found in Plato, chiefly in poetical passages. Cp. 735, 815.

**830.** The reflexive pronoun of the third person is sometimes used for that of the first or second: δεῖ ἡμᾶς ἀνερέσθαι ἑαυτούς *we must ask ourselves* P. Ph. 78 b, παράγγελλε τοῖς ἑαυτοῦ *give orders to your own men* X. C. 6. 3. 27.

**831.** The plural forms of the reflexive pronouns are often used for the reciprocal ἀλλήλων, ἀλλήλοις, etc.: ἡμῖν αὐτοῖς διαλεξόμεθα *we will converse with (ourselves) one another* D. 48. 6.

#### αὐτός EMPHATIC OR REFLEXIVE WITH OTHER PRONOUNS

**832.** αὐτός may be added to a personal pronoun for emphasis: ἐμέ αὐτὸν ὕβρισε *he insulted me myself* L. 1. 4, αὐτῷ μοι ἐπέσσυτο *he sprang upon me myself* E 459. Cp. 294 D. But ἐμέ αὐτόν, αὐτόν με, ἐμοὶ αὐτῷ, etc., are not reflexive like ἐμαντόν, ἐμαντῷ, etc.

**833.** ἡμῶν αὐτῶν, ἡμῖν αὐτοῖς, etc., may be either emphatic or reflexive; αὐτῶν ἡμῶν, etc. are emphatic only; but σφῶν αὐτῶν is only reflexive. In Hom. αὐτόν may mean *myself, thyself, or himself*, and ἔ αὐτόν, οἱ αὐτῷ, etc. are either emphatic or reflexive.

**834.** αὐτός, in agreement with the subject, may be used in conjunction with a reflexive pronoun for the sake of emphasis: αὐτοὶ ἐφ' ἑαυτῶν ἐχώρου *they marched by themselves* X. A. 2. 4. 10.

#### THE DEMONSTRATIVE PRONOUNS

**835.** The demonstrative pronouns are used substantively or adjectively: οὗτος *this (man)* or οὗτος ὁ ἀνὴρ *this man*.

**836.** οὗτος and ὅδε *this* usually refer to something near, ἐκεῖνος *that* to something remote, in place, time, or thought.

**837.** ὅδε is used in poetry for the speaker (ἐγώ): τῆσδέ (= ἐμοῦ) γε ζώσης ἔτι *while I still live* S. Tr. 305. Also for the possessive pronoun of the 1 person: εἴ τις τούσδ' ἀκούσεται λόγους *if any one shall hear these my words* S. El. 1004.

**838.** οὗτος is often used of the person addressed (2 person): οὗτος, τί ποιεῖς; *you there! what are you doing?* Ar. Ran. 198.

**839.** οὗτος (τοιούτος, τοσοῦτος, and οὕτως) generally refers to what precedes, ὅδε (τοιόσδε, τοσόσδε, τηλικόσδε, and ὧδε) to what follows.

τεκμήριον δὲ τούτου καὶ τόδε *and a proof of that* (what I have said) *is also this* (what I am going to say) X. A. 1.9.29, ὁ Κῆρος ἀκούσας τοῦ Γωβρύου τοιαῦτα τοιάδε πρὸς αὐτὸν ἔλεξε *Gyrus after hearing these (lit. such) words of Gobryas answered him as follows* X. C. 5.2.31.

a. But οὗτος, etc. may (especially in the neuter) refer to what follows, and ὅδε, etc. (though much less often) to what precedes: τοιούτους λόγους εἶπεν *he spoke as follows* T. 1.58, τοιάδε παρακελευόμενος *exhorting them thus* (as set forth before) 7.78.

**840.** A demonstrative, when used as an antecedent, has more emphasis than the (unemphatic) English demonstrative *those*, in such sentences as *you released those who were present*. Here Greek uses the participle (τοὺς παρόντας ἀπελύσατε L. 20.20) or a relative clause with the antecedent omitted.

**841.** οὗτος (less often ἐκεῖνος) may take up and emphasize a preceding subject or object: ἃ ἂν εἴπῃς, ἔμμενε τούτοις *whatever you say, hold to it* P. R. 145 b. αὐτοῦ, αὐτῶ, etc. so used (824) are weaker.

**842.** οὗτος (less often ἐκεῖνος) is used of well-known persons and things: Γοργιάς οὗτος *this (famous) Gorgias* P. Hipp. M. 282 b (cp. *ille*).

**843.** ἐκεῖνος *that* refers backward (rarely forward), but implies remoteness in place, time, or thought.

Κῆρος καθορᾷ βασιλεῖα καὶ τὸ ἀμφ' ἐκείνον στῆφος *Gyrus perceives the king and the band around him* X. A. 1.8.26, νῆες ἐκεῖναι ἐπιπλέουσιν *yonder are ships sailing up to us* T. 1.51, εἰ δὲ τοῦτό σοι δοκεῖ μικρὸν εἶναι, ἐκεῖνο κατανόσον *but if this appears to you to be unimportant, consider the following* X. C. 5.29.

**844.** ἐκεῖνος may refer to any person other than the speaker and the person addressed; and may be employed of a person not definitely described,

but referred to in a supposed case. It is even used of a person already referred to by αὐτός in an oblique case: ἂν αὐτῷ διδῶς ἀργύριον καὶ πείθῃς ἐκείνον *if you give him money and persuade him* P. Pr. 310 d.

845. In ὅδε ἐκεῖνος, ὅδε marks a person or thing as present, ἐκεῖνος a person or thing mentioned before or well known: ὅδ' ἐκεῖνος ἐγώ *lo! I am he* S. O. C. 138. Colloquial are τοῦτ' ἐκεῖνο *there it is!* (lit. *this is that*) Ar. Ach. 41, and τόδ' ἐκεῖνο *I told you so* E. Med. 98.

### THE INTERROGATIVE PRONOUNS

846. The interrogative pronouns are used substantively or adjectively: τίς; *who?* or τίς ἀνὴρ; *what man?*

847. The interrogatives (pronouns and adverbs, 299, 304, 310) are used in direct and in indirect questions. In indirect questions the indefinite relatives are used more often than the interrogatives.

τί βούλεται ἡμῶν χρῆσθαι; *for what service does he desire to employ us?* X. A. 1.3.18, οὐκ οἶδα ὃ τι ἂν τις χρήσαιτο αὐτοῖς *I do not know for what service any one could employ them* B. 1.40, A. πηνίκα' ἐστὶν ἄρα τῆς ἡμέρας; B. ὀπηνίκα; A. *What's the time of day?* B. (You ask), *what time of day it is?* Ar. Av. 1499.

### THE INDEFINITE PRONOUNS

848. The indefinite pronoun τίς, τι (151 b) is used substantively or adjectively: *some one* or *any, some*.

849. τίς is often used in a collective sense: *anybody* (for *everybody*): μῖσέι τις ἐκείνον *everybody detests him* D. 4.8. Especially in Hom. τίς refers to public opinion: ὧδε δέ τις εἶπεν *and people said thus* H 201. τίς may be a covert allusion to a person present: δώσει τις δίκην *some one* (i.e. *you*) *will pay the penalty* Ar. Ran. 554. Even when added to a noun with the article, τίς denotes the indefiniteness of the person referred to: ὅταν δ' ὁ κύριος παρῇ τις, ὅμων ὅστις ἐστὶν ἡγεμών κ.τ.λ. *but whenever your master arrives, whoever he be that is your leader, etc.* S. O. C. 289. With a substantive, τίς may often be rendered *a, an*, as in ἕτερός τις δυνάστης *another dignitary* X. A. 1.2.20; or, to express indefiniteness of nature, by *a sort of*, as in εἰ μὲν θεοὶ τινές εἰσιν οἱ δαίμονες *if the 'daimones' are a sort of gods* P. A. 27 d.

850. Vagueness may imply importance, hence τίς may mean *somebody* (*something*) *of importance*: δοκεῖν τινὲς εἶναι *to seem to be somebody* D. 21.213.

851. τίς may strengthen or weaken an assertion, apologize for a comparison, and in general qualify a statement: δεινός τις ἀνὴρ *a very terrible man*



P. R. 596 c, *μόωψ τις* a sort of *gadfly* P. A. 30 e, *σχεδόν τι* pretty nearly X. O. 4. 11, *τριάκοντά τινες* about thirty T. 8. 73, *εἷς τις* one (no matter who) P. Ion 531 d.

### THE ADJECTIVE PRONOUNS ἄλλος AND ἕτερος

**852.** ἄλλος strictly means *other* (of several), ἕτερος *other* (of two).

**853.** ὁ ἄλλος and ἄλλος (ἕτερος rarely) used with a substantive may have an appositive force. In this use they may be rendered *besides, moreover, as well*: οἱ ἄλλοι Ἀθηναῖοι *the Athenians as well (the others, i.e. the Athenians)* T. 7. 70, τοὺς ὀπλίτας καὶ τοὺς ἄλλους ἱππέας *the hoplites and the cavalry besides* X. II. 2. 4. 9, οὐ γὰρ ἦν χόρτος οἷδὲ ἄλλο οὐδὲν δένδρον *for there was no grass neither any tree (lit. nor any other tree)* X. A. 1. 5. 5. Cp. 811.

**854.** ἄλλος *other, rest* often precedes the particular thing with which it is contrasted: τά τε ἄλλα ἐτίμησε καὶ μύριον ἔδωκε δᾶρκεϊός *he gave me ten thousand darics besides honoring me in other ways (lit. he both honored me in other ways and, etc.)* X. A. 1. 3. 3.

**855.** ἄλλος in the nominative, followed by another case of the same word, or by an adverb derived from ἄλλος, expresses in condensed form the meaning *one . . . one, another . . . another*: ἄλλος ἄλλα λέγει *one says one thing, another (says) another (lit. another other things)* X. A. 2. 1. 15.

For relative pronouns, see relative clauses (1437 ff.).

### THE CASES

**856.** Of the cases belonging to the Indo-European language, Greek has lost the free use of instrumental, locative, and ablative. A few *forms* of these cases have been preserved (305, 459 a); the syntactical *functions* of the instrumental (including that of accompaniment) and the locative (place where) were taken over by the dative; those of the ablative (separation) by the genitive.

a. Through the influence of one construction upon another it often becomes difficult to mark off the later from the original use of the genitive and dative. And it must be remembered that since language is a natural growth, all the uses of the cases cannot be apportioned with definiteness to the formal categories set up by Grammar.

### NOMINATIVE

**857.** The nominative is the case of the subject of a finite verb, and of a predicate substantive or adjective in agreement

with the subject: Κλέαρχος φυγάς ἦν *Clearchus was an exile*, Σόλων ἦν σοφός *Solon was wise*. On a predicate substantive or adjective in the nominative with the infinitive see 734.

**858.** The nominative may be used in citing the names of persons and things, even when these form part of a sentence: τὸ δ' ὑμεῖς ὅταν λέγω, λέγω τὴν πόλιν *but when I say 'You,' I mean the State* D. 18. 88. Cp. 787. The accusative is also possible in this construction.

**859.** A sentence may begin with the nominative in place of an oblique case, when the speaker, intentionally or inadvertently, varies the scheme of its construction: διαλεγόμενος αὐτῷ ἔδοξέ μοι οὗτος ὁ ἀνὴρ εἶναι σοφός *conversing with him, this man seemed to me to be wise* P. A. 21 c.

**860.** The nominative with the article may stand instead of the vocative: ὁ παῖς, ἀκολούθει *boy, attend me* Ar. Ran. 521, ὁ Κῦρε καὶ οἱ ἄλλοι Πέρσαι *Cyrus and the rest of you Persians* X. C. 3. 3. 20.

**861.** The nominative may be used in direct or indirect address and in exclamations: ὁ πικρὸς θεοῖς *O loathed of heaven* S. Ph. 254, ὁ πόλις καὶ δῆμος *O city and people* Ar. Eq. 273, ὁ γενναῖος *O the noble man* P. Phae. 227 c, οὐτος, τί πάσχεις, ὁ Ξανθιά; *ho there, I say, Xanthias, what is the matter with you?* Ar. Vesp. 1.

### VOCATIVE

**862.** The vocative is used in direct address and in exclamations: ὦ Ζεῦ καὶ θεοί *O Zeus and ye gods* P. Pr. 310 d, ἀνθρώπε *my good fellow* X. C. 2. 2. 7. The vocative forms an incomplete sentence (647).

### GENITIVE

**863.** The genitive most commonly limits the meaning of substantives, adjectives, and adverbs, less commonly that of verbs.

Since the genitive has absorbed the ablative, it includes (1) the true genitive, denoting the class to which a person or thing belongs, and (2) the ablative genitive.

#### TRUE GENITIVE WITH SUBSTANTIVES (ADNOMINAL GENITIVE)

**864.** A substantive in the genitive limits the meaning of a substantive on which it depends: ἡ ἔφοδος τοῦ στρατεύματος *the approach of the army*.

**865.** In poetry, instead of an adjective (e.g. *strong, mighty*) agreeing with a substantive, we often have the substantive in the genitive depending on

βῆαι, μένος, σθένος, might, or a similar word, as βίη Διομήδεος the might of Diomedes, i.e. mighty Diomedes E 781. In poetry δέμας form, κάρᾱ and κεφαλή head, etc., are used with a genitive to express majestic or loved persons or objects: Ἰσμήνης κάρᾱ beloved Ismene S. Ant. 1.

**866. Genitive of Possession or Belonging.** — The genitive denotes ownership, possession, belonging, or other close connection.

ἡ οἰκία ἡ Σίμωνος the house of Simon L. 3. 32, ὁ Κύρον στόλος the expedition of Cyrus X. A. 1. 2. 5, θαλάσσης κύμα wave of the sea Ξ 394.

**867.** Here may be classed such genitives as οἱ Σόλωνος νόμοι the laws of Solon D. 20. 103, κύματα παντοίων ανέμων waves caused by all kinds of winds B 396, νόστος Διός plague sent by Zeus ι 411.

**868.** The possessive genitive is used with the neuter article denoting affairs, conditions, power, etc.: τὸ τῶν ἐφόρων the power of the ephors P. L. 712 d, ἄδηλα τὰ τῶν πολέμων war and what it involves are uncertain T. 2. 11, τὰ τῆς πόλεως the interests of the State P. A. 36 c, τὰ τοῦ δήμου φρονεῖ is on the side of the people Ar. Eq. 1216, τὸ τοῦ Σόλωνος the maxim of Solon P. Lach. 188 b. Sometimes the combination forms a mere periphrasis for the thing itself: τὰ τῆς σωτηρίας safety D. 23. 163.

**869.** The genitive may denote the relation of child to parent, wife to husband, inferior to superior, etc.: Θουκῦδίδης ὁ Ὀλόρου Thucydides, the son of Olorus T. 4. 104, ἡ Σμικνθίωνος Μελιστίχη Melistichē, wife of Smicnythion Ar. Eccl. 46, Ἀἰδὸς ὁ Φερεκλέους Lydus, the slave of Pherecles And. 1. 17, οἱ Μένωνος the troops of Menon X. A. 1. 5. 13.

**870.** A word for dwelling (οἰκία, δόμος, house, ἱερόν shrine) is perhaps omitted in such expressions as ἐν Ἀρίφρονος at Ariphron's P. Pr. 320 a, ἐν Διονύσου at the shrine of Dionysus D. 5. 7, εἰς διδασκάλον φοιτᾶν to go to school X. C. 2. 3. 9, ἐκ Πατροκλέους ἔρχομαι I come from Patroclus's Ar. Plut. 84. So, in Homer, εἰν (εἰς) Ἀΐδαο in (to) the house of Hades.

**871. PREDICATE USE.** — The possessive genitive may be connected with the word it limits by means of a verb expressed or understood.

Ἱπποκράτης ἐστὶ οἰκίᾳ μεγάλης Hippocrates is of an influential house P. Pr. 316 b, λογίζου . . . τὰ δ' ἄλλα τῆς τύχης deem that the rest belongs to chance E. Alc. 789, νομίζει καὶ ὑμᾶς ἐαυτοῦ εἶναι he thinks that you too belong to him X. A. 2. 1. 11, ἔστι τοῦ λέγοντος is at the will of the speaker S. O. T. 917, and often with verbs signifying to think, regard, make, name, choose, appoint, etc.

a. The genitive with a form of εἶμι may denote the person whose characteristic it is to do something, the thing being commonly set forth in an

infinitive subject of the verb: τῶν νικῶντων ἐστὶ τὰ ἑαυτῶν σφάζειν *it is the custom of conquerors to keep what is their own* X. A. 3. 2. 39, τοῦτό ἐστι παίζοντος *this is the mark of one who is jesting* P. A. 27 a.

### 872. Genitive of the Divided Whole (Partitive Genitive). —

The genitive may express the whole, a part of which is denoted by the word it limits. The genitive of the divided whole may be used with any word that expresses or implies a part, and generally stands immediately before or after the word denoting the part.

τῶν Θρακῶν πελτασταί *targeteers of the Thracians* T. 7. 27, οἱ Δωριῆς ἡμῶν *those of us who are Dorians* 4. 61, Ἀρχιάς τῶν Ἡρακλειδῶν *Archias (one) of the Heraclidae* 6. 3, τῆς Ἀττικῆς ἐς Οἰνόνην *to Oenoe in Attica* 2. 18 (or ἐς Οἰνόνην τῆς Ἀττικῆς, *not ἐς τῆς Ἀττικῆς Οἰνόνην*), τῆς Ἰταλίας Λοκροί *Locrians in Italy* 3. 86; οἱ ἄδικοι τῶν ἀνθρώπων *the unjust among men* D. 27. 68, τῶν ἄλλων Ἑλλήνων ὁ βουλόμενος *whoever of the rest of the Greeks so desires* T. 3. 92; ἡμῶν ὁ γεραίτερος *the elder of us* X. C. 5. 1. 6, οἱ πρεσβύτατοι τῶν στρατηγῶν *the oldest of the generals* X. A. 3. 3. 11, φίλᾱ γυναικῶν *dear among women* E. Alc. 460 (poetic), ἡ νῆς ἄριστά μοι ἔπλει παντὸς τοῦ στρατοπέδου *my ship was the best sailer of the whole squadron* L. 21. 6; οὐδεὶς ἀνθρώπων *no one in the world* P. S. 220 a, τις θεῶν *one of the gods* E. Hec. 164 (τις θεός *a god* X. C. 5. 2. 12).

873. Adjectives denoting magnitude, and some others, may conform in gender to the genitive, where the neuter might be expected: ἔτεμον τῆς γῆς τὴν πολλήν *they ravaged most of the land* T. 2. 56. But such adjs., especially when singular, may be used in the neuter: ἐπὶ πολὺ τῆς χώρᾱς *over a great part of the land* T. 4. 3.

874. The genitive of the divided whole may do duty as the subject of a finite verb or of the infinitive: ἐμάχοντό τε καὶ ἔπιπτον ἑκατέρων *they fought and several on each side fell* X. II. 4. 2. 20, (ἔφασαν) ἐπιμειγνύναι σφῶν πρὸς ἐκείνους *they said that some of their number associated with them* X. A. 3. 5. 16.

875. Genitive of Quality. — The genitive to denote quality occurs chiefly as a predicate.

τῆς αὐτῆς γνώμης ὀλίγοι *a few (being) of the same opinion* T. 3. 70. The attributive use occurs in poetry: λευκῆς χιόνος πτέρνξ *a wing white as snow* (lit. *of white snow*) S. Ant. 114.

876. Genitive of Explanation (Appositive Genitive). — The genitive of an explicit word may (especially in poetry) explain the meaning of a more general word.

Ἰλίου πόλις E 642, ἅλλαι παντοίων ἀνέμων *blasts formed of winds of every sort* ε 292, ὕς μέγα χρῆμα *a monster of a boar* Hdt. 1. 36.

a. An articular infinitive in the genitive may define the application of a substantive: (ἀμαθίᾳ) ἡ τοῦ οἰεσθαι εἰδέναι ἃ οὐκ οἶδεν *the ignorance of thinking one knows what one does not know* P. A. 29 b.

b. With ὄνομα the person or thing named is usually in apposition to ὄνομα: τῷ δὲ νεωτάτῳ ἐθέμην ὄνομα Καλλίστρατον *I gave the youngest the name Callistratus* D. 43. 74.

**877. Genitive of Material or Composition.** — The genitive expresses the material of which a thing is made or that of which it is composed or consists.

ἔρκος ὁδόντων *the fence (consisting) of the teeth* Δ 350, σωροὶ σίτου, ξύλων, λίθων *piles of grain, wood, stones* X. II. 4. 4. 12, ἑξακόσια τάλαντα φόρου *six hundred talents in taxes* T. 2. 13 (cp. 692), εὐπορίᾳ χρημάτων *abundance of wealth* X. II. 1. 8. 28, στεφάνους ῥόδων ὄντας, ἀλλ' οὐ χρῆσιον *crowns that were of roses, not of gold* D. 22. 70.

**878. Genitive of Measure and Value.** — The genitive denotes measure of space, time, or degree, and value.

ὀκτὼ σταδίων τεῖχος *a wall eight stades long* T. 7. 2, πέντε ἡμερῶν σιτία *provisions for five days* 7. 13, δυοῖν μυαῖν πρόσοδος *an income of two minae* X. Vect. 3. 10 (cp. 877), ἰερὰ τριῶν τάλαντων *offerings worth three talents* L. 30. 20, χιλίων δραχμῶν δίκην φεύγω *I am defendant in an action involving a thousand drachmas* D. 55. 25, τοὺς αἰχμαλώτους τοσοῦτων χρημάτων λύεσθαι *to ransom the captives at so high a price* D. 19. 222. Some of these genitives may also be explained by 872.

**879. Subjective and Objective Genitive.** — With a verbal substantive the genitive may denote the subject or object of the action or feeling expressed in the substantive.

a. In poetry an adjective may take the place of the genitive: νόστος ὁ βασιλείος *the return of the king* A. Pers. 8.

**880. Subjective Genitive:** τῶν βαρβάρων φόβος *the fear of the barbarians* (which they feel: οἱ βάρβαροι φοβοῦνται ἡμᾶς) X. A. 1. 2. 17, ἡ βασιλέως ἐπιρκία *the perjury of the king* (βασιλεὺς ἐπιорκεῖ) 3. 2. 4.

**881. Objective Genitive,** often dependent on substantives denoting a frame of mind or an emotion: πόθος γονέων *longing for their parents* (ποθοῦσι τοὺς γονεάς) X. A. 3. 1. 3, ἡ τῶν Ἑλλήνων εὖνοια *good-will towards the Greeks* (εὐνοεῖ τοῖς Ἑλλήσι) 4. 7. 20, ἡ τῶν καλῶν συνουσία *intercourse with the good* (σύνεισι τοῖς καλοῖς) P. L. 838 a. Cp. 816 a.



a. The objective genitive is often found where a prepositional expression is more usual: τὸ Μεγαρέων ψήφισμα *the decree relating to (περί) the Megarians* T. 1. 140, ἀπόβασις τῆς γῆς *a descent upon the land (ἐς τὴν γῆν)* 1. 108.

**882.** Two genitives expressing different relations may be used with one substantive.

ἡ τοῦ Λάχητος τῶν νεῶν ἀρχή *Laches' command of the fleet* T. 3. 115, φόβῳ νεῶν δεινότητος κατὰπλον *from fear of the threatening aspect of the ships as they bear down* 4. 10.

### TRUE GENITIVE WITH VERBS

**883. Partitive Genitive.** — A verb may take the partitive genitive if the action affects the object only in part. If the *entire* object is affected, the verb takes the accusative.

τῶν πώλων λαμβάνει *he takes some of the colts* X. A. 4. 5. 35, κλέπτοντες τοῦ ὄρους *seizing part of the mountain secretly* 4. 6. 15 (cp. τοῦ ὄρους κλέψαι τι 4. 6. 11), κατεάγῃ τῆς κεφαλῆς *he had a hole knocked somewhere in his head* Ar. Vesp. 1428.

**884.** The partitive genitive is used with verbs of *sharing*.

πάντες μετείχον τῆς ἐορτῆς *all took part in the festival* X. A. 5. 3. 9, μετεδίδοσαν ἀλλήλοις ὦν (= τοῦτων ᾧ) εἶχον ἕκαστοι *they shared with one another what they severally had* 4. 5. 6, σίτον κοινωνεῖν *to take a share of food* X. M. 2. 6. 22, δικαιοσύνης οὐδὲν ὑμῖν προσήκει *you have no concern in righteous dealing* X. H. 2. 4. 40.

a. The part itself, if expressed, stands in the accusative: οἱ τύραννοι τῶν μεγίστων ἀγαθῶν ἐλάχιστα μετέχουσι *tyrants have the smallest portion in the greatest blessings* X. Hi. 2. 6.

**885.** The partitive genitive is used with verbs signifying to *touch, take hold of, make trial of*.

(ἡ νόσος) ἦψατο τῶν ἀνθρώπων *the plague attacked the men* T. 2. 48, τῆς γνώμης τῆς αὐτῆς ἔχομαι *I hold to the same opinion* 1. 140, ἀντιλάβεσθε τῶν πρᾶγμάτων *take our public policy in hand* D. 1. 20, ὅπως πειρῶντο τοῦ τείχους *that they might make an attempt on (a part of) the wall* T. 2. 81.

a. The genitive of the *part*, with the accusative of the *person* touched (the whole), is chiefly poetical: τὸν δὲ πεσόντα ποδῶν ἔλαβε *but him as he fell, he seized by his feet* Δ 463, ἔλαβον τῆς ζώνης τὸν Ὀρόνταν *they took hold of Orontas by the belt* X. A. 1. 6. 10, ἄγειν τῆς ἡνίως τὸν ἵππον *to lead the horse by the bridle* X. Eq. 6. 9, βοῦν δ' ἀγέτην κεράων *they led the cow by the horns* γ 439.

b. Verbs of *beseeching* take the genitive by analogy to verbs of *touching*: ἐμὲ λισσέσκετο γούνων *she besought me by (clasping) my knees* I 451.

886. The genitive is used with verbs of *beginning*.

a. **Partitive**: ἔφη Κῦρον ἀρchein τοῦ λόγου ὧδε *he said that Cyrus began the discussion as follows* X. A. 1. 6. 5, τοῦ λόγου ἤρχετο ὧδε *he began his speech as follows* 3. 2. 7. Cp. 1063. 5.

b. **Ablatival** (cp. 900), denoting the point of departure: σέο δ' ἀρξομαι *I will make a beginning with thee* I 97. In this sense ἀπό or ἐξ is usually added: ἀρξάμενοι ἀπὸ σοῦ D. 18. 297.

887. The partitive genitive is used with verbs signifying *to aim at, strive after, desire*.

ἀνθρώπων στοχάζεσθαι *to aim at men* X. C. 1. 6. 29, ἐφίέμενοι τῶν κερδῶν *desiring gain* T. 1. 8, πάντες τῶν ἀγαθῶν ἐπιθυμοῦσιν *all men desire what is good* P. R. 438 a, πεινώσι χρημάτων *they are hungry for wealth* X. S. 4. 36

888. The partitive genitive is used with verbs signifying *to reach, obtain*.

οἱ ἀκοντισταὶ βραχύτερα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι τῶν σφενδονητῶν *the javelin-throwers did not hurl far enough to reach the slingers* X. A. 3. 3. 7, σπονδῶν ἔτυχε *he secured a truce* 3. 1. 28.

a. With verbs of *missing*, the genitive may be partitive or it may be ablatival: οὐδεὶς ἡμάρτανεν ἀνδρὸς *no one could miss a man* X. A. 3. 4. 15.

b. Some poetical verbs of *approaching* and *meeting* take the genitive according to 884 or 887; as ἀντήσω τοῦδ' ἀνέρος *I will encounter this man* Π 423, πελάσαι νεῶν *to approach the ships* S. Aj. 709.

889. The partitive genitive is used with verbs signifying *to enjoy, taste, eat, drink*.

ἀπολαύομεν πάντων τῶν ἀγαθῶν *we enjoy all the good things* X. M. 4. 3. 11, ὀλίγοι σίτου ἐγεύσαντο *few tasted food* X. A. 3. 1. 3, πίνειν οἶνοιο *drink some wine* χ 11, as *boire du vin* (but πίνειν οἶνον *drink wine* Ξ 5, as *boire le vin*).

a. Here may belong ὀζω *smell of*: τῆς κεφαλῆς (909) ὀζω μύρου *my head smells of perfume* Ar. Eccl. 524.

890. The partitive genitive is used with verbs signifying *to remember, remind, forget, care for, and neglect*.

τῶν ἀπόντων φίλων μέμνησο *remember your absent friends* I. 1. 26, ὑμᾶς ἀναμνήσαι τῶν ἐμοὶ πεπραγμένων *to remind you of my past actions* And. 4. 41, δέδοικα μὴ ἐπιλαθώμεθα τῆς οὐκαδὲ ὁδοῦ *I fear lest we may forget the way home* X. A. 3. 2. 25, ἐπιμελόμενοι ὑποζυγίων *taking care of the pack animals* 4. 3. 30, μηδενὸς ὀλιγορεῖτε μηδὲ καταφρονεῖτε (cp. 911 a) τῶν προστεταγμένων *neither neglect nor despise any command laid on you* I. 3. 48.

a. μέμνημαι with gen. means *to remember about (bethink oneself of)* a thing, with acc. *to remember a thing*. The acc. is usually found with verbs of

remembering when they mean to hold in memory, especially when the object is a thing: ἔαν μνησθῶ τὰ ἔπη if I recollect the verses P. Ion 537 a. τοὺς ἀδικούντας μεμνήσθαι to hold in remembrance those who do wrong D. 6.30. So τὰς τύχας τὰς κακὰς ἐπελάθοντο they did not hold in memory the evil fate E. Hel. 265 (but simple λανθάνω takes the gen.). Neuter pronouns stand in the accusative.

**891.** The partitive genitive is used with verbs signifying to hear and perceive. The person or thing, whose words, sound, etc. are perceived by the senses, stands in the genitive; the words, sound, etc. generally stand in the accusative.

ἀκούσαντες τῆς σάλπιγγος hearing the sound of the trumpet X. A. 4.2.8, ἀκούσαντες τὸν θόρυβον hearing the noise 4.4.21, ἀκροώμενοι τοῦ ᾄδοντος listening to the singer X. C. 1.3.10, ὅσοι ἀλλήλων ξυνίεσαν all who understood one another T. 1.3, ἐπειδὴν συνίῃ τις τὰ λεγόμενα when one understands what is said P. Pr. 325 c, κρομμύων ὀσφραίνομαι I smell onions Ar. Ran. 654.

a. The accusative is almost always used when the thing heard is expressed by a substantivized neuter adjective or participle, but the genitive plural of οὗτος, ὅδε, αὐτός, and ὅς is frequent.

**892.** ἀκούω, αἰσθάνομαι, πυνθάνομαι, meaning to become aware of, learn, take the accusative of an impersonal object: πεπυσμένων τὴν ἀγγελίαν when they had become aware of the report Ant. 5.25. A personal object is generally found in connection with a dependent (especially a participial) clause: πυνθόμενοι Ἀρταξέρξην τεθνηκότα having learned that Artaxerxes was dead T. 4.50. Cp. 892 a, 1307 b.

a. ἀκούω, κλύω, πυνθάνομαι, with the genitive, may mean hear about, hear of: εἰ δέ κε τεθνηῶτος ἀκούσης but if you hear of him as dead a 289, κλύων σοῦ hearing about thee S. O. C. 307, ὥς ἐπύθοντο τῆς Πύλου κατειλημμένης when they heard of the capture of Pylos T. 4.6.

b. In the meaning heed, hearken, obey, verbs of hearing generally take the genitive: ἀκοε πάντων, ἐκλέγον δ' ἃ συμφέροι listen to everything, but choose that which is profitable Men. Sent. 566, τῶν πολεμίων ἀκοεῖν to submit to enemies X. C. 8.1.4.

c. αἰσθάνομαι takes the genitive, or (less often) the accusative, of the thing immediately perceived by the senses: τῆς κραυγῆς ᾗσθοντο they heard the noise X. H. 4.4.4, ᾗσθετο τὰ γιγνόμενα he perceived what was happening X. C. 3.1.4. The accusative is more common than the genitive when the perception is mental: αἰσθανόμενοι τὸ παραλειπόμενον perceiving the defect P. Criti. 107 d, ὥς ᾗσθοντο τεχιζόντων when they heard that they were progressing with their fortification T. 5.83. Cp. 1307 b.

d. Some verbs, ordinarily construed with the accusative, take the genitive by analogy to αἰσθάνομαι, etc.: ἔγνων ἄτοπα ἐμοῦ ποιούντος he knew that I was acting absurdly X. C. 7.2.18.

**893.** The partitive genitive is used with verbs signifying *to fill, to be full of*. With verbs of *filling* the thing filled stands in the accusative.

οὐκ ἐμπλήσετε τὴν θάλατταν τριήρων; *will you not cover the sea with your triremes?* D. 8. 74, τροφῆς εὐπορεῖν *to have plenty of provisions* X. Vect. 6. 1.

**894.** The partitive genitive is used with verbs signifying *to rule, command, lead*.

θεῖον τὸ ἐθελόντων ἄρχειν *it is divine to rule over willing subjects* X. O. 21. 12. τῆς θαλάττης ἐκράτει *he was master of the sea* P. Menex. 239 e, ἡγήτο τῆς ἐξόδου *he led the expedition* T. 2. 10, στρατηγεῖν τῶν ξένων *to be general of the mercenaries* X. A. 2. 6. 28. Cp. 905, 962.

a. Several verbs of *ruling* take the accusative when they mean *to conquer, overcome* (so κρατῶ), or when the object is the domain over which the rule extends: τὴν Πελοπόννησον περᾶσθε μὴ ἐλάσσω ἐξηγεῖσθαι *try not to lessen your dominion over the Peloponnese* T. 1. 71.

**895. Genitive of Price and Value.** — The genitive is used with verbs signifying *to buy, sell, cost, value, exchange*. The price of anything stands in the genitive.

ἀργυρίον πρίασθαι ἢ ἀποδόσθαι ἵππον *to buy or sell a horse for money* P. R. 333 b, Θεμιστοκλέᾳ τῶν μεγίστων δωρεῶν ἡξίωσαν *they deemed Themistocles worthy of the greatest gifts* L. 1. 154, οὐκ ἀνταλλακτέον μοι τὴν φιλοτιμίαν οὐδενὸς κέρδους *I must not barter my public spirit for any price* D. 19. 223, πόσον διδάσκει; πέντε μινῶν *for how much does he teach? for five minae* P. A. 20 b, οἱ Χαλδαῖοι μισθοῦ στρατεύονται *the Chaldeans serve for pay* X. C. 3. 2. 7. Cp. 948 a.

a. The genitive of cause (906) is rarely used to express the thing bought or that for which pay is demanded: οὐδένᾳ τῆς συνουσίας ἀργύριον πράττει *you charge nobody anything for your teaching* X. M. 1. 6. 11.

b. τῷ τινι θανάτῳ *is to fix the penalty at death*, τῷ τινι θανάτῳ *to propose death as the penalty* (said of the accuser, who is interested), τῷ τινος *to propose something as a penalty against oneself*.

**896. Genitive of Crime and Penalty.** — With verbs of judicial action the genitive denotes the crime or penalty, the person accused standing in the accusative (or in the nominative, if the verb is intransitive or passive).

αἰτῶσθαι ἀλλήλους τοῦ γεγενημένου *to accuse one another of what had happened* X. Ages. 1. 33, διώκω μὲν κακηγορίας, τῇ δ' αὐτῇ ψήφῳ φόνου φεύγω *I bring an accusation for defamation, and at the same trial am prosecuted for*

murder L. 11. 12, ἐμὲ ὁ Μέλητος ἀσεβείᾳς ἐγράψατο *Meletus prosecuted me for impiety* P. Euth. 5 c, δώρων ἐκρίθησαν *they were tried for bribery* L. 27. 3. See 911 a.

a. Verbs of judicial action may take a cognate accusative (δίκην, γραφήν), on which the genitive of the crime depends: γραφήν ὑβρεως καὶ δίκην κακηγορίας φεῖξεται *he will be brought to trial on an indictment for outrage and on a civil action for slander* D. 21. 32.

b. ὀφλισκάνω *lose a suit* may take δίκην as a cognate accusative; the crime or the penalty may stand in the genitive (with or without δίκην), or in the accusative: ὅποσοι κλοπῆς ὀφλοῖεν *all who had been convicted of embezzlement* And. 1. 74, ὑφ' ὑμῶν θανάτου δίκην ὀφλῶν *having incurred through your verdict the penalty of death*, ὑπὸ τῆς ἀληθείας ὠφληκότες μοχθηρίαν *condemned by the truth to wickedness (the name of being wicked)* P. A. 39 b.

c. With verbs of judicial action the genitive of the penalty may often be regarded as a genitive of value (cp. 895); in some cases the genitive of the crime may be a genitive of cause (906).

**897. Genitive of Relation.**—The genitive may express a more or less close relation in cases where περί is sometimes added.

τί δὲ ἵππων οἶσι; *but what do you think of horses?* P. R. 459 b, εἰπὲ δέ μοι πατρός *but tell me about my father* λ 174. Often at the beginning to state the subject of a remark or discussion: τί δὲ τῶν πολλῶν καλῶν; *what about the many beautiful things?* P. Ph. 78 d.

**898. Free Uses of the Genitive with Verbs.**—Many verbs construed with the accusative take also the genitive of a person, apparently dependent on the verb but in reality governed by the accusative, generally a neuter pronoun or a dependent clause: τὰδ' αὐτοῦ ἄγαμαι *I admire this in him* X. Ages. 2. 7, εἰ ἄγασαι τοῦ πατρὸς ὅσα πέπραχε *if you admire in my father what he has done (the actions of my father)* X. C. 3. 1. 15. From such constructions came the use of the genitive in actual dependence on the verb: ἄγασαι αὐτοῦ *you admire him* X. M. 2. 6. 33 (cp. 906).

**899.** Verbal adjectives and passive participles may take (in poetry) the genitive to denote the personal origin of an action (cp. 867): κείνης διδασκτά *taught of her* S. El. 344, πληγείς θυγατρός *struck by a daughter* E. Or. 497. Cp. "beloved of the Lord."

On the genitive absolute see 1284.

#### THE ABLATIVAL GENITIVE WITH VERBS

**900.** The same verb may govern both a true genitive and an ablatival genitive (cp. 863), as ἔχομαι *hold to* (885) and *keep oneself from* (901). It is often difficult to decide whether a particular genitive was originally a true genitive or an ablatival genitive. In the case of verbs signifying *to hear from, know of* (909), and verbs of emotion (906), the partitive idea, cause, and source are hard to distinguish. Cp. 888 a, 901, 906.



**901. Genitive of Separation.** — With verbs signifying *to cease, release, remove, restrain, give up, fail, be distant from*, etc., the genitive denotes separation.

*λήγειν τῶν πόνων* *to cease from toil* I. 1. 14, *παύσαντες αὐτὸν τῆς στρατηγίας* *removing him from his office of general* X. II. 6. 2. 13, *εἶργεσθαι τῆς ἀγορᾶς* *to be excluded from the market-place* L. 6. 24, *σῶσαι κακοῦ* *to save from evil* S. Ph. 919, *πᾶς ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδίνειν* *each skin will keep two men from sinking* X. A. 3. 5. 11, *λόγου τελευτᾶν* *to end a speech* T. 3. 59, *τῆς ἐλευθερίας παραχωρῆσαι* *to surrender their freedom* to Philip D. 18. 68, *ψευσθέντες τῶν ἐλπίδων* *disappointed of their expectations* I. 4. 58 (but cp. 888 a), *ἡ νῆσος οὐ πολὺ διέχουσα τῆς ἡπείρου* *the island being not far distant from the mainland* T. 3. 51.

a. The genitive of the thing may be used, instead of the accusative (1001), with verbs of *depriving*: *ἀποστερεῖ με τῶν χρημάτων* *he deprives me of my property* I. 17. 35.

**902.** The genitive with verbs signifying *to want, lack, empty*, etc., may be classed with the genitive of separation.

*τῶν ἐπιτηδείων οὐκ ἀπορήσομεν* *we shall not want provisions* X. A. 2. 2. 11, *ἀνδρῶν τάνδε πόλιν κενώσαι* *empty this city of its men* A. Supp. 660.

**903.** *δέω* *lack* (as a personal verb) takes the genitive of words of quantity: *μικροῦ ἔδειον ἐν χερσὶ τῶν ὀπλιτῶν εἶναι* *they were nearly (lacked little of being) at close quarters with the hoplites* X. II. 4. 6. 11, *τοσοῦτον δέω ζηλοῦν* *I am so far from admiring* D. 8. 70. So in the case of *δεῖ* (impersonal cp. 931): *πολλοῦ δεῖ οὕτως ἔχειν* *far from that being the case* P. A. 35 a. Sometimes, through the omission of *δεῖν* (1247 a), *ὀλίγον* and *μικροῦ* mean *almost, all but*: *ὀλίγον πάντες* *almost all* P. R. 552 d, *ὀλίγον εἶλον τὴν πόλιν* *they all but took the city* T. 8. 35. *δεῖ μοί τινος* means *I have need of something*.

**904.** *δέομαι* *want, request* may take the genitive, or the accusative (regularly of neuter pronouns and adjectives), of the thing; and the genitive of the person: *ἀσκῶν δισχιλίων δεήσομαι* *I shall have need of two thousand skins* X. A. 3. 5. 9, *τοῦτο ὑμῶν δέομαι* *I ask this of you* P. A. 17 c.

**905. Genitive of Distinction and of Comparison.** — The genitive is used with verbs signifying *to differ, surpass, be inferior to*.

*ἄρχων ἀγαθὸς οὐδὲν διαφέρει πατρὸς ἀγαθοῦ* *a good ruler differs in no respect from a good father* X. C. 8. 1. 1, *τίμαῖς τούτων ἐπλεονεκτεῖτε* *you had the advantage over them in honors* X. A. 3. 1. 37, *ἡττώντο τοῦ ὕδατος* *they were overpowered by the water* X. II. 5. 2. 5, *πάντων ὑστερεῖν τῶν ἔργων* *to be too late for all operations* D. 4. 38, *ἡμῶν λειφθέντες* *inferior to us* X. A. 7. 7. 31.

a. Many verbs compounded with *πρό, περί, ὑπέρ* denoting superiority take the genitive, which perhaps depends on the preposition (911): *τάχει*

περιεγίνον αὐτοῦ γοῦ *excelled him in speed* X. C. 3. 1. 19, γνώμη προέχειν τῶν ἐναντίων *to excel the enemy in spirit* T. 2. 62, τοῖς ὅπλοις αὐτῶν ὑπερφέρομεν *we surpass them in our infantry* 1. 81.

**906. Genitive of Cause.** — The genitive of cause is used with verbs of emotion, such as *to wonder at, admire, envy, praise, blame, hate, pity, grieve for, be angry at, take vengeance on*.

ἐθαύμασα τῆς τόλμης τῶν λεγόντων *I wondered at the hardihood of the speakers* L. 12. 41, ζηλῶ σε τοῦ νοῦ, τῆς δὲ δειλιάς στυγῶ *I envy thee for thy prudence, I hate thee for thy cowardice* S. El. 1027, σέ ἡυδαίμονισα τοῦ τρόπου *I thought you happy because of your disposition* P. Cr. 43 b, οὐποτ' ἀνδρὶ τῶδε κηρῖκενμάτων μέμψη *never wilt thou blame me for my tidings* A. Sept. 651, τοῦ πάθους ᾤκτιρεν αὐτόν *he pitied him for his misery* X. C. 5. 4. 32, οὐκέτι ὦν οὔτοι κλέπτουσιν ὀργίζεσθε *you are no longer angry at their thefts* L. 27. 11, τῆς τῆς σασθαι αὐτοὺς τῆς ἐπιθέσεως *to take revenge on them for their attack* X. A. 7. 4. 23. Some genitives of cause are true genitives, others are ablative genitives.

a. The genitive of cause is used in exclamations and is often preceded by an interjection: τῆς τύχης *my ill luck!* X. C. 2. 2. 3, φεῦ τοῦ ἀνδρός *alas for the man!* 3. 1. 39.

**907.** Allied to the genitive of cause is the genitive of purpose (where ἔνεκα is usually expressed): ἡ πᾶσ' ἀπάτῃ συνεσκευάσθη τοῦ περὶ Φωκέας ὀλέθρου *the whole fraud was contrived for the purpose of ruining the Phocians* D. 19. 76. So in the case of τοῦ with the infinitive (1258).

**908.** Connected with the genitive of cause is the genitive with verbs of disputing: οὐ βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς *we have no dispute with the king about his empire* X. A. 2. 3. 23, ἡμφισβήτησεν Ἐρεχθεὶ τῆς πόλεως *he disputed the possession of the city with Erechtheus* I. 12. 193.

**909. Genitive of Source.** — The genitive may denote source.

πίθων ἡφύσσετο οἶνος *wine was broached from the casks* ψ 305, Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο *of Darius and Parysatis are born two sons* X. A. 1. 1. 1, ταῦτά σου τυχόντες *obtaining this of you* 6. 6. 32, ἐμοῦ ἀκούσεσθε πᾶσαν τὴν ἀλήθειαν *from me you shall hear the whole truth* P. A. 17 b, μάθε μου καὶ τὰδε *learn this also from me* X. C. 1. 6. 44.

#### GENITIVE WITH COMPOUND VERBS

**910.** The genitive (whether partitive or ablative) depends on the meaning of a compound verb as a whole (1) if the simple verb takes the genitive without a preposition, as παραλύω *release* (901), ἐφίεμαι *desire* (887); or (2) if the compound has acquired through the preposition a meaning different from that of the simple verb with the preposition: thus ἀπογνό-τες τῆς ἐλευθερίας *despairing of freedom* L. 2. 46 cannot be expressed by γνό-τες ἀπὸ τῆς ἐλευθερίας (1401 a).

**911.** Many verbs compounded with *ἀπό*, *πρό*, *ὑπέρ*, *ἐπί*, and *κατά* take the genitive if the compound is equivalent to the simple verb and the preposition: *τοὺς συμμάχους ἀποτρέψαντες τῆς γνώμης* *dissuading the allies from their purpose* And. 3. 21, *πολλοῖς ἢ γλῶττα προτρέχει τῆς διανοίας* *in many people the tongue outruns the thought* I. 1. 41, (*οἱ πολέμοιοι ὑπερκάθηνται ἡμῶν* *the enemy are stationed above us* X. A. 5. 1. 9, *τῷ ἐπιβάντι πρώτῳ τοῦ τείχους* *to the first one setting foot on the wall* T. 4. 116, *κατεψεύσατό μου* *he spoke falsely against me* D. 18. 9. Cp. 905 a.

a. *καταγιγνώσκω* *decide against*, *καταδικάζω* *adjudge against*, *καταψηφίζομαι* *vote against*, *κατακρίνω* *give sentence against* take a genitive of the person, and an accusative of the penalty. *κατηγορῶ* *accuse*, *καταγιγνώσκω*, and *καταψηφίζομαι* take a genitive of the person, an accusative of the crime: *καταγνῶναι δωροδοκίαν ἐμοῦ* *to pronounce me guilty of bribery* L. 21. 21. With these verbs the crime or the penalty is rarely put in the genitive: *πολλῶν οἱ πατέρες μηδισμοῦ θάνατον κατέγνωσαν* *our fathers passed sentence of death against many for siding with the Persians* I. 4. 157.

**912.** In general, prose, as distinguished from poetry, repeats the preposition contained in the compound; but *κατά* is not repeated.

#### GENITIVE WITH ADJECTIVES

**913.** The genitive is used with many adjectives corresponding in derivation or meaning to verbs taking the genitive. Some adjectives also which correspond to verbs taking a different case (especially the accusative), or which do not correspond to any verb, may govern the genitive to express possession, connection more or less close, or by analogy.

a. **Possessive:** *ὁ ἔρως κοινὸς πάντων ἀνθρώπων* *love common to all men* P. S. 205 a, *ἱερὸς τοῦ αὐτοῦ θεοῦ* *sacred to the same god* P. Ph. 85 b (866).

b. **Sharing, Attaining:** *σοφίᾳς μέτοχος* *partaking in wisdom* P. L. 689 d, *ὑβρεως ἄμοιρος* *having no part in wantonness* P. S. 181 c, *παιδείᾳς ἐπήβολοι* *having attained to (possessed of) culture* P. L. 724 b, *ἐλευθερίᾳς ἀγευστος* *not tasting freedom* P. R. 576 a (881, 888, 889).

c. **Experience:** *ὁδῶν ἔμπειρος* *acquainted with the roads* X. C. 5. 3. 35 (cp. 885), *ιδιώτης τοῦτον τοῦ ἔργου* *unskilled in this business* X. O. 3. 9.

d. **Remembering:** *κακῶν μνήμονες* *mindful of crime* A. Eum. 382 (890), *ἀμνήμων τῶν κινδύνων* *unmindful of dangers* Ant. 2. a. 7, *λόγων καλῶν ἐπήκοοι* *hearers of noble words* P. R. 499 a, *ὑπήκοοι Θεσσαλῶν* *subjects of the Thessalians* T. 4. 78 (892 b).

e. **Fulness:** *παράδεισος ἀγρίων θηρίων πλήρης* *a park full of wild beasts* X. A. 1. 2. 7, *πλουσιώτερος φρονήσεως* *richer in good sense* P. Pol. 261 e (893).

f. **Ruling:** *ταύτης κύριος τῆς χώρας* *master of this country* D. 3. 16, *ἀκρατὴς ὀργῆς* *unrestrained in passion* T. 3. 84 (894).

g. Value: *τάπισ ἀξία δέκα μνῶν* a rug worth ten minae X. A. 7. 3. 27 (895).

h. Accountability: *αἴτιος τούτων accountable for this* P. G. 417 a (896).

i. Separation, Compounds of α-privative: *φίλων ἀγαθῶν ἔρημοι* deprived of good friends X. M. 4. 4. 24, *ἄλης καθαρὸν* clear of undergrowth X. O. 16. 13. Many adjectives with *alpha privative* take the genitive, some by reason of the notion expressed in the verbs from which they are derived (or by analogy to such a notion): *ἄπαντος γόων* never ceasing lamentations E. Supp. 82 (901); others because of the idea of separation involved in the compounds themselves, as *τῆς τιμῆς ἄτιμος* deprived of honor P. L. 774 b, *ἄπαις ἀρρένων παίδων* without male children I. 12. 126, *τοῦ ἡδίστου θεάματος ἀθέατος* not seeing the most pleasant sight X. M. 2. 1. 31, *ἄδωρος δυσμενείας* non-giver of enmity P. S. 197 d.

j. Want: *ἄρματα κενὰ ἡνιόχων* chariots without drivers X. A. 1. 8. 20 (902).

k. Distinction, Comparison: *διάφορος τῶν ἄλλων* different from the rest P. Par. 160 d, *ἥττων ἀμαθῆς σοφοῦ* an ignorant man is inferior to a wise one P. Phae. 239 a, *κρεῖττον ἐστὶ λόγου τὸ κάλλος τῆς γυναικός* the beauty of the woman is too great for description X. M. 3. 11. 1, *Ἐπύαξα προτέρᾳ Κύρου ἀφίκετο* Erpaxa arrived before Cyrus X. A. 1. 2. 25 (905). The genitive with the comparative often takes the place of ἢ with another construction: *πλεῖστοι ναυσὶ τῶν Ἀθηναίων* (= ἢ οἱ Ἀθηναῖοι) *παρήσαν* they came with more ships than the Athenians T. 8. 52. Cp. 740.

l. Cause: *εὐδαίμων τοῦ τρόπου* happy because of his disposition P. Ph. 58 e (906).

m. Connection: *ἀκόλουθα ἀλλήλων* dependent on one another X. O. 11. 12.

n. Capacity, Fitness: *παρασκευαστικὸς τῶν εἰς τὸν πόλεμον* able to provide the necessities of war X. M. 3. 1. 6, *γάμον ὥρατᾰ* ripe for marriage X. C. 4. 6. 9.

o. Place: *ἐναντίοι Ἀχαιῶν* opposite the Achaeans P 313 (in prose ἐναντίος takes the dat.).

p. Free Use: *σκηνῆς ὑπανλος* (= ὑπὸ αὐτῇ) under the shelter of the tent S. Aj. 796, *γάμοι Πάριδος ὀλέθριοι φίλων* the marriage of Paris bringing ruin on his friends A. Ag. 1156, *ὁ τῆς Ἑλλάδος ἀλκτήριος* the curse and destroyer of Greece Aes. 3. 157 (the adj. is practically equivalent to a substantive).

#### GENITIVE WITH ADVERBS

914. The genitive is used with adverbs derived from adjectives, and with adverbs akin to verbs, which take the genitive.

*ἐρωτικῶς ἔχουσι τοῦ κερδαίνειν* they are in love with gain X. O. 12. 15 (887), *εὐθὺ Λυκείον* straight for the Lyceum P. Lys. 203 b, *ἐναντίον ἀπάντων* in the presence of all T. 6. 25 (cp. 913 o), *πλησίον Θηβῶν* near Thebes D. 9. 27, *γονέων ἀμελέστερον ἔχειν* to be too neglectful of one's parents P. L. 932 a (890), *τῶν ἐμπείρων αὐτοῦ ἐχόντων* of those acquainted with him X. A. 2. 6. 1 (885), *ἀξίως ἀνδρὸς ἀγαθοῦ* in a manner worthy of a good man P. A. 32 e (895), *διαφερόντως τῶν ἄλλων ἀνθρώπων* above the rest of men X. Hi. 7. 4, *πονηρίᾰ θάπτον θανάτου θεῖ* wickedness flies faster than fate P. A. 39 a (905).

**915.** The genitive is used with many adverbs (a) of place, (b) of time, (c) of quantity. Cp. also 914.

(a) εἰδέναι ὅπου γῆς ἐστὶν *to know where in the world he is* P. R. 403 e, πόρρω ἤδη τοῦ βίου. θανάτου δὲ ἐγγύς *already far advanced in life, near death* P. A. 38 c, ἄλλοι ἄλλῃ τῆς πόλεως *some in one part, others in another part of the city* T. 2. 4. (b) τῆς ἡμέρας ὀψέ *late in the day* X. H. 2. 1. 23. (c) τούτων ἅλις *enough of this* X. C. 8. 7. 25.

**916.** The genitive (generally without the article) is used with many adverbs of manner, especially when they limit the intransitive ἔχω: ὥς τάχους ἕκαστος εἶχεν *as fast as each could* X. II. 4. 5. 15, ἔχοντες εὖ φρενῶν *being in their right minds* E. Hipp. 462.

**917.** The genitive is used with many adverbs denoting separation (cp. 901); as δίχα τοῦ ὑμετέρου πλῆθους *separate from your force* X. C. 6. 1. 8, πρόσω τῶν πηγῶν *far from the sources* X. A. 3. 2. 22, λάθρα τῶν στρατιωτῶν *without the knowledge of the soldiers* X. A. 1. 3. 8. So with ἔξω *outside*, ἐκτός *without, outside*, πέραν *across*, κρύφα *unbeknown to*.

#### GENITIVE OF PLACE AND TIME

**918. Place.** — The genitive denotes the place *within which* or *at which* an action happens. This genitive is commonly poetical.

πεδίοιο διωκέμεν *to chase over the plain* E 222, λελονμένος Ὠκεανόιο *having bathed in Oceanus* E 6, οὔτε Πύλου ἱερῆς οὔτ' Ἀργεος *neither in sacred Pylos nor in Argos* φ 108, ἵναι τοῦ πρόσω *to go forward* X. A. 1. 3. 1, ἐπετάχυνον τῆς ὁδοῦ τοὺς σχολαίτερον προσιόντας *they hastened on their way those who came up more slowly* T. 4. 47.

**919. Time.** — The genitive denotes the time *within which*, or *at a certain point of which*, an action takes place.

ἡμέρας *by day*, νυκτός *at or by night*, μεσημβριάς *in the middle of the day, at midday*, ἑσπέρας *in the evening*, θέρος *in summer*, χειμῶνος *in winter*, ἔρος *in spring*, τοῦ λοιποῦ *in the future*, ποῖον χρόνον; *how long since?* The addition of the article or an attributive usually defines the time more exactly: ὥχeto τῆς νυκτός *he departed during the night* X. A. 7. 2. 17, ἄκρως νυκτός *at dead of night* S. Aj. 285; or may have a distributive sense: δραχμὴν ἐλάμβανε τῆς ἡμέρας *he received a drachm a day* T. 3. 17.

#### GENITIVE OF THE AGENT

**920.** With passive verbs the agent is regularly expressed by the genitive with ὑπό *under*, *by*; less commonly by the genitive with πρὸς or παρὰ *at the hands of*, διὰ *through*, ἐξ or ἀπὸ *from*. See under Prepositions.



## DATIVE

**921.** The dative does duty for three cases: the true dative (*to, for*) and the lost cases, instrumental (*by, with*) and locative (*in*).

## TRUE DATIVE

**922.** The true dative denotes that *to* or *for* which something is or is done.

a. The true dative is usually personal, and denotes the person interested in (*for whom*), as well as the person indirectly affected by (*to whom*), the action. When the true dative is used of things, there is generally complete or partial personification.

**923.** Many verbs take the dative as the indirect object (*to whom*) together with an accusative as the direct object.

Κῦρος δίδωσιν αὐτῷ ἕξ μηνῶν μισθόν *Cyrus gives him pay for six months* X. A. 1. 1. 10, τὰ δὲ ἄλλα διανεῖμαι τοῖς στρατηγοῖς *to distribute the rest to the generals* 7. 5. 2, ὑπισχνοῦμαι σοι δέκα τάλαντα *I promise you ten talents* 1. 7. 18, παρῆναι τοῖς Ἀθηναίοις τοιαύδε *he advised the Athenians as follows* T. 6. 8, μικρὸν μεγάλῳ εἰκάσαι *to compare small with great* 4. 36, λέγειν ταῦτα τοῖς στρατιώταις *to say this to the soldiers* X. A. 1. 4. 11.

**924. Passive.** — The accusative of the active becomes the subject of the passive, the dative remains: ἐκείνῳ αὕτη ἡ χώρᾳ δῶρον ἐδόθη *this land was given to him as a gift* X. II. 3. 1. 6 (δῶρον ἔδωκεν ἐκείνῳ ταύτην τὴν χώρᾱν).

**925.** Many verbs take the dative either alone or with the accusative.

ὀνειδίζετε τοῖς ἀδικοῦσιν *you reproach the guilty* L. 27. 16 (acc. also possible), Θηβαίοις τὴν ἀμαθίᾱ ὀνειδίζουσι *they reproach the Thebans for their ignorance* I. 15. 218; θεοῖς εὐξάμενοι *having prayed to the gods* T. 3. 58, εὐξάμενοι τοῖς θεοῖς τὰγαθὰ *having prayed to the gods for success* X. C. 2. 3. 1.

a. τιμωρῷ (poet. τιμωροῦμαι) *τινι* means *to avenge some one* (take vengeance for some one): εἰ τιμωρήσεις Πατρόκλῳ τὸν φόνον *if you avenge the murder of Patroclus* P. A. 28 c. τιμωροῦμαι *τινα* means *to avenge oneself upon* (= punish) *some one*.

**926.** The dative may be used as the sole complement of the meaning of many verbs usually transitive in English (927–930).

**927.** (1) *To help, please, be friendly* (and their opposites), *to blame, be angry, threaten, envy, etc.*: βοηθεῖν τοῖσιν ἡδικομένοις *to help those who have*

been wronged E. I. A. 79, οὐκ ἂν ἡνώχλει νῦν ἡμῖν *he would not now be troubling us* D. 3. 5, τοῖς πλείοσιν ἀρ-ίσκοντες *pleasing to the majority* T. 1. 38, εὐνοεῖν τοῖς κακόνοις *to be friendly to the ill-intentioned* X. C. 8. 2. 1, ἐμοὶ ὀργίζονται *they are angry with me* P. A. 23 c, οὐ φθονῶν τοῖς πλουτοῦσιν *not envying the rich* X. A. 1. 9. 19.

a. Some verbs of *benefiting* and *injuring* take the accusative: ὠφελῶ *benefit* in prose, 985 a, βλάπτω *injure*: and so μῖσῶ *τινα* *hate some one*.

928. (II) *To meet, approach, yield, etc.*: ἀπῆντησαν αὐτοῖς *they met them* X. A. 2. 3. 17, ποίοις οὐ χρὴ θηρίοις πελάζειν *what wild beasts one must not approach* X. C. 1. 4. 7, εἰκ' ἀνάγκη *yield to necessity* E. Fr. 716.

929. (III) *To obey, serve, pardon, trust, advise, command, etc.*: τοῖς νόμοις πείθον *obey the laws* I. 1. 16, ἐπίστευον αὐτῷ αἱ πόλεις *the cities trusted him* X. A. 1. 9. 8, στρατηγῷ στρατιώταις παραινοῦντι *to a general advising his men* P. Ion 540 d, τῷ Μῦσῳ ἐσήμηνε φεύγειν *he signaled the Mysian to flee* X. A. 5. 2. 30, τῷ Κλεάρχῳ ἐβόα ἄγειν *he shouted to Clearchus to lead* X. A. 1. 8. 12.

930. (IV) *To be like or unlike, compare, befit, etc.*: εἰκέναι τοῖς τοιοῦτοις *to be like such men* P. R. 349 d, Θεμιστοκλεῖ ἀντιφερίζεις; *do you compare yourself with Themistocles?* Ar. Eq. 813, τί οὖν πρέπει ἀνδρὶ πένητι; *what then befits a poor man?* P. A. 36 d.

931. δεῖ *there is need* (cp. 903), μέτεστι *there is a share*, μέλει *is a care*, μεταμέλει *it repents*, προσήκει *it concerns*, take the dative of the person and the genitive of the thing (884). Thus μισθοφόρων ἀνδρὶ τυράνῳ δεῖ *a tyrant needs mercenaries* X. H. 8. 10, οὐχ ὧν ἐβιάσατο μετέμελεν αὐτῷ *he did not repent of his acts of violence* And. 4. 17, τοῦτῃ τῆς Βοιωτίας προσήκει οὐδέν *he has nothing to do with Boeotia* X. A. 3. 1. 31.

932. *To express purpose (to what end?)*, where Latin uses a dative (*dono alicui dare*), Greek uses a predicate substantive: as δῶρον in 924. Cp. 953 a.

a. The infinitive was originally, at least in part, a dative of an abstract substantive, and served to mark purpose: τίς τ' ἄρ σφωε θεῶν ἔριδι ξυνέηκε μάχεσθαι; *who then of the gods brought the twain together (for) to contend in strife?* A 8. Cp. "What went ye out for to see?"

#### DATIVE OF INTEREST

933. The person interested (*for whom*) regularly stands in the dative.

a. Many of the datives in 927-930 are datives of interest. 935 ff. are special cases, sharp distinctions between which cannot always be drawn.

934. After verbs of motion, instead of the accusative with a preposition, the dative (usually personal) is sometimes used, especially in poetry: ψῦχ᾽

"Αἶδι προΐαψεν *hurled their souls on to Hades* (a god) A 3. Rarely, in prose, after verbs not compounded with a preposition: σχόντες (*scil. τὰς ναῦς*) Ῥηγίῳ putting in at Rhgium T. 7. 1. Cp. 936 c.

**935. Dative of the Possessor.** — The dative with εἰμί, γίγνομαι, and like verbs may denote the possessor.

οἰκεῖοί μοί εἰσι καὶ νιεῖς *I have kinsfolk and sons* P. A. 34 d, τῷ δικαίῳ παρὰ θεῶν δῶρα γίγνεται *the just man receives gifts from the gods* P. R. 613 e, ὄνομα δ' αὐτῇ Κορσωτῇ (ἦν) *its name was Corsole* X. A. 1. 5. 4.

**936. Dative of Advantage or Disadvantage.** — The person or thing for whose advantage or disadvantage anything is or is not done is put in the dative. The dative often has to be translated as if the possessive genitive were used; but the meaning is that of English *for*.

ἄλλο στράτευμα αὐτῷ συνελέγετο *another army was being raised for him* X. A. 1. 1. 9, ἄλλῳ ὁ τοιοῦτος πλουτεῖ καὶ οὐχ ἑαυτῷ *such a man is rich for another and not for himself* P. Menex. 246 e, στεφανοῦσθαι τῷ θεῷ *to be crowned in honor of the god* X. H. 4. 3. 21, οἱ Θράκες οἱ τῷ Δημοσθένει ὑστερήσαντες *the Thracians who came too late for (i.e. to help) Demosthenes* T. 7. 29, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρᾳ ἀπῆλθον *after the barbarians had departed (to their advantage from the country) from their country* 1. 89.

a. With verbs of *depriving, warding off*, etc., the dative of the person (sometimes of the thing) may be used in poetry: Δαναοῖσιν λοιγὸν ἄμυνον *ward off ruin from (for) the Danai* A 456 (cp. Δαναῶν ἀπὸ λοιγὸν ἄμυναι Π 75). Cp. 901, 1001.

b. With verbs of *receiving and buying*, the person who *gives or sells* may stand in the dative: πόσον πρίωμαί σοι τὰ χοιρίδια; *at what price am I to buy the pigs of you?* Ar. Ach. 812. In δέχομαι τί τινι (chiefly poetic) the dative denotes the interest of the recipient in the donor: Θύμιστι δέκτο δέπας *she took the cup from (for, i.e. to please) Themis* O 87.

c. With verbs of motion the dative of the person to whom is properly a dative of advantage or disadvantage: ἦλθε τοῖς Ἀθηναίοις ἡ ἀγγελία *the message came to (for) the Athenians* T. 1. 61. Cp. 934.

**937. Dative of Feeling (Ethical Dative).** — The first and second personal pronouns may denote a more or less lively interest of a person in an action or statement. Cp. "Study me how to please the eye" (Shakespeare).

μέμνησθέ μοι μὴ θορυβεῖν *pray remember not to make a disturbance* P. A. 27 b, τοιοῦτο ὑμῖν ἐστι ἡ τυραννίς *such a thing, you know, is despotism* Hdt. 5. 92 η, ὦ μήτερ, ὥς καλὸς μοι ὁ πάππος *oh mother, I say, how handsome grandpapa is!* X. C. 1. 3. 2.

**938. Dative of the Agent.** — With verbal adjectives in -τός and -τέος (1315), and with the passive perfect and pluperfect when the subject is not personal, the person in whose interest an action is done is put in the dative. The notion of agency does not belong to the dative, but it is a natural inference that the person interested is the agent.

τοῖς οἴκοις ζηλωτός *envied by those at home* X. A. 1. 7. 4, ἡμῖν γ' ὑπὲρ τῆς ἐλευθερίᾳς ἀγωνιστέον *we at least must struggle to defend our freedom* D. 9. 70, ἐμοὶ καὶ τοῦτοις πέπρακται *has been done by (for) me and these men* D. 19. 205, ἐπειδὴ αὐτοῖς παρεσκεύαστο *when they had got their preparations ready* T. 1. 46.

a. The dative of the agent is rare with other passive tenses than perfect and pluperfect: λέγεται ἡμῖν *is said by us* P. L. 715 b, τοῖς Κερκυραίοις οὐχ ἑωρωντο *the ships were not seen by (were invisible to) the Corecyraeans* T. 1. 51.

**939.** The person *by whom* (not *for whom*) an action is explicitly said to be done stands in the genitive with ὑπό (1036. 1 b).

**940. SPECIAL CASES OF THE DATIVE OF INTEREST WITH THE PARTICIPLE.**

a. A participle, generally of a verb denoting *inclination* or *aversion*, may be added to the dative of the person interested, which depends on a form of εἰμί, γίγνομαι, or a like verb. Thus τῷ πλήθει τῶν Πλαταιῶν οὐ βουλομένῳ ἦν τῶν Ἀθηναίων ἀφίστασθαι *the Plataean commons did not wish to revolt from the Athenians* (= τὸ πλήθος οὐκ ἐβούλετο) T. 2. 3, ἐπανεέλθωμεν, εἴ σοι ἡδομένῳ ἔστιν *let us go back if it is agreeable to you* P. Ph. 78 b, εἰ μὴ ἀσμένους ὑμῖν ἀφίγμαι *if I have come against your will* T. 4. 85.

b. With the dative of the person interested a participle is often used to express time, especially the time that has passed *since* an action has occurred. Thus Ξενοφῶντι πορευομένῳ οἱ ἵππεῖς ἐντυγχάνουσι πρεσβύταις *while Xenophon was on the march, his horsemen fell in with some old men* X. A. 6. 3. 10. Transferred from persons to things: ἡμέραι μάλιστα ἦσαν τῇ Μυτιλήνῃ εὐλωκνία ἑπτὰ. ὅτ' ἐς τὸ Ἐμβατον κατέπλεονσαν *about seven days had passed since the capture of Mytilene, when they sailed into Embatum* T. 3. 29.

#### DATIVE OF RELATION

**941.** The dative of relation is used especially to denote the person judging or with reference to whom a statement is made.

πᾶσι νικᾶν τοῖς κριταῖς *to be victorious in the opinion of all the judges* Ar. Av. 445, ἡ Θράκη ἐστὶν ἐπὶ δεξιᾷ εἰς τὸν Πόντον εἰσπλέοντι *Thrace is on the right as you sail (lit. to one sailing) into the Pontus* X. A. 6. 4. 1, (ὥς) συνελότι εἰπεῖν *to speak briefly (lit. for one having brought the matter into small compass, to speak)* 3. 1. 38, φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν *it is safer for them to flee than for us* 3. 2. 19, μακρὰ ὥς γέροντι δδός *a long road at least for an old man* S. O. C. 20.

## TRUE DATIVE WITH ADJECTIVES, ADVERBS, SUBSTANTIVES

**942.** Adjectives (usually predicate), adverbs, and substantives, of kindred derivation or meaning with verbs followed by the dative, take the true dative to define their meaning. It is often difficult to distinguish the true dative from the instrumental dative with adjectives, etc. (958).

τοῖς νόμοις ἔνοχος *subject to the laws* D. 21. 35, ἐχθρὸς ἐλευθερίᾳ καὶ νόμοις ἑναντίος *hostile to liberty and opposed to law* G. 25, ξυμμαχίᾳ πίσυνοι *relying on the alliance* T. 6. 2, στρατὸς ἴσος καὶ παραπλήσιος τῷ προτέρῳ αὐτῇ *army equal or nearly so to the former* 7. 42, ἀδελφὰ τὰ βουλευόμενα τοῖς ἔργοις *plans akin to the deeds* L. 2. 64, ταῦτα φρονῶν ἐμοί *agreeing with me* D. 18. 304, ἀλλήλοισι ἀνομοίως *in a way unlike to each other* P. Tim. 36 d. Cp. 944.

**943.** With adjectives and adverbs of similarity and dissimilarity the comparison is often condensed (*brachylogy*): ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθήτα *she had a dress on like (that of) her servants (the possessor for the thing possessed, = τῇ ἐσθήτῃ τῶν δουλῶν)* X. C. 5. 1. 4, Ὀρφεὶ γλῶσσα ἡ ἑναντιᾷ *a tongue the opposite to (that of) Orpheus* A. Ag. 1629. Cp. 742.

**944.** The dative with substantives is used chiefly when the substantive expresses the act denoted by the kindred verb: ἐπιβουλὴ ἐμοί *a plot against me* X. A. 5. 6. 29, ἡ ἐμὴ τῷ θεῷ ὑπηρεσίᾳ *my service to the god* P. A. 30 a. But also in other cases: φιλιᾷ τοῖς Ἀθηναίοις *friendship for the Athenians* T. 5. 5, ὕμνοι θεοῖς *hymns to the gods* P. R. 607 a. A genitive and a dative may depend on the same substantive: ἡ τοῦ θεοῦ δόσις ὑμῖν *the god's gift to you* P. A. 30 d.

## INSTRUMENTAL DATIVE

**945.** The Greek dative, as the representative of the lost instrumental case, denotes that *by which* or *with which* an action is done or accompanied. It is of two kinds: (1) The instrumental dative proper; (2) The comitative dative.

## INSTRUMENTAL DATIVE PROPER

**946.** The dative denotes instrument or means, manner, and cause.

**947. Instrument or Means.** — The dative denotes the instrument or means.

ἔβαλλέ με λίθοις *he hit me with stones* L. 3. 8, ἔησι τῇ ἀξίνῃ *he hurls his ax (hurls with his ax)* X. A. 1. 5. 12, ἐζημίωσαν χρήμασιν *they punished him by a fine* T. 2. 65. Persons may be regarded as instruments (often in poetry): φυλαττόμενοι φύλαξι *defending themselves by pickets* X. A. 6. 4. 27.



**948.** Under **Means** fall: (a) The dative of *price*: μέρει τῶν ἀδικημάτων τὸν κίνδυνον ἐξεπρίαντο *they freed themselves from the danger at the price of a part of their unjust gains* L. 27. 6. (b) The dative of *material and constituent parts*: κατεσκεύασατο ἄρματα τροχοῖς ἰσχυροῖς *he had chariots made (furnished) with strong wheels* X. C. 6. 1. 29.

**949.** χρῶμαι *use* takes the dative: τούτοις χρῶνται δορυφόροις *they employ them as a body-guard* X. II. 5. 3 (cp. 932). The use to which an object is put may be expressed by a neuter pronoun in the accusative (977); τί χρησόμεθα τούτῳ; *what use shall we make of it?* D. 3. 6.

**950.** That by which anything is measured, or judged, is put in the dative: ξυνεμετρήσαντο ταῖς ἐπιβολαῖς τῶν πλίνθων *they measured the ladders by the layers of bricks* T. 3. 20, τῷδε δῆλον ἦν *it was plain from what followed* X. A. 2. 3. 1.

**951. Manner** (see also 957). — The dative of manner is used with expressions of comparison to mark the degree of difference (**Dative of Measure of Difference**).

κεφαλῇ ἐλάττων *a head shorter* (lit. *by the head*) P. Ph. 101 a, οὐ πολλαῖς ἡμέραις ὕστερον ἦλθεν *he arrived not many days later* X. H. 1. 1. 1, πολλῷ μείζων ἐγίγνετο ἡ βοή ὅσῳ δὴ πλείους ἐγίγνοντο *the shouting kept growing much louder as they kept increasing in number* X. A. 4. 7. 23, τῷ παντί *in every respect* (by all odds) X. H. 7. 5. 12, μακρῷ ἄριστα *by far the best* P. L. 858 e.

a. With comparatives the neuter pronouns τί, τὶ, οὐδέν, μηδέν used substantively stand in the accusative and not the dative: οὐδέν ἥττον *not less, nihilo minus*. In Attic prose (except in Thuc.) πολύ and ὀλίγον are more common than πολλῷ and ὀλίγῳ with comparatives.

**952.** The dative of manner may denote the particular point of view from which a statement is made (**Dative of Respect**).

ἄνθρωπος ἡλικία ἔτι νέος *a man still young in years* T. 5. 43, ἀσθενὴς τῷ σώματι *weak in body* D. 21. 165, φρονήσει διαφέρων *distinguished in understanding* X. C. 2. 3. 5, ὀνόματι σπονδαί *a truce so far as the name goes* T. 6. 10. Cp. 988.

**953. Cause.** — The dative of cause, especially with verbs of emotion, expresses the occasion or the motive.

τῇ τύχῃ ἐλπίσας *confident by reason of his good fortune* T. 3. 97, τούτοις ἥσθη *he was pleased with these* X. A. 1. 9. 26, χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν *I am troubled at the present occurrences* 1. 3. 3, εὐνοίᾳ ἐπόμενοι *following out of good will* X. A. 2. 6. 13, ὕβρει καὶ οὐκ οἶνω τοῦτο ποιῶν *doing this out of insolence and not because he was drunk* D. 21. 74.

a. The dative of cause sometimes approximates a dative of purpose (cp. 932): Ἀθηναῖοι ἐφ' ἡμᾶς ὤρμηνται Λεοντίων κατοικίσει *the Athenians have set out against us to restore the Leontines* T. 6. 33.

## COMITATIVE DATIVE

**954.** The instrumental dative denotes the persons or things which accompany or take part in an action.

**955. Dative of Association.** — The dative is used with words denoting friendly or hostile association or intercourse.

ἀλλήλοις διειλέγεμεθα *we have conversed with each other* P. A. 37 a, τῷ πλήθει τὰ ῥηθέντα κοινώσαντες *having communicated to the people what had been said* T. 2. 72, εἰς λόγους σοι ἐλθεῖν *to have a conference with you* X. A. 2. 5. 4, ἀλλήλοις σπονδὰς ἐποιήσαντο *they made a truce with one another* X. H. 3. 2. 20; πολλοῖς ὀλίγοι μαχόμενοι *few fighting with many* T. 4. 36, ἀμφισβητοῦσι μὲν δι' εὐνοίαν οἱ φίλοι τοῖς φίλοις, ἐρίζουσι δὲ οἱ διάφοροι ἀλλήλοις *friends dispute with friends good-naturedly, but adversaries wrangle with one another* P. Pr. 337 b, διαφέρεσθαι τοῖς τοῖς *to be at variance with these men* D. 18. 31 (and so many compounds of διά), οὐκ ἔφη τοὺς λόγους τοῖς ἔργοις ὁμολογεῖν *he said their words did not agree with their deeds* T. 5. 55.

**956. Dative of Accompaniment.** — The dative of accompaniment is used with verbs signifying *to accompany, follow*, etc.

ἀκολουθεῖν τῷ ἡγουμένῳ *to follow the leader* P. R. 474 c, ἔπεσθαι ὑμῖν *to follow you* X. A. 3. 1. 25.

a. The dative is used in the description of military movements to denote the forces (troops, ships, etc.) that accompany a leader: ἐξελαύνει τῷ στρατεύματι παντί *he marches out with all his army* X. A. 1. 7. 14, καὶ ἵπποις καὶ ἀνδράσι πορευόμεθα *let us proceed with both horses and men* X. C. 5. 3. 35, κατέπλευσεν εἰς Πάρον ναυσὶν εἴκοσιν *he had put in at Paros with twenty ships* X. H. 1. 4. 11.

b. A dative of accompaniment is often emphasized by αὐτός agreeing with the dative: τῶν νεῶν μία αὐτοῖς ἀνδράσιν *one of the ships with its crew also* T. 4. 14. Cp. 820 c.

c. The dative of accompaniment is often akin to the instrumental dative: ἀλώμενος νηὶ τε καὶ ἐτάροιςιν *wandering with his ship and companions* λ 161.

**957. Dative of Accompanying Circumstance.** — The dative, usually of an abstract substantive, may denote accompanying circumstance and manner (cp. 951).

πολλῇ βοῇ προσέκειντο *they attacked with loud shouts* T. 4. 127, παντὶ σθένει *with all one's might* 5. 23, δρόμῳ *at full speed*, βίᾳ *by force*, δίκῃ *justly*, δόλῳ *by craft*, (τῷ) ἔργῳ *in fact*, (τῷ) λόγῳ *in word*, ἡσυχῇ *quietly*, σιγῇ, σιωπῇ *in silence*, σπουδῇ *hastily, with difficulty*, τῇ ἀληθείᾳ *in truth*. Here belong also ταύτῃ *in this way, here*, and ἄλλῃ *in another way, elsewhere* (with ὁδῶ *way* omitted, 715). With δημοσίᾳ *at public expense*, ἰδίᾳ *privately*, κοινῇ *in common*, πεζῇ *on foot* no definite substantive is to be supplied (716).

## INSTRUMENTAL DATIVE WITH ADJECTIVES, ETC.

**958.** Many adjectives and adverbs, and some substantives, take the instrumental dative, like the corresponding verbs. (For the true dative with adjectives, etc., see 942.)

*σύμμαχος αὐτοῖς* *their ally* D. 9. 58. *χώρᾳ ὁμορῶς τῇ Λακεδαιμονίων* *a country bordering on that of the Lacedaemonians* 15. 22. *ἀκόλουθα τούτοις* *conformable to this* 18. 257.

## LOCATIVE DATIVE

**959.** The dative as the representative of the locative is used to express place and time.

a. Many forms expressing place are true locatives (305); others are datives in form, as *κύκλῳ*, *in a circle*, *Πλαταιᾷς* *at Plataea*.

**960. Dative of Place.** — In poetry the dative without a preposition is used to denote place.

a. *Place where*: *γῇ ἔκειτο* *she lay on the ground* S. O. T. 1266. *ἀριπρεπὴς Τρώεσσι* *conspicuous among the Trojans* Z 477. So *θῆμῳ*, *καρδίῃ* *in his heart*.

b. *Place whither* (limit of motion): *πεδίῳ πέσσε* *it fell on the ground* E 82.

**961.** In prose the dative of place (chiefly *place where*) is used only of proper names: *Πῆθοι*, *Σαλαμῖνι*; especially with deme names, as *Θορικοῖ*, *Μαραθῶνι* (but *ἐν Μαραθῶνι* occurs). *Place where* is generally expressed in prose by the dative with *ἐν*; *place whither*, by the accusative with a preposition (*e.g.* *εἰς*, *πρός*). Many verbs capable of taking the locative dative in poetry, require, in prose, the aid of a preposition in composition.

**962.** The dative with verbs of *ruling* may often, especially in Homer, be the dative of place: *Μυρμιδόνεσσιν ἄνασσε* *rule among the Myrmidons* A 180. *ἦρχε δ' ἄρα σφιν* E 134 *took the lead among them*. Cp. 894.

**963. Dative of Time.** — The dative without a preposition is commonly used to denote the definite point of time *at which* an action takes place (*day, night, month, year, and festivals*). The dative contrasts one point of time with another, and is usually (in prose) accompanied by an attributive.

*ταύτην μὲν τὴν ἡμέρᾳ αὐτοῦ ἔμειναν. τῇ δὲ ὑστεραίᾳ* κτλ. *throughout that day they waited there, but on the day following, etc.* X. II. 1. 1. 14. *τρίτῳ μηνί* *in the third month* L. 21. 1. *Παναθηναίοις* *at the Panathenaea* D. 21. 156.

**964.** *ἐν* is added (a) when there is no attributive: *ἐν τῷ χειμῶνι* *in winter* X. O. 17. 3. (b) Sometimes when the attributive is a pronoun: (*ἐν*) *ἐκείνῃ*

τῇ ἡμέρᾳ. (c) When the meaning is *during a time of* (ἐν εἰρήνῃ *in peace*) or *time within which* (ἐν μιᾷ ἡμέρᾳ *in a single day*); cp. 919; when ὀλίγος or πολὺς is added: ἐν ὀλίγαις (πολλαῖς) ἡμέραις. (d) Always with adjectives or adverbs used substantively: ἐν τῷ παρόντι, ἐν τῷ τότε. (e) To words denoting the date of an event, not merely a point of time: ἐν τῇ προτέρᾳ πρεσβείᾳ *in the first embassy* Aes. 2. 123.

965. In some expressions of space and time the dative may be regarded as instrumental.

ἐπορεύετο τῇ ὁδῷ ἣν πρότερον ἐποιήσατο *he marched by the road (or on the road) which he had made before* T. 2. 98, κατηγόρει ὡς ἐκείνη τῷ χρόνῳ πεισθείη *she charged that she had been persuaded in (by) the course of time* L. 1. 20.

#### DATIVE WITH COMPOUND VERBS

966. Many compound verbs take the dative because of their meaning as a whole. So ἀντέχω *hold out against*, ἀμφισβητῶ *dispute with* (955).

967. The dative is used with verbs compounded with σύν (regularly), with many compounded with ἐν, ἐπί, and with some compounded with παρά, περί, πρὸς, and ὑπό, because the preposition keeps a sense that requires the dative.

συνεπολέμει Κῦρῳ *he joined with Cyrus in making war* X. A. 1. 4. 2 (πολεμεῖν τινι *to fight against some one*), ἐμβλέψας αὐτῷ *looking at him* P. Charin. 162 d, αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν *the Greek force fell upon them* X. A. 4. 1. 10, οὗτοι οὐ παρεγένοντο βασιλεῖ *these did not join the king* 5. 6. 8, περιπίπτουσιν ἀλλήλοις *they fall foul of one another* 7. 3. 38, Ξενοφῶντι προσέτρεχον δύο νεανίσκῳ *two youths ran up to Xenophon* 4. 3. 10 (cp. 936 c), ὑποκέῖσθαι τῷ ἄρχοντι *to be subject to the ruler* P. G. 510 c.

a. When the idea of place is emphatic, the preposition may be repeated: ἐμμέναντες ἐν τῇ Ἀττικῇ *remaining in Attica* T. 2. 23; but the preposition is generally not repeated when the idea is figurative: τοῖς ὅρκοις ἐμμένων *abiding by one's oath* I. 1. 13. Prepositions are more frequently repeated in prose than in poetry.

#### ACCUSATIVE

968. The accusative may be used with all transitive verbs (1041) and with some which are usually intransitive (1042); also with some verbal nouns and adjectives.

969. The accusative is the case of the direct object (657) of transitive verbs. The direct object is of two kinds: the inter-

nal object (object effected): *ὁ ἀνὴρ τύπτει πολλὰς πληγὰς* *the man strikes many blows*; the external object (object affected): *ὁ ἀνὴρ τύπτει τὸν παῖδα* *the man strikes the boy*.

970. The direct object of an active transitive verb becomes the subject of the passive: *ὁ παῖς ὑπὸ τοῦ ἀνδρὸς τύπτεται* *the boy is struck by the man*.

#### INTERNAL OBJECT (OBJECT EFFECTED)

971. **Cognate Accusative.** — The accusative defining a verb is called *cognate* when it is of kindred derivation or kindred meaning with that verb.

a. *τὴν ἐν Σαλαμῖνι ναυμαχίᾳ ναυμαχίσαντες* *having won the sea-fight at Salamis* D. 59. 97, *τὰς ὑποσχέσεις ἃς οὗτος ἐπίσχνετο* *the promises which he made* 19. 47, *ἣ αἰτία ἦν αἰτιῶνται* *the charge which they bring* Ant. 6. 27. Passive: *πόλεμος ἐπολεμείτο* *war was waged* X. H. 4. 8. 1.

b. *ἐξῆλθον ἄλλας ὁδοὺς* *they went forth on other expeditions* X. H. 1. 2. 17, *τὸν ἱερὸν καλούμενον πόλεμον ἐστράτευσαν* *they waged what is called the Sacred War* T. 1. 112, *ἡτθένησε ταύτην τὴν νόσον* *he fell ill of this disease* I. 19. 24. Passive: *πόλεμος ἐταράχθη* *war was stirred up* D. 18. 151.

972. The cognate accusative occurs even with adjectives of an intransitive character: *σοφὸς ὢν τὴν ἐκείνων σοφίαν* *being wise after the fashion of their wisdom* P. A. 22 e.

973. A cognate accusative appears in poetry even with *ἵστημι*, *καθίζω*, *κείμει*, etc.: *τί ἕστηκε πέτρᾳν*; *why stands she on the rock?* E. Supp. 987, *τρίποδα καθίζων* *sitting on the tripod* E. Or. 956.

974. The cognate accusative generally has an attributive word (but not in Hom.). The attribute is omitted: (a) When the idea set forth by the acc. is more definite than that of the verb: *φυλακὰς φιλάττω* *stand sentry* X. A. 2. 6. 10. (b) When the substantive is restricted by the article: *τὸν πόλεμον πολεμεῖν* *to wage the (present) war* T. 8. 58. (c) When a plural substantive denotes repeated occurrences: *ἐτριηράρχησε τριηραρχίᾳ* *he performed (on several occasions) the duty of trierarch* D. 45. 85. (d) For emphasis: *λῆρον ληρεῖν* *to talk sheer nonsense* Ar. Plut. 517. (e) In various expressions: *Ὀλύμπια νικᾶν* *to win an Olympian victory* T. 1. 126, *θεῖν τὰ εὐαγγέλια* *to offer a sacrifice in honor of good news* X. H. 1. 6. 37.

975. In poetry the use of a substantive to denote a special form of the action of the verb is much extended: *Ἄρη πνέω* *breathe war* A. Ag. 375, *πῦρ δεδορκῶς* *looking (a look of) fire* τ 446.



976. The substantive may be omitted, leaving only the adjectival attribute: *παῖσον διπλὴν* (*scil. πληγὴν*) *strike twice* (a double blow) S. El. 1415. Cp. 715 a.

977. A neuter adjective or pronoun may represent a cognate accusative implied in the verb: οὐδέν (= οὐδέν ψεῦδος) *ψεύδεται* *he's telling no lie* Ar. Ach. 561, τί βούλεται ἡμῖν χρῆσθαι; *what use does he wish to make of us?* (= τίνα βούλεται χρεῖαν χρῆσθαι) X. A. 1.3.18, μέγα φρονήσας ἐπὶ τούτῳ *highly elated at this* 3.1.27, δεινὰ ὑβρίζειν *to maltreat terribly* 6.4.2. τὰ τῶν Ἑλλήνων φρονεῖν *to be on the side of the Greeks* D. 14.34. Passive: τοῦτο οὐκ ἐψεύσθησαν *they were not deceived in this* X. A. 2.2.13, ταῦτα οὐδεὶς ἂν πεισθείη *no one would be persuaded of this* P. L. 836 d.

978. Note the expressions *δικάζω δίκην* *decide a case*, *δικάζομαι δίκην τινί* *go to law with somebody*, *διώκω γραφὴν* *indict somebody*, *φεύγω δίκην τινός* *be put on one's trial for something*: *γράφομαί τινα γραφὴν* *indict one for a public offence*, *φεύγω γραφὴν* *be put on one's trial for a public offence*. Also *ἀγωνίζομαι στάδιον* (= ἀγῶνα σταδίου) *be a contestant in the race-course*, *νικῶ στάδιον* *be victorious in the race-course*, *νικῶ δίκην* *win a case*, *νικῶ γνώμην* *carry a resolution* (pass. *γνώμην ἡττῶμαι* *fail to carry*), *ᾤφλον δίκην* *lose a case*.

979. The cognate accusative may show the effect enduring after the action of the governing verb has ceased (**Accusative of Result**).

*ἔλκος οὐτάσαι* *to smite* (and thus *make*) *a wound* E 361, *πρεσβεύειν τὴν εἰρήνην* *to negotiate the peace* (go as ambassadors (*πρέσβεις*)) *to make the peace*) D. 19.134, *νόμισμα κόπτειν* *to coin money* Hdt. 3.56, *σπονδᾶς*, or *ὄρκια*, *τέμνειν* *to make a treaty*.

980. **Accusative of Extent.** — The accusative denotes extent in space or time. Cp. 992.

*ἄγειν* (*στρατιὰν*) *στενὰς ὁδοὺς* *to lead an army over narrow roads* X. C. 1.6.43, *ἐξελαίνειν σταθμοὺς τρεῖς* (971), *παρασάγγας ἑκοσι καὶ δύο* *he advances three stages, twenty-two parasangs* X. A. 1.2.5, *ἔμεινεν ἡμέρας ἑπτὰ* *he remained seven days* 1.2.6, *ξυμμαχίαν ἐποίησαντο ἑκατὸν ἔτη* *they made an alliance for a hundred years* T. 3.114.

981. To mark *how long* a situation has lasted or how much time has elapsed since something happened, an ordinal agreeing with the accusative is used without the article, but often with the addition of *οὕτως*. (The current day or year is included.) Thus *τὴν μητέρα τελευτήσασαν τρίτον ἔτος τοῦτ᾽* *my mother who died two years ago* L. 24.6, *ἐπιδεδήμεκε τρίτην ἤδη ἡμέραν* *he has been in the city since day before yesterday* P. Pr. 309 d, *ἀπηγγέλθη Φίλιππος τρίτον ἢ τέταρτον ἔτος τοῦτ᾽* *Ἡραίων τεῖχος πολιορκῶν* *this is the third or fourth year since it was announced that Philip was besieging fort Heraeum* D. 3.4.

**982. Accusative of Limit of Motion.** — In poetry after verbs of motion the accusative may be used without a preposition to express the goal.

ἄστυ Καδμείων μολών *having come to the city of Cadmus* S. O. T. 35, πέμψο-  
μέν νιν Ἑλλάδα *we will convey her to Greece* E. Tro. 883, μνηστῆρας ἀφίκετο  
*she came unto the suitors* a 332.

**983.** The limit of motion is regularly expressed in prose by εἰς, ἐπί, παρά, πρὸς, ὡς (with a person) with the accusative. Note also οἴκαδε *homewards* (153 a), Ἀθήναζε *to Athens*.

#### EXTERNAL OBJECT (OBJECT AFFECTED)

**984.** The external object of a transitive verb stands in the accusative: διώκει τοὺς πολεμίους *he pursues the enemy*.

**985.** Here belongs the accusative of the person after verbs meaning *to do anything to or say anything of* a person (999); the accusative after verbs expressing *emotion* and its manifestations; and after many others generally intransitive in English. Thus εὖ ποιεῖ αὐτόν *he treats him well*, ἀδικεῖ αὐτόν *he injures him*, καλῶς λέγει αὐτόν *he speaks well of him*, εἰλαβοῦμαι αὐτούς *I beware of them*, κλάουσιν αὐτήν *they weep for her*, ἔλαθεν τοὺς πολεμίους *he escaped the notice of the enemy*, ὀμνῶμι τοὺς θεούς (τὸν ὄρκον) *I swear by the gods (to the oath)*.

a. Some such verbs take the dative (927); as συμφέρω *profit*, βοηθῶ *help*, λοιδοροῦμαι *rail at* (λοιδορῶ takes the acc.); or either acc. or dat. (927 a), as ὠφελῶ *benefit* in poetry, λῆμαίνομαι, λοβῶμαι *maltreat, inflict indignities upon*.

**986.** The accusative is sometimes used with verbal substantives and adjectives, and with periphrastic expressions equivalent to a transitive verb.

ἐπιστήμονες τὰ προσήκοντα *acquainted with their duties* X. C. 3. 3. 9, πόλεμος ἄπορα πόριμος *war providing difficulties* A. Pr. 904, σὲ φέξιμος *able to escape thee* S. Ant. 787, τεθνᾶσι τῷ δέει τοὺς ἀποστόλους *they are in mortal fear of the envoys* D. 4. 45. Cp. 995.

**987. Elliptical Accusative.** — The accusative is sometimes used elliptically.

οὗτος, ὦ σέ τοι (σεῖλ, καλῶ) *ho! you there, (I am calling) you!* Ar. Av. 274.

#### FREE USES OF THE ACCUSATIVE

**988. Accusative of Respect.** — To some verbs, chiefly those denoting a state, and to adjectives, an accusative may be added

to denote something *in respect to which* the verb or adjective is limited.

τὸν δάκτυλον ἀλγεί *he has a pain in his finger* P. R. 462 d, πόδας ὠκύς *swift of foot* A 58, διαφέρει γυνή ἀνδρὸς τὴν φύσιν *woman differs from man in nature* P. R. 453 b, ποταμός, Κύνος ὄνομα, εἵρος δύο πλέθρων *a river, Cynus by name, two plethra in width* X. A. 1. 2. 23, πλῆθος ὡς δισχίλιοι *about two thousand in number* 4. 2. 2, λέξον ὅστις εἶ γένος *say of what race thou art* E. Bacch. 460, δεινοὶ μάχην *terrible in battle* A. Pers. 27, γένεσθε τὴν διάνοιαν *transfer yourselves in thought* Aes. 3. 153, πάντα κακός *base in all things* S. O. T. 1421.

**989. Construction of the Whole and Part in Poetry.** — In poetry a verb may take a direct object denoting a person, and also another object denoting the part especially affected by the action: τὸν δ' ἄορι πλῆξ' *him he smote in the neck with his sword* A 240, ἥ σε πόδας νύψει *she will wash thy feet* τ 356. With passives and intransitives the acc. of the part remains acc., while the word denoting the person becomes nom. (cp. 1072): οἷ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσεισηπότες *and those who had their toes frozen off by the cold* X. A. 4. 5. 12.

**990. Adverbial Accusative.** — Many accusatives marking limitations of the verbal action fulfil the same function as adverbs.

a. Most of these are free cognate accusatives: thus, in τέλος δὲ εἶπε *but at last he said*, τέλος is to be regarded as standing in apposition to an unexpressed object of the verb — *words, which were the end*.

**991. Manner.** — τρόπον τινά *in some way*, τὴν ταχίστην (ὁδόν) *in the quickest way*, τὴν εὐθείαν (ὁδόν) *the straight way*, δωρεάν *gratis*, δίκην *after the fashion* (δίκην τοξότου *like an archer* P. L. 705 e), πρόφασιν *professedly*, χάριν *for the sake* (lit. *a favor*). Cp. 693 a.

**992. Measure and Degree.** — μέγα, μεγάλα *greatly*, πολί, πολλά *much*, τὸ πολύ, τὰ πολλά, *for the most part*, ὅσον *as much as*, οὐδέν, μηδέν *not at all*, τοσοῦτον *so much*, τὶ somewhat, ἀρχήν or τὴν ἀρχήν *at all* with οὐ or μή (lit. *not to make a beginning*).

**993. Motive.** — τί *why?* τοῦτο, ταῦτα *for this reason*; as τοῦτο χαίρω (= ταύτην τὴν χαρὰν χαίρω) *therefore I rejoice*, αὐτὰ ταῦτα ἤκω *for this very reason have I come* P. Pr. 310 e.

**994. Time and Succession** (cp. 980). — τὸ νῦν *now*, τὸ πάλαι *of old*, πρότερον *before*, τὸ πρότερον *the former time*, πρῶτον *first*, τὸ πρῶτον *in the first place*, τὸ τελευταῖον *in the last place*, τὸ λοιπόν *for the future*.

## TWO ACCUSATIVES WITH ONE VERB

**995.** A compound expression, consisting of the accusative of a substantive and ποιῶμαι. τίθεμαι, ἔχω, etc., is often treated as a simple verb, and,

when transitive, takes an accusative: τὴν χώραν λείων ἐποιεῖτο (= ἐλῆζετο) *he ravaged the country* T. 8. 41.

**996. Internal Object and Predicate Accusative.** — The direct object of verbs that signify action producing a change of condition may take a predicate showing the result of the action (cp. 979).

τοῦτον τρέφειν τε καὶ αὔξειν μέγαν (cp. 721) *to nurse and exalt him into greatness* P. R. 555 c, ἐποικοδομήσαντες αὐτὸ ὑψηλότερον *building it higher* T. 7. 4. So with αἶρω *raise*, διδάσκω *teach*, παιδεύω *train*, etc. Passive: μέγας ἐκ μικροῦ Φίλιππος ᾤξεται *Philip has grown from a mean to be a mighty person* D. 9. 21.

**997. External Object and Predicate Accusative.** — Verbs meaning *to appoint, call, choose, consider, make, name, show*, and the like, may take a second accusative as a predicate to the direct object.

στρατηγὸν αὐτὸν ἀπέδειξε *he appointed him general* X. A. 1. 1. 2, πατέρα ἐμὲ ἐκαλείτε *you were wont to call me father* 7. 6. 38, αἰρεῖσθαι αὐτὸν τὸν Ἰνδῶν βασιλεῖα δικαστὴν *to choose the king of the Indians himself to be arbitrator* X. C. 2. 4. 8, οὐ γὰρ δίκαιον οὔτε τοὺς κακοὺς μάτην χρηστοὺς νομίζειν οὔτε τοὺς χρηστοὺς κακοὺς *for it is not just to consider at random bad men good, or good men bad* S. O. T. 609, εἰαυτὸν δεσπότην πεποίηκεν *he has made himself master* X. C. 1. 3. 18, εἰς τοὺς Ἕλληνας στυγερὸν σοφιστὴν παρέχων *showing yourself a sophist before the Greeks* P. Pr. 312 a. Passive: both the object and the predicate accusative of the active construction become nominative (1070) in the passive: αὐτὸς στρατηγὸς ἤρθε *he himself was chosen general* L. 12. 65.

a. Absence of the article generally distinguishes a predicate substantive or adjective from the object: ἐπηγγέλλετο τοὺς κόλακας τοὺς αὐτοῦ πλουσιωτάτους τῶν πολιτῶν ποιήσειν *he promised that he would make his flatterers the richest of the citizens* L. 28. 4.

b. After verbs signifying *to name, to call*, a predicate substantive or adjective may be connected with the external object by a redundant εἶναι: σοφιστὴν ὀνομάζουσι τὸν ἄνδρα εἶναι *they call the man a sophist* P. Pr. 311 e.

**998. Internal and External Object with One Verb.** — When a verb takes both an internal and an external object, generally the external object denotes a person, the internal object (cognate accusative, 971 ff.) denotes a thing.

τοσοῦτον ἔχθος ἐχθαίρω σε *I hate thee with such an hate* S. El. 1034, Μέλητος με ἐγράψατο τὴν γραφὴν ταύτην *Meletus brought this accusation against me* P. A. 19 b, Μιλτιάδης ὁ τὴν ἐν Μαραθῶνι μάχην τοὺς βαρβάρους νίκησας *Miltiades who won the battle at Marathon over the barbarians* Aes. 3. 181, καλοῦσί με τοῦτο τὸ ὄνομα *they give me this appellation* X. O. 7. 3. Passive (1072): ἡ κρί-

σις, ἣν ἐκρίθη *the verdict that was pronounced upon him* L. 13. 50, τὰς μάχας, ὅσας Πέρσαις ἡττήθησαν ἐὼ *I omit the battles in which the Persians were defeated* I. 4. 145, ὄνομα ἐν κεκλημένοι Σικελιώται *called by the one name, Sicilians* T. 4. 64.

999. So with verbs signifying *to do anything to or say anything of a person* (985): πολλὰ ἀγαθὰ ὑμᾶς ἐποίησεν *he did you much good* L. 5. 3, τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε *he said many bad things about the Corinthians* Hdt. 8. 61. Passive: ὅσα ἄλλα ἢ πόλις ἠδικοῖτο *all the other wrongs that the State has suffered* D. 18. 70.

1000. Verbs of *dividing* (νέμω, κατανέμω, διαιρῶ, τέμνω) may take two accusatives: Κῦρος τὸ στράτευμα κατένειμε δώδεκα μέρη *Cyrus divided the army into twelve divisions* X. C. 7. 5. 13. Passive: διήρηται ἡ ἀγορὰ τέτταρα μέρη *the Agora is divided into four parts* X. C. 1. 2. 4.

1001. Double Object with Verbs signifying *to ask, demand, etc.* — Verbs signifying *to ask, demand, clothe or unclothe, conceal, deprive, persuade, remind, teach*, take two objects in the accusative, generally one of a person, the other of a thing.

Κῦρον αἰτεῖν πλοῖα *to ask Cyrus for boats* X. A. 1. 3. 14, χιτῶνα τὸν ἑαυτοῦ ἐκείνον ἡμφίεσε *he put his own tunic on him* X. C. 1. 3. 17, τὴν θυγατέρα ἔκρυπτε τὸν θάνατον τοῦ ἀνδρός *he concealed from his daughter her husband's death* L. 32. 7, ὡς ἐγὼ ποτέ τινα ἢ ἐπρωξάμην μισθὸν ἢ ἤτησα *that I ever demanded or asked pay of any one* P. A. 31 c, τοῦτων τὴν τιμὴν ἀποστερεῖ με *he deprives me of the value of these things* D. 28. 13 (cp. 901), ὑμᾶς τοῦτο οὐ πείθω *I cannot persuade you of this* P. A. 37 a, ἀναμνήσω ὑμᾶς καὶ τοὺς κινδύνους *I will remind you of the dangers also* X. A. 3. 2. 11, πολλὰ διδάσκει μ' ὁ πολὺς βίος *long life teaches me much* E. Hipp. 252. Passive (1072): ὑπὸ βασιλέως πεπραγμένος τοὺς φόρους *having had the tribute demanded of him by the king* T. 8. 5, ὅσοι ἵππους ἀπεστέρηται *all who have been deprived of their horses* X. C. 6. 1. 12, οὐκ ἐπίεθοντο τὰ ἐσαγγελθέντα *they would not credit the news* Hdt. 8. 81.

1002. Verbs of *cleansing* imitate verbs of *depriving*; χροὰ νίξετο ἄλμην *he was washing the brine from his skin* ζ 224.

## TWO VERBS WITH A COMMON OBJECT

1003. The case of an object common to two verbs is generally that demanded by the nearer verb: οὐ δέ τοις παιδοτρίβαις ἐγκαλεῖν οὐδ' ἐκβάλλειν ἐκ τῶν πόλεων *we must not accuse trainers or banish them from the cities* P. G. 460 d. But the farther verb may contain the main idea: ἐπιτιμᾷ καὶ ἀποδοκιμάζει τῶν ἀρχόντων τισί *censures some officials and rejects them* L. 6. 33.

a. When a finite verb and a participle, taking different constructions, have a common object, the participle generally rules the construction (1) if the object stands nearer the participle, as τούτῳ δούς ἡγεμόνας πορεύεσθαι



ἔκέλευσεν *having given him guides he ordered him to proceed* X.C.5.3.53; (2) if the object stands between verb and participle, as προσπεσόντες τοῖς πρώτοις τρέπουσι *falling on the foremost they put them to flight* T.7.53. Otherwise the finite verb rules the construction.

### PREPOSITIONS

**1004.** Prepositions have two uses: to form compound verbs, and to define the relation of a substantive, or substantival expression, to some other part of the sentence, usually the verbal predicate.

**1005.** Prepositions were originally free adverbs ("preposition-adverbs"). A preposition-adverb limited the meaning of the verb, but was not directly connected with it: κατ' ἄρ' ἔξετο *down then he sate him* A 101. A preposition-adverb was also often used where an oblique case depended directly on a verb; as βλεφάρων (ablative genitive) ἄπο δάκρυα πίπτει *lit. from her eyelids, away, tears fall* § 129. Gradually the preposition-adverb was brought into closer connection (1) with the verb, making a compound, as ἀποπίπτω, or (2) with the substantive, serving to define more closely the relation of the substantive to the verb. In this use, the preposition-adverb had freed itself from its purely adverbial relation to the verb, and the substantive was felt to depend on the preposition.

**1006.** As links connecting sentences, Attic prose has πρὸς δὲ καὶ and καὶ πρὸς *and besides*; Hdt. μετὰ δέ *and next*, ἐν δέ *and among the number*.

**1007.** In prose the preposition prefixed to the verb is generally repeated with the dependent word: ἐκβῆναι ἐκ τῆς νεώς *to go out of the ship* T. 1. 137. But ἐκβῆναι τῆς νεώς and βῆναι ἐκ τῆς νεώς also occur. In poetry βῆναι τῆς νεώς has the same meaning, the genitive denoting separation.

**1008.** Tmesis (τμήσις *cutting*) denotes the separation of a preposition from its verb. The term is properly used only of such separation in the post-epic language, in which preposition and verb normally formed an indissoluble compound, but is also employed to denote the free adverbial use of 1005. In Attic poetry tmesis is used for emphasis or ornament, and consists chiefly in separating the preposition from its verb by particles or enclitics.

**1009.** The meaning of a case with a preposition coincides with one of the meanings of the case without a preposition. Thus with the accusative *motion toward* or *extension over*: with the true dative (rare) *inclination towards*, with the locative dative *place where* or *time when*; with the instrumental dative *means* or *accompaniment*: with the genitive proper a preposition normally implies *connection* of some sort, with the ablative genitive *separation from*.

**1010.** In general, when depending on prepositions expressing relations of place, the accusative denotes the place (or person) *toward which* or the

place *over which*, *along which* motion takes place, the dative denotes *rest in* or *at*, the genitive (ablative) *passing from*. Thus ἤκω παρὰ σέ *I have come to you* T. 1. 137, οἱ παρ' ἐαυτῷ βάρβαροι *the barbarians in his own service* X. A. 1. 1. 5, παρὰ βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον *many came over from the king to Cyrus* 1. 9. 29.

**1011.** A verb of motion is often used with a preposition with the dative to anticipate the rest following the action of the verb: ἐν τῷ ποταμῷ ἔπεσον *they fell (into and were) in the river* X. Ages. 1. 32. A verb of rest is often used with a preposition with the accusative to denote motion previous to or following upon the action of the verb: παρήσαν εἰς Σάρδεῖς *(they came to Sardis and were in the city) they arrived at Sardis* X. A. 1. 2. 2, ἡρέθη πρεσβευτὴς εἰς Λακεδαίμονα *he was chosen (to go as) envoy to Lacedaemon* X. H. 2. 2. 17.

**1012.** Stress is thus often laid on (a) the starting-point of an action: καταδῆσῃς ἀπὸ δένδρων τοὺς ἵππους *tying his horses to (from) trees* X. H. 4. 4. 10, οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφηνγον *the market-people (οἱ ἐν τῇ ἀγορᾷ) left their wares and fled* X. A. 1. 2. 18, ὅθεν ἀπελίπομεν, ἐπανέλθωμεν *let us return to the point whence (= where, ὅπου) we left off* P. Ph. 78 b; (b) the goal, with verbs of *collecting* and *enrolling*: εἰς πεδίον ἀθροίζονται *they are mustered in(to) the plain* X. A. 1. 1. 2, εἰς ἄνδρας ἐγγράφαι *to enroll in(to) the list of men* D. 19. 230.

**1013.** Similarly some adverbs and adverbial phrases meaning *from* are used with reference to the point of view of the observer: ἐκατέρωθεν *on either side*, ἐνθεν καὶ ἐνθεν *on this side and that*, ἐκ δεξιᾶς *on the right*, οἱ ἀπὸ τῆς σκηνῆς *the actors*.

**1014. Position.**—A preposition usually precedes the word it governs. It may be separated from it

a. By particles (μέν, δέ, γέ, τέ, γάρ, οὖν) and by οἶμαι *I think*: ἐν οὖν τῇ πόλει P. R. 456 d, εἰς δέ γε οἶμαι τὰς ἄλλας πόλεις *to the other cities I think* 568 c. Note that the regular order, e.g. τὴν μὲν χώραν (789), usually becomes πρὸς μὲν τὴν χώραν or πρὸς τὴν χώραν μέν. Demonstrative ὁ μὲν and ὁ δέ usually place the particle after the preposition on which they depend: ἐν μὲν ἄρα τοῖς συμφωνοῦμεν, ἐν δὲ τοῖς οὐ *in some things then we agree, but not in others* P. Phae. 253 b.

b. By attributives: εἰς Καύστρον πεδίον *to the plain of the Causter* X. A. 1. 2. 11.

c. By the accusative in oaths and entreaties (with πρὸς): πρὸς σε τῆσδε μητρός *by my mother here I implore thee* E. Phoen. 1665.

N.—ὥς (ὅτι) strengthening a superlative dependent on a preposition usually stands before the preposition: ὥς ἐπὶ πλείστον *over the very greatest part* T. 2. 34.

**1015.** περί is the only true preposition that may be placed after its case in Attic prose: σοφίᾳς περὶ *about wisdom* P. Phil. 49 a. On the accent, see 148 a.

**1016. Use of the Prepositions in Attic Prose. —**

With the genitive only: ἀντί, ἀπό, ἐξ, πρό.

With the dative only: ἐν, σύν.

With the accusative only: ἀνά, εἰς.

With the genitive and accusative: ἀμφί, διά, κατά, μετά, ὑπέρ.

With genitive, dative, and accusative: ἐπί, παρά, περί, πρός, ὑπό.

With the dative are also used in poetry: ἀμφί (also in Hdt.), ἀνά, μετά.

**1017.** The *agent* is expressed by different prepositions with the genitive: ὑπό: of persons, and things personified: the normal usage in Attic prose to denote the agent as acting directly.

παρά: here the agent is viewed as the source. The action is regarded as starting *near* a person (*from beside*).

διά *through*: the intermediate agent.

ἀπό: indirect influence of the agent and remote source, to mark the point of departure of the action. Chiefly in Thucydides.

ἐξ: chiefly in poetry and Herodotus. In Attic prose used of emanation from a source.

πρός: to mark the action as due to the presence of (*before*) a person; chiefly in poetry and Herodotus.

**1018.** *Means* is expressed by διά with the genitive (the normal usage in Attic prose), ἀπό, ἐν, ἐξ, σύν. *Motive* is expressed by ὑπό (gen.), διά (acc.), ἕνεκα.

#### LIST OF PREPOSITIONS, WITH THEIR COMMON USES

**1019. ἀμφί** (cp. ἄμφω, Lat. *ambi-*): originally *on both sides* (hence *about*). In Attic prose chiefly with the accusative.

1. **Genitive.** — Place: οἱ ἀμφὶ ταύτης οἰκέοντες τῆς πόλιος *the dwellers round about this city* Hdt. 8. 104 (only here in prose). Cause: ἀμφὶ ᾧ εἶχον διαφερόμενοι *quarreling about what they had* X. A. 4. 5. 17.

2. **Dative.** — Place: ἀμφ' ὤμοισιν ἔχει σάκος *he has a shield about his shoulders* A 527. Cause: φοβηθεὶς ἀμφὶ τῇ γυναίκί *afraid about his wife* Hdt. 6. 62. Means: ἀμφὶ σοφίᾳ *'with the environment of poetic art'* Pind. P. 1. 12.

3. **Accusative.** — Place: ἀμφὶ Μίλητον *about Miletus* X. A. 1. 2. 3. Time: ἀμφὶ δειλὴν *towards evening* X. A. 2. 2. 14. With Numbers: ἀμφὶ τοὺς δισχίλους *about two thousand* X. A. 1. 2. 9. Occupation: ἀμφὶ δεῖπνον εἶχεν *he was busy about dinner* X. C. 5. 5. 44. With Persons: οἱ ἀμφὶ Χειρίσοφον *Chirisophus and his men* X. A. 4. 3. 21.

4. **Composition.** — *Around, about, on both sides, in two ways, for the sake of.*

**1020. ἀνά** (cp. ἄνω): originally *up to, up* (opposed to *κατά*).

1. **Dative.** — Place: ἀνὰ σκήπτρῳ *upon a staff* A 15.

2. **Accusative.** — *Up along; over, through, among, of horizontal motion.* Generally avoided by Attic prose writers except Xenophon.

a. Place: ἀνὰ τὸν ποταμόν *up stream* Hdt. 1. 194. Extension: ἀνὰ πᾶσαν τὴν γῆν *over the whole earth* X. Ages. 11. 16, βασιλῆς ἀνὰ στόμ' ἔχων *having kings in thy mouth* B 250.

b. Extension in Time: ἀνὰ νύκτα *through the night* Ξ 80.

c. Distributively: ἀνὰ ἑκάτον ἄνδρας *by hundreds* X. A. 3. 4. 21. Manner: ἀνὰ κράτος *with all their might* (up to their strength) X. A. 1. 10. 15 (cp. κατὰ κράτος).

3. Composition. — Up (ἀναβαίνω *go up*), back (ἀναχωρῶ *go back*, ἀναμνησκω *remind*), again (ἀναπνέω *breathe again*).

**1021. ἀντί** *instead of, for*: originally *in the face of, opposite to* (cp. πρό), Lat. *ante*. With the genitive only.

1. Genitive. — ἀντὶ πολέμου εἰρήνη *peace instead of war* T. 4. 20, τὴν τελευτὴν ἀντὶ τῆς τῶν ζώντων σωτηρίᾳς ἠλλάξαντο *they gave their death in exchange for the safety of the living* P. Menex. 237 a, ἀνθ' οὗτου *wherefore* S. El. 585, ἀνθ' ὧν ἐστηκότες *standing opposite to* (from the point of view of the speaker, i.e. behind) *which* X. A. 4. 7. 6.

2. Composition. — *Instead of, in return for, against, in opposition to*.

**1022. ἀπό** *from, off, away from*: originally of separation and departure (cp. ἐξ). Cp. Lat. *ab*, Eng. *off, of*. With the genitive only.

1. Genitive. — a. Place: καταπηδήσας ἀπὸ τοῦ ἵππου *leaping down from his horse* X. A. 1. 8. 28, ἀπὸ θαλάσσης *at a distance from the sea* T. 1. 7. Figuratively: ἀπὸ θεῶν ἀρχόμενοι *beginning with the gods* X. A. 6. 3. 18.

b. Time: ἀφ' ἑσπέρᾱς *after evening began* (after sundown) X. A. 6. 3. 23, ἀπὸ τοῦ αὐτοῦ σημείου *at the same signal* 2. 5. 32, ἀφ' οὗ *since* T. 1. 18.

c. Origin, Source (1017): τοὺς μὲν ἀπὸ θεῶν, τοὺς δ' ἐξ αὐτῶν τῶν θεῶν γεγονότας *some descended (remotely) from gods, others begotten (directly) of the gods themselves* I. 12. 81. Author: ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον *nothing was done on their part* T. 1. 17 (and chiefly in Thuc.). Cause (remote): ἀπὸ τούτου τοῦ τολμήματος ἐπηνέθη *he was praised in consequence of this bold deed* T. 2. 25. Means, Instrument: στρατεύμα συνέλεξεν ἀπὸ χρημάτων *he raised an army by means of money* X. A. 1. 1. 9. Manner: ἀπὸ τοῦ προφανοῦς *openly* T. 1. 66. Conformity: ἀπὸ τοῦ ἴσου *on a basis of equality* T. 3. 10.

2. Composition. — *From, away, off, in return, back* (ἀποδίδωμι *give back* what is due, ἀπαίτῶ *demand* what is one's right). Separation often involves completion (hence ἀπαναλίσκω *utterly consume*), or privation and negation (ἀπαγορεύω *forbid*). Often almost equivalent to an intensive (ἀπόφημι *speak out*, ἀποδείκνυμι *point out*).

**1023. διὰ** *through*: originally *through and out of, and apart*.

1. Genitive. — a. Place: δι' ὧμον ἔγχος ἦλθεν *the spear went clear through his shoulder* Δ 481. *Through*, but not *out of*: διὰ πολεμῖς (γῆς) πορεύεσθαι *to*

march through the enemy's country X. II. 2. 8. Figuratively: διὰ χειρὸς ἔχειν to control T. 2. 13.

b. Time (uninterrupted): διὰ νυκτός through the night X. A. 4. 6. 22.

c. Intervals of Space or Time: διὰ χρόνον after an interval L. 1. 12, διὰ πολλοῦ at long distance T. 3. 94.

d. Means, Mediation (1018) (of the intermediate agent employed to do something): διὰ τούτου γράμματα πέμψας sending a letter by this man Aes. 3. 162. State or feeling: διὰ φόβου εἰσὶ they are afraid T. 6. 34, διὰ φιλείας ἰέναι to enter into friendship X. A. 3. 2. 8. Manner: διὰ ταχέων quickly T. 4. 8.

2. Accusative. — a. Place (poetic): διὰ δώματα through the halls A 600; διὰ νύκτα © 510 is quasi-temporal.

b. Cause: διὰ ταῦτα for this reason. Indirect agency (merit, or fault, of a person, thing, or situation beyond one's control): διὰ τοὺς θεοὺς ἐσφζόμην I was saved thanks to the gods D. 18. 249, τὰ διὰ τούτους ἀπολωλότα what had been lost thanks to these men 6. 34, διὰ τοὺς νόμους βελτίους γιγνόμενοι becoming better in consequence of the laws X. C. 8. 1. 22.

3. Composition. — Through, across, over, apart, asunder, severally (διαδίδομι distribute); intensity, continuance, or fulfilment (διαμένω remain to the end, διαφθείρω destroy completely); reciprocity (διαλέγομαι converse); rivalry (οἱ διαπολιτευόμενοι rival statesmen).

1024. εἰς, ἐς into, to, opposed to ἐξ. With the accusative only.

1. a. Place: Σικελοὶ ἐξ Ἰταλίας διέβησαν ἐς Σικελίαν the Sicels crossed over out of Italy into Sicily T. 6. 2, πόλεμος τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους war between the Corinthians and the Athenians 1. 55; with verbs of rest (1011), often to emphasize the idea of motion, where English uses in or at: τελευτῶ εἰς τι end in T. 2. 51. Extension: Πελοποννησίους διαβαλεῖν ἐς τοὺς Ἕλληνας to raise among the Greeks a prejudice against the Peloponnesians T. 3. 109. In the presence of: ἐς τὸ κοινὸν λέγειν to speak before the assembly T. 4. 58.

b. Time, expressing the limit: ἐς ἐμέ up to my time Hdt. 1. 52, ἦκετε εἰς τριακοστὴν ἡμέραν come on the thirtieth day X. C. 5. 3. 6, εἰς τοιοῦτον καιρὸν ἀφίγμενοι arriving at such a time L. 16. 5. Extension over future time: εἰς τὸν λοιπὸν χρόνον in all future time L. 16. 2.

c. Measure and Limit: εἰς χιλίους to the number of (up to) a thousand X. A. 1. 8. 5, ἐς δραχμὴν to the amount of a drachma T. 8. 29.

d. Goal, Purpose, Intention: ἡ σὴ πατρίς εἰς σὲ ἀποβλέπει your country looks for help to you X. II. 6. 1. 8, χρῆσθαι εἰς τὰς σφενδόνας to use for the slings X. A. 3. 4. 17, παιδεύειν εἰς ἀρετὴν to train with a view to virtue P. G. 519 e. Relation to: καλὸν εἰς στρατιάν excellent for the army X. C. 3. 3. 6. Manner: εἰς καιρὸν in season X. C. 3. 1. 8.

2. Composition. — Into, in, to.

1025. ἐν in (poetic ἐνί, εἰν, εἰνί) contrasted with εἰς into, and opposed to ἐξ out of. With the dative only.



1. a. Place: ἐν Σπάρτῃ in Sparta T. 1. 128, ἡ ἐν Κορίνθῳ μάχη the battle at Corinth X. Ages. 7. 5, πόλις οἰκονμένη ἐν τῷ Εὐξείνῳ πόντῳ a city built on the Eurine X. A. 4. 8. 22, ἐν πᾶσι τοῖς Ἑλλήσιν among all the Greeks P. L. 631 b. Circumstance, Occupation, etc.: οἱ ἐν τοῖς πράγμασιν the men at the head of affairs D. 9. 56, ἐν αἰτίᾳ ἔχω blame; in the power of: ἐν τῷ θεῷ τὸ τέλος ἦν the issue rested with God D. 18. 193, ἐν ἑαυτῷ ἐγένετο he came to himself X. A. 1. 5. 17.

b. Time: ἐν πέντε ἔτεσιν in five years, ἐν σπονδαῖς during a truce. See 964.

c. Cause: ἐν τούτοις λυποῦμενοι grieving at this P. R. 603 c. Instrument, Means (948), Manner: ἐν πυρὶ καίειν burn with fire Ω 38, ἐν τῇ προφάσει ταύτῃ on this pretext L. 13. 12, ἐν τῷ φανερῷ openly X. A. 1. 3. 21. Conformity: ἐν τοῖς ὁμοίοις νόμοις according to equal laws T. 1. 77.

2. Composition. — In, at, on, among.

1026. ἐξ, ἐκ out, out of, from, from within, opposed to ἐν, εἰς; cp. Lat. ex, e. As contrasted with ἀπό away from, ἐξ denotes from within. With the (ablatival) genitive only.

1. a. Place: ἐκ Φοινίκης ἐλαύνων marching out of Phoenicia X. A. 1. 7. 12.

b. Time: ἐκ τοῦ ἀρίστου after breakfast X. A. 4. 6. 21.

c. Immediate Succession or Transition: ἐκ πολέμου εἰρήνῃ peace after war D. 19. 133. Origin (cp. 1022 c): ἀγαθοὶ καὶ ἐξ ἀγαθῶν noble and of noble breed P. Phae. 246 a. Agent, regarded as the source (1017) (chiefly poetic and in Hdt.): τὰ λεχθέντα ἐξ Ἀλεξάνδρου what had been said by Alexander Hdt. 7. 175. Consequence: ἐξ αὐτοῦ τοῦ ἔργου in consequence of the fact itself T. 1. 75. Cause or ground of judgment (the dat. of inanimate objects is more common): ἐξ οὗ διέβαλλεν αὐτόν for which reason he accused him X. A. 6. 6. 11. Material: τὸ ἄγκιστρον ἐξ ἀδάμαντος the hook of adamant P. R. 616 c. Instrument and Means: ἐκ τῶν πόνων κτᾶσθαι to acquire by labor T. 1. 123. Conformity: ἐκ τῶν νόμων in accordance with the laws D. 24. 28. Partitive (cp. 872): ἐκ τῶν δυναμένων εἰσὶ they belong to the class that has power P. G. 525 e.

2. Composition. — Out, from, off, away: often with an implication of fulfilment, completion, thoroughness (ἐκδιδάσκω teach thoroughly), resolution.

1027. ἐπὶ upon, on, on the surface of; contrasted with ὑπὸ under, and with ὑπέρ when ὑπέρ means above the surface of.

1. Genitive. — a. Place: οὐτ' ἐπὶ γῆς οἷθ' ὑπὸ γῆς neither upon the earth nor under the earth P. Menex. 246 d, ἐπὶ τῶν ἵππων ὀχεῖσθαι to ride on horseback X. C. 4. 5. 58, ἐπὶ Σάρδεων ἔφεινγε he fled toward Sardis 7. 2. 1, ἐπὶ μαρτύρων before witnesses Ant. 2. γ. 8.

b. Time: ἐπὶ τῶν προγόνων in the time of our ancestors Aes. 3. 178.

c. Other relations: μενεῖν ἐπὶ τῆς ἀροίας τῆς αὐτῆς to persist in the same folly D. 8. 14, ἀ ἐπὶ τῶν ἄλλων ὁρᾶτε what you see in the case of others I. 8. 114,

ἐφ' ἑαυτῶν ἐχώρουν *they proceeded by themselves* X. A. 2. 4. 10, ἐπὶ τεττάρων *four deep* 1. 2. 15, οἱ ἐπὶ τῶν πρᾶγματων *men in power* D. 18. 247.

2. Dative. — a. Place: οἰκοῦσιν ἐπὶ τῷ ἰσθμῷ *they dwell on the isthmus* T. 1. 56, τὸ ἐπὶ θαλάσσῃ τείχος *the wall by the sea* 7. 4.

b. Time (rare in prose): ἦν ἥλιος ἐπὶ δυσμαῖς *the sun was near setting* X. A. 7. 3. 84.

c. Succession, Addition: ἀνέστη ἐπ' αὐτῷ *he rose up after him* X. C. 2. 3. 7, ἐπὶ τῷ σίτῳ ὄψον *relish with bread* X. M. 3. 14. 2. Supervision: ἄρχων ἐπὶ τοίοις *a commander over them* X. C. 5. 3. 56. Dependence: καθ' ὅσον ἐστὶν ἐπ' ἐμοί *as far as is in my power* I. 6. 8. Condition: ἐφ' οἷς τὴν εἰρήνην ἐποιησάμεθα *on what terms we made the peace* D. 8. 5. Reason, Motive, End: ἐπεὶ τῷ κάλλει *because of their beauty* X. O. 1. 21, οὐκ ἐπὶ τέχνῃ ἔμαθες *you did not learn this to make it a profession* P. Pr. 312 b. Price: ἐπὶ πόσῳ; *for how much?* P. A. 41 a.

3. Accusative. — a. Place: ἐξελαίνει ἐπὶ τὸν ποταμόν *he marches to the river* X. A. 1. 4. 11, ἀνέβαινεν ἐπὶ τὸν ἵππον *he mounted his horse* X. C. 7. 1. 1, ἐπὶ πᾶσαν Ἀσίαν ἐλλόγιοι *famous over all Asia* P. Criti. 112 e.

b. Time (extension): ἐπὶ πολλὰς ἡμέρας *for many days* D. 21. 41.

c. Quantity, Measure: πλάτος ἔχων πλεῖον ἢ ἐπὶ δύο στάδια *wider than (extending over) two stades* X. C. 7. 5. 8.

d. Purpose, Object in view: τριήρη ἀπέστειλαν ἐπὶ χρήματα *they sent a trireme for money* T. 6. 74. Hostility: ἔπλεον ἐπὶ τοὺς Ἀθηναίους *they sailed against the Athenians* T. 2. 90. Reference: τὸ ἐπ' ἐμέ *as far as I am concerned* (more commonly τὸ ἐπ' ἐμοί) L. 13. 58.

4. Composition. — Upon, over, at, of cause (ἐπιχαίρω *rejoice over or at*), to, toward, in addition, against, after; causative (ἐπαληθεύω *verify*); intensity (ἐπιβουλεύομαι *further deliberate = reflect*).

## 1028. κατὰ down (cp. κάτω), opposed to ἀνά.

1. Genitive. — a. Place (motion down from above): ἀλάμενοι κατὰ τῆς πέτρᾶς *having leapt down from the rock* X. A. 4. 2. 17, ψυχὴ κατὰ χθονὸς ὤχετο *his soul was gone down under the earth* Ψ 100.

b. Time (rare): κατὰ παντὸς τοῦ αἰῶνος *for all eternity* Lyc. 7.

c. Other relations: κατ' ἐμῶντοῦ ἐρεῖν *to speak against myself* P. A. 37 b, οἱ κατὰ Δημοσθένους ἔπαινοι *the eulogies on Demosthenes* Aes. 3. 50, ὁμνύντων τὸν ὄρκον κατὰ ἱερῶν τελείων *let them swear the oath by (lit. down over) full-grown victims* T. 5. 47.

2. Accusative. — a. Place (horizontal motion): ἔπλεον κατὰ ποταμόν *they sailed down-stream* Hdt. 4. 41, διώκοντες τοὺς καθ' αὐτοὺς *pursuing those opposite themselves* X. A. 1. 10. 4.

b. Time: κατὰ πλοῦν *during the voyage* T. 3. 32, οἱ καθ' ἑαυτὸν *his contemporaries* D. 20. 73.

c. Purpose: κατὰ θεῶν *for the purpose of seeing* T. 6. 31. Conformity: κατὰ τούτους ῥήτωρ *an orator after their style* P. A. 17 b. Ground of action: κατὰ φιλιᾶν *owing to friendship* T. 1. 60. In comparisons: μείζω ἢ κατὰ

δάκρυα πεπονηότες *having endured sufferings too great for* (than according to) *tears* T. 7. 75. Manner: καθ' ἡσυχίαν *quietly* T. 6. 64. Distribution: κατ' ἔθνη *nation by nation* T. 1. 122. Approximate number: κατὰ πεντήκοντα *about fifty* Hdt. 6. 79.

3. Composition. — Down from above (καταπίπτω *fall down*), back (καταλείπω *leave behind*), against, adversely (καταγιγνώσκω *decide against*), completely (κατεσθίω *eat up*), often with an intensive force hard to translate.

1029. μετά (original meaning *amid, among*) denotes participation, community of action, and is, in general, the prose preposition for the poetic σύν, but it does not mean *inclusive of*.

1. Genitive. — Place: καθήμενος μετὰ τῶν ἄλλων *sitting among the rest* P. R. 359 e, θῆσαι μετ' ἐκείνων *to sacrifice in company with them* X. C. 8. 3. 1, μετὰ τῶν ἡδικομένων πολεμεῖν *to wage war on the side of the wronged* D. 9. 24. Accompanying circumstances: μετὰ κινδύνων κτησάμενοι (τὴν τάξιν) *having acquired their position amid dangers* D. 3. 36. Conformity: μετὰ τῶν νόμων *in accordancè with the laws* L. 3. 82.

2. Dative. — μετὰ μνηστήρσιν ἔειπεν *he spake amid the suitors* ρ 467, μετὰ φρεσὶ *in their hearts* Δ 215.

3. Accusative. — Place: νεκροὺς ἔρυσαν μετὰ λαὸν Ἀχαιῶν *they dragged the dead into the midst of the host of the Achaeans* E 573; with an idea of purpose: ἵεναι μετὰ Νέστορα *to go after (in quest of) Nestor* K 73. Extension: μετὰ πληθύν *throughout the multitude* B 143. After (of time or rank): μετὰ τὰ Τροϊκά *after the Trojan war* T. 2. 68, μετὰ θεοὺς ψυχὴ θεϊότατον *after the gods the soul is most divine* P. L. 726. Phrase: μετὰ χεῖρας ἔχειν *to have in hand* T. 1. 138.

4. Composition. — Among (μεταδίδωμι *give a share*), after, in quest of (μεταπέμπομαι *send for*); change and reversal (μεταγράφω *rewrite*, μεταμέλω *repent* i.e. *care for something else*).

1030. παρά *alongside, by, near*. Except with the accusative, παρά is commonly used with persons and personified things.

1. Genitive. — Place: οἱ αὐτομολοῖντες παρὰ βασιλέως *the deserters from the king* X. A. 2. 1. 6. Author, Source (cp. 909): παρὰ σοῦ ἐμάθομεν *we learned from you* X. C. 2. 2. 6, ἢ παρὰ τῶν θεῶν εὖνοια *the good-will on the part of the gods* D. 2. 1. τὰ παρὰ τῆς τύχης δωρηθέντα *the gifts of Fortune* I. 4. 26 (1017).

2. Dative. — a. Place: οὐ παρὰ μητρὶ σιτοῦνται οἱ παῖδες *the boys do not eat with their mothers* X. C. 1. 2. 8; of things (rare): τὰ παρὰ θαλάττῃ χωρία *the places along the sea* X. A. 7. 2. 25.

b. Other relations: τὸ μὲν χρῦσίον παρὰ τούτῳ. οἱ δὲ κίνδυνοι παρ' ὑμῖν *this man has the gold, you the dangers* Aes. 3. 240, ἀναίτιος παρὰ τοῖς στρατιώταις *blameless in the opinion of the troops* X. C. 1. 6. 10.

3. Accusative. — a. Place: of motion *to*, in prose only of persons: ἦκε παρ' ἐμέ *come to me* X. C. 4. 5. 25; motion *along, by, past* (a place): παρὰ γῆν

παλῆν sail along shore T. 6. 13; extension (along, alongside, beside) with verbs of motion and of rest, and often when no verb is used: ἤνπερ ἔλαβον ναῦν, ἀνέθεσαν παρὰ τὸ τροπαῖον the ship they captured they set up alongside of the trophy T. 2. 92, μένειν παρ' ἐαυτὸν to remain close by him X. C. 1. 4. 18, τὸ πεδίον τὸ παρὰ τὸν ποταμὸν the plain extending along the river X. A. 4. 3. 1. Other relations: παρὰ τοὺς νόμους contrary to the laws D. 23. 20, ἔχω παρὰ ταῦτα ἄλλο τι λέγειν besides this I have something else to say P. Ph. 107 a. Phrase: παρ' ὀλίγον ποιοῦμαι treat us of no account (cp. 'next to nothing') X. A. 6. 6. 11.

b. Time: (duration) παρὰ πάντα τὸν χρόνον throughout the whole time D. 5. 2, (momentary) παρὰ τὰ δεινὰ in the hour of danger Aes. 3. 170, παρ' αὐτὰ τὰδικήματα at the time of (i.e. immediately after) the offenses themselves D. 18. 13.

c. Cause: παρὰ τὴν ἡμετέρᾳν ἀμέλειαν in consequence of our negligence D. 4. 11. Dependence: παρὰ τοῦτο γέγονε τὰ τῶν Ἑλλήνων the fortunes of the Greeks depend on this D. 18. 232. Measure: παρὰ μικρὸν ἤλθομεν ἐξανδραποδισθῆναι we had a narrow escape (came by a little) from being enslaved I. 7. 6. Comparison: ἐξέτασον παρ' ἀλλήλα contrast with each other D. 18. 265.

4. **Composition.** — Alongside, by, beside, beyond, past, over (παρορῶ overlook), aside, amiss (παρακούω misunderstand).

**1031. περί** around (on all sides), about; wider in range than ἀμφί.

1. **Genitive.** — a. Place (poetic): περὶ τρόπιος βεβιώως riding on (astride) the keel ε 130.

b. Other relations: περὶ πατρίδος μαχοῦμενοι about to fight for their country (cp. ὑπέρ) T. 6. 69, λέγειν περὶ τῆς εἰρήνης to speak about peace 5. 55, περὶ παντὸς ποιούμενοι regarding as (more than everything) all-important 2. 11.

2. **Dative.** — a. Place: about, of arms, dress, etc., in prose: στρεπτοὶ περὶ τοῖς τραχήλοις collars about their necks X. A. 1. 5. 8.

b. Other relations (usually poetic): External cause: δέισαντες περὶ ταῖς νανσίαν afraid for their ships T. 7. 53. Inner impulse: περὶ τάρβει from fear A. Pers. 694.

3. **Accusative.** — a. Place: ἀπέστειλαν ναῦς περὶ Πελοπόννησον they dispatched ships round about Peloponnese T. 2. 23, οἱ περὶ Ἡράκλειτον Heraclitus and his followers P. Crat. 440 c.

b. Approximate time and number: περὶ ὄρθρον about dawn T. 6. 101, περὶ ἑβδομήκοντα about seventy 1. 54.

c. Other relations: οἱ περὶ τὴν μουσικὴν ὄντες those who are engaged in liberal pursuits I. 9. 4, περὶ θεοὺς ἀσεβέστατοι most impious in regard to the gods X. H. 2. 3. 53.

4. **Composition.** — Around, about, beyond, over (περίειμι excel; περιορῶ overlook), (remaining) over (περιγίγνομαι remain over, result, and excel), exceedingly (περιχαρής very glad).

### 1032. *πρὸ before.* With the genitive only.

1. a. Place: *πρὸ τῶν ἀμαξῶν in front of the wagons* X. C. 6. 2. 36.

b. Time: *πρὸ τῆς μάχης before the battle* X. A. 1. 7. 13.

c. Other relations: *διακινδυνεύειν πρὸ βασιλέως to incur danger in defense of (prop. in front of) the king* X. C. 8. 8. 1. *οἱ ἐπαινοῦντες πρὸ δικαιοσύνης ἀδικίαν those who laud injustice in preference to justice* P. R. 361 e, *πρὸ πολλοῦ ποιέσθαι to esteem highly (in preference to much)* I. 5. 138.

2. Composition. — *Before, forward, forth, for, in behalf of, in defense of, in public (προαγορεύω give public notice), beforehand, in preference (προαιροῦμαι choose in preference).*

### 1033. *πρὸς (Hom. also προτί), at, by (fronting), near.*

1. Genitive. — a. Place (rare in prose): *τὰ ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ having the pack-animals on the side toward the river* X. A. 2. 2. 4.

b. Descent: *πρὸς πατρός on the father's side* Aes. 3. 169. Characteristic: *οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον for it was not characteristic of the way of Cyrus* X. A. 1. 2. 11. Point of view of a person: *πρὸς ἀνθρώπων αἰσχρός base in the eyes of men* X. A. 2. 5. 20. Agent as the source (1017): *ὁμολογεῖται πρὸς πάντων it is agreed by all* X. A. 1. 9. 20. To the advantage of: *σπονδὰς ποιησάμενος πρὸς Θηβαίων making a truce to the advantage of the Thebans* X. H. 7. 1. 17. In oaths and entreaties: *πρὸς θεῶν by the gods* X. H. 2. 4. 21.

2. Dative. — Place: of proximity (generally, in prose, of towns or buildings, not of persons): *πρὸς τῇ πόλει τὴν μάχην ποιέσθαι to fight near the city* T. 6. 49. Occupation: *ὅλος πρὸς τῷ λήμματι wholly intent upon his gain* D. 19. 127. In addition to: *πρὸς αὐτοῖς besides these* T. 7. 57. In the presence of: *πρὸς τῷ διαιτητῇ λέγειν to speak before the arbitrator* D. 39. 22.

3. Accusative. — a. Place (strictly fronting, facing): *ὑμᾶς ἄξομεν πρὸς αὐτούς we will lead you to them* X. A. 7. 6. 6. *πρὸς νότον south* T. 3. 6. *ἰέναι πρὸς τοὺς πολεμίους to go against the enemy* X. A. 2. 6. 10.

b. Time (rare): *πρὸς ἡμέρᾳ toward daybreak* X. H. 2. 4. 6.

c. Friendly or hostile relation: *φιλίᾳ πρὸς ὑμᾶς friendship with you* I. 5. 32. Reciprocal relation: *ἡ ἀπέχθεια πρὸς τοὺς Θηβαίους means our enmity to the Thebans and the enmity of the Thebans to us* D. 18. 36. Relation in general: *πρὸς τοὺς θεοὺς εὐσεβῶς ἔχειν to be pious toward the gods* Lye. 15. Purpose: *πρὸς χάριν λέγειν to speak in order to court favor* D. 4. 51. With a view to: *πρὸς ταῦτα βουλευέσθε εὖ wherefore be well advised* T. 4. 87. Conformity: *πρὸς τὴν ἀξίαν according to merit* X. C. 8. 4. 29. Standard of judgment: *οὐδὲ πρὸς ἀργύριον τὴν εὐδαιμονίαν ἔκρινον nor did they estimate happiness by the money-standard* I. 1. 76. Comparison: *οἱ φανλότεροι τῶν ἀνθρώπων πρὸς τοὺς ξυνετωπότερους the simpler class of men in comparison with the more astute* T. 3. 37. Exchange: *ἡδονὰς πρὸς ἡδονὰς καταλλάττεσθαι to exchange pleasures for pleasures* P. Ph. 69 a.

4. Composition. — *To, toward, in addition, against.* Often in the general sense of *additionally*, qualifying the whole sentence rather than the verb.



1034. **σύν** (Older Attic **ξύν**) *with*: *cp.* **μετά**. With the (instrumental) dative only.

1. a. In standard prose **σύν** has been almost driven out of use by **μετά**. It is used (1) in old formulas: **σύν** (**τοῖς**) **θεοῖς** *with the help of the gods*, **σύν** (**τοῖς**) **ὅπλοις** *in arms*, etc., **σύν** **νῷ** *intelligently*: (2) of sum totals (*along with, including*): **σύν** **τοῖς** **ἔργοις** **πλέον ἢ δέκα τάλαντα** *ἔχει* *he has more than ten talents interest included* D. 28. 13. **σύν** is usually poetic (rare in comedy) and Xenophontic. Its older and poetic meaning is *along with, with the help of*; as **σύν** **τῇ** **γυναικί** **δαιπνέειν** *to sup with your wife* X. C. 6. 1. 19. **σύν** **ἐκείνῳ** **μάχεσθαι** *to fight with his help* 5. 3. 5.

b. Means and Instrument: **σύν** **τῇ** **βίᾳ**, *by forcible means* X. C. 8. 7. 13. Manner: **σύν** **γέλωτι** **ἦλθον** *they went laughing* X. A. 1. 2. 18. In conformity to (opp. to **παρά**): **σύν** **τοῖς** **νόμοις** *in conformity to the laws* X. M. 4. 4. 2.

2. **Composition**. — *Together with, completely* (**συνπληρῶ** *fill up*), contraction in size (**συντέμνω** *cut short*), union or connection. Standard prose uses **συν-** freely.

1035. **ὑπέρ** (Hom. also **ὑπείρ**) *over*, Lat. *super*. Contrast **ἐπί**.

1. Genitive. — a. Place: **ὑπέρ** **τῶν** **ἄκρων** **κατέβαινον** *they came down from over the heights* T. 1. 25. **ὑπέρ** **τῆς** **κώμης** **γύλοφος** **ἦν** *above the village was a hill* X. A. 1. 10. 12.

b. Other relations: Purpose: **ὑπέρ** **τοῦ** **ταῦτα** **λαβεῖν** *in order to get this* D. 8. 41. In defense of: **μαχόμενος ὑπέρ** **ἐμῶν** *fighting for you* (standing over to protect) P. L. 642 c. In the name of, in place of (with the idea of *in the interest of*, and therefore not **ἀντί**): **λέξω ὑπέρ** **σοῦ** *I will speak in your name* X. C. 3. 3. 11. Concerning, about: **φόβος ὑπέρ** **τοῦ** **μέλλοντος** *fear for the future* T. 7. 71.

2. Accusative. — a. Place: **ὑπέρ** **οὐδὸν** **ἐβήιστο** *he passed over the threshold* v 63. **οἱ ὑπέρ** **Ἑλλησποντον** **οἰκοῦντες** *those who dwell beyond the Hellespont* X. A. 1. 1. 9.

b. Time (= **πρό**) rare: **ὑπέρ** **τὰ** **Μηδικά** *before the Persian wars* T. 1. 41.

c. Measure: **ὑπέρ** **ἡμισυ** *more than half* X. C. 3. 3. 47.

3. **Composition**. — *Over, above, in behalf of, for, exceedingly*: **ὑπερφρονῶ** *be over-proud*.

1036. **ὑπό** (Hom. also **ὑπαί**), *under, by*, Lat. *sub*.

1. Genitive. — a. Place (rare in Attic prose): *out from under*: **λαβὼν** **βοῦν ὑπὸ** **ἀμάξης** *taking an ox from a wagon* X. A. 6. 4. 25; *under* (of rest): **τὰ ὑπὸ** **γῆς** **ἅπαντα** *all things under the earth* P. A. 18 b.

b. Direct agent (1017): **σωθέντες ὑπὸ** **σοῦ** *saved by you* X. A. 2. 5. 14. **εὖ** **ἀκούειν ὑπὸ** **ἀνθρώπων** *to be well spoken of by men* X. A. 7. 7. 23. **ἡ ὑπὸ** **Μελέτιου** **γραφὴ** *the indictment brought by Meletus* X. M. 4. 1. 1. Instrument as personified agent: **ἀλίσκεται ὑπὸ** **τριήρους** *he is captured by a trireme* D. 53. 6. External cause: **ἀπόλετο ὑπὸ** **λίμῳ** *perished of hunger* X. A. 1. 5. 5. Inter-

nal cause; ὑπὸ τῶν μεγίστων νικηθέντες *constrained by the strongest motives* T. 1. 76. External accompaniment: means of pressure: ἐτόξευον ὑπὸ μαστίγων *they shot under the lash* X. A. 3. 4. 25; sound: ὑπὸ αὐλητῶν *to the accompaniment of flute-players* T. 5. 70; light: ὑπὸ φάνου πορεύεσθαι *to go with a torch* X. R. L. 5. 7. Manner: ὑπὸ σπουδῆς *hastily* T. 3. 33.

N. 1. — ὑπό with the genitive of a thing personifies the thing. Things so personified are (1) words implying a person, as λόγοι, (2) external circumstances, as κίνδυνος, (3) natural phenomena, as χειμών, (4) emotions, as φθόνος.

2. Dative. — a. Place: ἐστάναι ὑπὸ δένδρῳ *to stand under a tree* P. Phil. 38 c.

b. Agent (poetic, except with verbs signifying to educate): ὑπὸ παιδο-  
τρίβῃ ἀγαθῷ πεπαιδευμένος *educated under (the guidance of) a good master* P. Lach. 184 c. Accompanying circumstance (poet.): βῆ ὑπ' ἀμύμονι πομπῇ *he went under a blameless convoy* Z 171. Subjection: οἱ ὑπὸ βασιλεῖ ὄντες *the subjects of the king* X. C. 8. 1. 6.

3. Accusative. — a. Place: Motion under: ὑπ' αὐτὸν (i.e. τὸν λόφον) στή-  
σας τὸ στράτευμα *halting the army under the hill* X. A. 1. 10. 14. Motion  
down under (poet.): εἶμ' ὑπὸ γαῖαν *I shall go down under the earth* Σ 333.  
Extension or position: αἱ ἐπὶ τὸ ὄρος κῶμαι *the villages at the foot of the  
mountain* X. A. 7. 1. 5, ὑποκειμένη ἡ Εὐβοία ὑπὸ τὴν Ἀττικὴν *Euboea lying  
close by Attica* I. 4. 108.

b. Time: ὑπὸ νέκτα *at the approach of night* T. 2. 92, *during the night* Hdt.  
9. 58, ὑπὸ τὴν εἰρήνην *at the time of the peace* I. 4. 177.

c. Subjection: ὑπὸ σφᾶς ποιῆσθαι *to bring under their own sway* T. 4. 60.

4. Composition. — Under, behind (ὑπολείπω *leave behind*), secretly (ὑπο-  
πέμπω *send as a spy*), gradually (ὑποκαταβαίνω *descend by degrees*), slightly  
(ὑποφαίνω *shine a little*); accompaniment (ὑπάδω *accompany with the voice*).

### IMPROPER PREPOSITIONS

1037. Improper prepositions are adverbs used like preposi-  
tions, but incapable of forming compounds.

1038. With the Genitive. — ἄνευ *without, except, besides, away from*, rarely  
after its case. ἄχρι *until, as far as*. ἐγγύς *near* (with dat. poetical). εἰσω  
(ἔσω) *within*. ἐκτός *without*. ἔμπροσθεν *before*. ἐναντίον *in the presence of*;  
*against* (with dat. poetical). ἔνεκα, ἔνεκεν (Ion. εἵνεκα, εἵνεκεν) *on account of*,  
*for the sake of*, with regard to, usually placed after its case. ἐντός *within*.  
ἐξω *out of, beyond* (of time), *except*. εὐθύ *straight to*. μεταξύ *between*. μέχρι  
*until, as far as*. ὀπισθεν *behind*. πλὴν *except*: πλὴν ἀνδραπόδων *except slaves*  
X. A. 2. 4. 27; as adverb or conjunction: παντὶ δῆλον πλὴν ἐμοί *clear to every-  
body except me* P. R. 529 a. πλησίον *near* (also with dat.). χωρὶς *without*,  
*separate from*. Cp. 914, 915.

1039. With the Dative. — ἅμα *properly going with; together with, at the  
same time with*. ὁμοῦ *together with, close to*.

**1040.** With the Accusative. — *ὥς το*, of persons only, used after verbs expressing or implying motion.

### VERBS

**1041.** Transitive and Intransitive Verbs. — Any verb, active or middle, is called *transitive* if its action passes over to an object in the accusative: *ἔβαλέ με* *he struck me*, *ἤσθετο τὰ γιγνόμενα* *he perceived what was taking place*. If the action of a verb does not so pass over, it is called *intransitive*: *ζῶ* *I live*, *κείμεαι* *I lie*.

**1042.** But the distinction between transitive and intransitive is not founded on an essential difference in nature, and is often neglected; for

a. Many verbs may be used either transitively or intransitively; as *γινώσκω* *know*, *ἐσθίω* *eat*, *φεύγω* *flee*. So in English *change*, *move*, *turn*. In poetry some verbs usually intransitive are often used transitively; as *πλέω* *sail*, *αἰσσω* *dart*, *ἀγίτα*, *χορεύω θεόν* *celebrate a god by dancing*.

b. Some verbs may take a direct object in the accusative or an indirect object in the genitive or dative, often with a difference of meaning. (Cp. 892 c, d, 985, 985 a.

c. A verb may have two different senses, one transitive, the other intransitive: *μένω* *await*, *remain*, *ἀσεβῶ* *sin against*, *sin*, *ἀρέσκω* *appease*, *satisfy* (927). *πράττω* *do* and *ἔχω* *have*, *get*, with adverbs or adjectives may mean *be*, *keep*: *εὖ πράττειν* *fare well*, *καλῶς ἔχω* *am well*, *ἔχε ἡσυχος* *keep quiet*.

d. Some verbs ordinarily transitive may be used intransitively by the omission of a definite external object (which in some cases may be added): as *ἄγω* (*τὸ στράτευμα*) *march*, *αἶρω* (*τὰς ναῦς*) *get under sail*, *start*, *διάγω* (*τὸν βίον*) *live*, *ἐλαίνω* (*τὸν ἵππον*) *ride*, (*τὸ ἄρμα*) *drive*, (*τὸν στρατόν*) *march*, (*νῆα* Hom.) *row*, *καταλύω* (*τοὺς ἵππους*, *τὰ ὑποζύγια*) *halt*, *κατέχω* (*τὴν ναῖν*) *put in shore*, *προσέχω* (*τὸν νοῦν*) *pay attention*, *τελευτῶ* (*τὸν βίον*) *die*. The original sense has often been so completely forgotten that it becomes possible to say, e.g. *ἐλαίνων ἰδροῦντι τῷ ἵππῳ* *riding with his horse in a sweat* X. A. 1. 8. 1.

e. Transitive verbs may be used intransitively in order to characterize the subject: *νικῶ* *am victor*, *ἀδικῶ* *am guilty*.

f. A simple transitive verb, on prefixing a preposition, may become intransitive, or retain a transitive sense; as *λείπω* *leave*, *ἐκλείπω* *fail*; *φέρω* *bear*, *διαφέρω* *differ from*, *excel*. In like manner an intransitive verb may become transitive; as *βαίνω* *go*, *διαβαίνω* *pass over*; *πολεμῶ* *wage war*, *καταπολεμῶ* *subdue completely*; *ἔρχομαι* *go*, *μετέρχομαι* *pursue*.

**1043.** In some verbs showing first and second aorist, first and second perfect, the first tenses are generally transitive, the second tenses generally intransitive. The future active of these

verbs is transitive. In some transitive verbs the perfect (generally the second perfect) is intransitive.

κατ(άγνῡμι) *break*: 2 perf. -ἔαγα *am broken*.

βαίνω *go*: 1 aor. ἔβησα *caused to go* (Ion., poet.), 2 aor. ἔβην *went*.

δύω *enter*: 1 aor. (ἐν)έδῡσα *put on another*, 2 aor. ἔδῡν *entered* (also *trans. put on one's self*).

ἵστημι *set*: 1 aor. ἔστησα *set*, 2 aor. ἔστην *stood*, 1 perf. ἔστηκα *stand*, 2 perf. ἔστατον *stand*.

μαίνω *madden*: 1 aor. (ἐξ)έμνηα *maddened*, 2 perf. μέμνηα *am mad*.

ὀλλῡμι *destroy*: 1 perf. ὀλώλεκα

*have destroyed*, 2 perf. ὀλώλα *am ruined*.

πείθω *persuade*: 1 perf. πέπεικα *have persuaded*, 2 perf. πέποιθα *trust*.

σβέννυμι *put out, extinguish*: 1 aor. ἔσβεσα *put out*, 2 aor. ἔσβην *went out*.

φαίνω *show*: 1 perf. πέφαγκα *have shown*, 2 perf. πέφηνα *have appeared*.

φύω *produce*: 1 aor. ἔφῡσα *produced*, 2 aor. ἔφῡν *grew*, 1 perf. πέφῡκα *am by nature*.

### THE VOICES

1044. Some verbs in the present have only the active voice: βαίνω *go*, ἔρπω *creep*; some only the middle: ἄλλομαι *leap*, βούλωμαι *wish*; some both active and middle: λύω, λύομαι *loose*.

1045. Some verbs are active in some tenses, middle in others. Especially common in such verbs is the future middle, as βαίνω *go*, βήσομαι *shall go* (1057). Some verbs, exclusively or chiefly middle in the present, show active forms in other tenses, especially in the perfect; as γίγνομαι *become*, γέγονα; μαίνομαι *rage*, μέμνηα.

1046. *Passive*. — The passive voice was developed by the use, in a passive sense, of middle forms and intransitive active forms. In the present and perfect systems the middle sufficed for the passive (as λύομαι *loose for myself, am loosed*); in the future the middle retained its old passive force in certain verbs in Attic, as ἀδικήσομαι *shall be wronged* (1058); as did the aorist middle in Homeric and Attic ἐσχόμην *was held*, Homeric ἐβλήτο *was hit*. The passive aorist in -ην was originally active and intransitive, and later acquired a passive meaning; thus, ἐτράφην *was brought up*, lit. *grew* (cp. ἔθρεψα *made to grow*), and ἐρρύνην *flowed*, are formed like ἔστην *stood* and do not differ in meaning from the aorists of intransitive verbs (ἐμάνην *raged*, from μαίνομαι). The aorist in -θην was also originally intransitive, as Hom. ἐφάνθην *appeared*, and later acquired a passive force (Attic ἐφάνθην *was shown*); many such aorists are active or middle in sense, as ἡσθην *took pleasure in* (ἡδομαι), ὠργίσθην *became angry* (ὀργίζω). From the aorists in -ην and -θην were developed the passive futures in -ήσομαι and -θήσομαι.

a. In Hom. all middle futures may be used passively; *ἔμελλε μιγῆσεσθαι* *was about to mingle* K 365, *δαήσεαι* *shall learn* γ 187, are the only cases of futures from the (passive) aorist stem in -η.

#### ACTIVE VOICE

**1047.** The active voice represents the subject as performing an action or as being in a state: *λούω* *I wash*, *ζῶ* *I live*.

**1048.** The **Causative Active** denotes that the subject has something done by another: *Κῆρος τὰ βασιλεία κατέκαυσεν* *Cyrus burnt down the palace* (i.e. had it burnt down) X. A. 1. 4. 10. Cp. 1055.

#### MIDDLE VOICE

**1049.** The middle voice shows that the subject acts with special reference to himself: *λούμαι* *I wash myself*.

a. The middle represents the subject as doing something in which he is interested. He may do something *to himself*, *for himself*, or he may act with something *belonging to himself*.

**1050.** The **Direct Reflexive Middle** represents the subject as acting directly *on himself*.

*ἀμφιέννυμαι* *clothe myself*, *γυμνάζομαι* *exercise myself*, *παρασκευάζομαι* *prepare myself*, *ἀπόλλυμαι* *destroy myself*, *perish*, *ἔμαι* *send myself*, *hurry*, *παύομαι* *check myself*, *cease*, *φαίνομαι* *show myself*, *appear*.

**1051.** The **Indirect Reflexive Middle** represents the subject as acting *for himself* or *with something belonging to himself*.

*ἄγομαι* *γυναικα* *take to wife*, *αἰροῦμαι* *choose* (act. *take*), *ἀμρόνυμαι* *ward off from myself* (act. *ward off*), *πορίζομαι* *provide for myself* (act. *provide*), *φυλάττομαι* *am on my guard against* (act. *watch*), *παρέχομαι* *furnish from my own resources* (act. *furnish*), *τιθέμενοι τὰ ὄπλα* *grounding their arms*, *τροπαῖον στήσαντες* *having set up their trophy* (cp. 1061), *ὀπλίτας μεταπέμπομαι* *send for (one's) hoplites*, *βουλεύομαι* *form one's own plan* (act. *take counsel*), *συμβουλεύομαι* *ask for advice* (act. *give advice*).

**1052.** Under the indirect middle belong certain periphrases of *ποιεῖν* with a dependent substantive, used instead of the simple verb corresponding to the substantive: *λόγον ποιεῖν* (= *λέγειν*) *deliver a speech*, *λόγον ποιῶ* *compose a speech*; *πόλεμον ποιεῖν* *wage war*, *πόλεμον ποιῶ* *bring about a war*; *σπονδὰς ποιεῖν* *conclude a treaty, or truce*, *σπονδὰς ποιῶ* *bring about a treaty, or truce*; *εἰρήνην ποιεῖν* *make peace* (used of one nation at war with another), *εἰρήνην ποιῶ* *bring about a peace* (between opponents, nations at war; of an individual). The passive of *ποιεῖν* so used is *γίγναι*.



**1053. Active and Reflexive.** — Instead of the direct reflexive middle the active voice with the reflexive pronoun is usually employed; often of difficult and unnatural actions (especially with *αὐτὸς ἑαυτόν*, etc.).

*ἡτίμωκεν ἑαυτόν* he has dishonored himself D. 21. 103. *καταλέλυκε τὴν αὐτὸς αὐτοῦ δυναστείαν* he has himself put an end to his own sovereignty Aes. 3. 233. But regularly *ἀπάγχομαι* hang myself (1050).

**1054. Middle and Reflexive.** — The reflexive pronoun may be used with the middle in contrasts: *οἱ μὲν φῶσι βασιλεῦ κελεῦσαι τινα ἐπισφάξαι αὐτόν Κέρφ.* *οἱ δ' ἑαυτόν ἐπισφάξασθαι* some say that the king issued orders for some one to slay him (Artapates) *οὐκ* (the body of) Cyrus, while others say that he slew himself with his own hand X. A. 1. 8. 29.

**1055. The Causative Middle** denotes that the subject has something done by another for himself: *ἐγὼ γάρ σε ταῦτα ἐδίδαξάμην* for I had you taught this X. C. 1. 6. 2. Cp. 1048.

**1056. Reciprocal Middle.** — With a dual or plural subject the middle may indicate a reciprocal relation.

*οἱ ἀθληταὶ ἡγωνίζοντο* the athletes contended T. 1. 6. *ἀνὴρ ἀνδρὶ διελέγοντο* they conversed man with man S. 93. *ἐπιμείγνυσθαι ἀλλήλοις* to have friendly intercourse with one another X. C. 7. 4. 5. *ταῦτα διανεμοῦνται* they will divide this up among themselves L. 21. 14.

**1057.** Many verbs with active presents, which denote bodily or mental action or physical condition, have no active future, but use instead the future middle in an active sense; as *ἀκούω* hear, *ἀκούσομαι*. In some cases the future active is not in common use, or has a special meaning; as *βαίνω* go (*βήσω* shall cause to go).

*E.g.* *ᾄδω* sing, *ἀκούω* hear, *ἀμαρτάνω* miss, *ἀπαντῶ* meet, *ἀπολαύω* enjoy, *βαδίζω* (*βαδιῶμαι*) walk, *βλέπω* see, *βοῶ* shout, *γελῶ* laugh, *γινώσκω* know, *διδράσκω* run, *εἰμί* am, *θαννύω* wonder, (*ἀπο*)*θνήσκω* die, *κάμνω* am weary, *κλαίω* weep, *λαγχάνω* obtain, *λαμβάνω* take, *μανθάνω* learn, *ὀμνῶμι* swear, *ὀρῶ* see, *πάσχω* suffer, *πίπτω* fall, *πλέω* sail, *πνέω* breathe, *σιγῶ* and *σιωπῶ* am silent, *τρέχω* run, *τυγχάνω* hit, happen, *φεύγω* flee, *φθάνω* anticipate.

a. Some have active and middle futures with the same meaning; as *δικαίω* punish, *ἐπαινῶ* praise, *ποθῶ* desire, *ὕβριζω* insult.

**1058.** Some verbs commonly use the future middle in a passive sense.

*E.g.* ἀδικῶ *wrong*, ἐχθαίρω *hate*, ἐῶ *permit*, θεραπεύω *tend*, οἰκῶ *inhabit*, ὁμολογῶ *agree*, ταράττω *disturb*, τρέφω *nourish*, φιλῶ *love*, φυλάττω *guard*. The future of some of these verbs has also a middle meaning.

a. Some verbs at times use in a passive sense both the future middle and the future passive: as ἄγω *lead*, ἀπατῶ *deceive*, βλάπτω *hurt*, κρίνω *judge*, πολιορκῶ *besiege*, στερεῶ *deprive*, ὠφελῶ *aid*. Cp. 1067.

**1059. Differences between Active and Middle.** — As contrasted with the active, the middle lays stress on the conscious activity, bodily or mental participation, of the subject. βουλευόμαι *deliberate* (βουλεύω *plan*), σταθμῶμαι *calculate* (σταθμῶ *measure*), ἔχομαι *cling to* (ἔχω *hold*), παύομαι *cease* (*make myself stop*), πολιτεύομαι *perform my civic duties* (πολιτεύω *am a citizen*). The force of middle often cannot be reproduced in translation (as ἀκοίομαι *hear*, τιμῶμαι *honor*), and in some cases it may not have been felt (as ὁρῶμαι *see*).

**1060. Deponent Verbs** (319 c) often denote bodily or mental action, or a physical condition.

Middle deponents: αἰσθάνομαι *perceive*, αἰτιῶμαι *accuse*, ἄλλομαι *leap*, γίγνομαι *become*, ἡγοῦμαι *lead, believe*, μάχομαι *fight*, μέμφομαι *blame*, οἶχομαι *am gone*, πυνθάνομαι *inquire*, φείδομαι *spare*, φθέγγομαι *speak*. Passive deponents: ἄχθομαι *am vexed*, βούλομαι *wish*, δύναμαι *am able*, ἡδομαι *take pleasure in*, μαίνομαι *rage*.

**1061.** The active is often used instead of the middle when it is not of practical importance to mark the interest of the subject in the action: μεταπέμπειν *send for* T. 7. 15, δηλώσαντες τὴν γνώμην *having set forth their opinion* 3. 37, τροπαῖον στήσαντες *having set up a trophy* 7. 5 (cp. 1051).

**1062.** The aorist passive of some active verbs may have reflexive force: ἐκίνηθην *set myself in motion*, ἡσχύνθην *became ashamed before some one*, ἐφοβήθην *became afraid of*.

**1063.** List of some verbs showing important differences of meaning between active and middle. The active is often transitive, the middle intransitive.

1. αἶρῶ *take*; αἰρούμαι *choose*.
2. ἀμύνω τί τινα *ward off something from some one*, ἀμύνω τινί *help some one*; ἀμύνομαι τι *defend myself against something*, ἀμύνομαι τινα *requite some one*.
3. ἀποδίδωμι *give back*; ἀποδίδομαι *sell* (give away for one's profit).
4. ἄπτω *attach*; ἄπτομαι τινος *touch*.
5. ἄρχω *begin*, contrasts the beginner of an action with some one else, as ἔρχω πολέμου *take the aggressive*, ἄρχω λόγον *am the first to speak*; ἄρχομαι means *make my own beginning*, as contrasted with the later stages, as ἄρχομαι πολέμου *begin warlike operations*, ἄρχομαι τοῦ λόγου *begin my speech*.
6. γαμῶ *marry* (of the man, *duco*), γαμοῦμαι *marry* (of the woman, *nubo*).

7. γράφω νόμον *propose a law* (said of the maker of a law, whether or not he is himself subject to it): γράφομαι γραφήν *draw up an indictment*, γράφομαί τινα *bring suit against some one* (*have him written down in the magistrates' records*).

8. δανείζω (make something a δάνος, loan) *put out at interest, lend*; δανείζομαι (*have a δάνος made to myself*) *have lent to me, borrow at interest*.

9. δικάζω *give judgment*; δικάζομαι (δίκην τινί) *go to law with a person, conduct a case* (*properly get some one to give judgment*).

10. ἐπιψηφίζω *put to vote*; ἐπιψηφίζομαι *vote, decree* (of the people).

11. ἔχω *hold*; ἔχομαί τινος *hold on to, am close to*.

12. θύω *sacrifice*; θύομαι *take auspices* (of a general, etc.).

13. μισθῶ *let for hire*; μισθοῦμαι *hire*.

14. παύω *make to cease, stop* (trans.): παύομαι *cease* (intr.). But παῦε λέγων *stop talking*.

15. πείθω *persuade*; πείθομαι *obey* (*persuade myself*): πέποιθα *trust*.

16. τίθημι νόμον *frame or propose a law* for others (said of the lawgiver); τίθεμαι νόμον *make a law* for my own interest (said of the State legislating).

17. τῖμωρῶ τινα *avenge some one*, τῖμωρῶ τινά τινα *punish A for B's satisfaction*; τῖμωροῦμαί τινα *avenge myself on* (punish) *some one*.

18. φίνω δίκην *pay a penalty*; τίνομαι δίκην *exact a penalty*.

19. φυλάττω τινα *watch some one*: φυλάττομαι τινα *am on my guard against some one*.

20. χρῶ *give an oracle, and lend*; χρῶμαι *consult an oracle, and use*.

#### PASSIVE VOICE

1064. The passive voice represents the subject as acted on: ἐώθουν, ἐωθούντο, ἔπαιον, ἐπαίοντο *they pushed, were pushed, they struck, were struck* X. C. 7. 1. 38.

a. The passive may have a permissive sense: ἐξάγοντές τε καὶ ἐξαγόμενοι *carrying and allowing ourselves to be carried across the border* P. Cr. 48 d.

1065. The aorist passive of middle deponents (319 c), when it occurs, has a passive force. Most passive deponents express some sort of mental action and have their futures of the middle form; as βούλομαι *wish*, ἐβουλήθη, βουλήσομαι.

1066. Some deponents may have a passive, in addition to an active or middle meaning, especially in the perfect and pluperfect: as ἀποκρίνομαι *answer* (ἀποκέκριμαι *have answered or have been answered*), ἐνθυμοῦμαι *consider*, μηχανῶμαι *deride*. This double meaning is rare in the present and imperfect; as βιάζομαι *force or am forced*.

1067. The future middle is developed from the present stem and generally expresses durative action: the (later) futures passive are developed from the aorists in -ην and -θην and express simple performance or attainment of

the action. This difference in kind of action is not always found, but is most marked when the future middle is used passively (1058). Thus *τιμήσομαι* *I shall enjoy honor*, *τιμηθήσομαι* *I shall be honored* (on a definite occasion), *ὠφελήσομαι* *I shall receive lasting benefit*, *ὠφεληθήσομαι* *I shall be benefited* (on a definite occasion): *ὁ δίκαιος μαστιγώσεται, στρεβλώσεται, δεδήσεται, ἔκκανθήσεται τὸ φθαλμὸν* *the just man will be scourged, racked, fettered, will have his eyes burnt out* P. R. 361 e.

**1068.** The perfect passive third sing. with the dative of the agent (938) is often preferred to the perfect active of the first person. Thus *πέπρωκται μοι* *it has been done by me* is commoner than *πέπρωγα* or *πέπρωχα* *I have done*.

**1069.** The passive may be passive of the middle as well as passive of the active: *αίρεται* *is taken or is chosen*, *ἤρεθη* *was taken or was chosen*. But cp. 1075.

**1070. Active turned to Passive.** — The direct object of an active verb becomes the subject of the passive: *ἡ ἐπιστολὴ ὑπὸ τοῦ διδασκάλου γράφεται* *the letter is written by the teacher* (active *ὁ διδάσκαλος γράφει τὴν ἐπιστολήν*).

**1071.** Some active or middle verbs governing the genitive or dative may form a personal passive, the genitive or dative (especially if it is a word denoting a person) becoming the subject of the passive.

*ἐκεῖνος κατεψηφίσθη* *he was condemned* X. H. 5.2.36 (pass. of *κατεψηφίσαντο ἐκείνον*), *πὼς ἂν ἐπεβούλευσά τι αὐτῷ. ὃ τι μὴ καὶ ἐπεβουλεύθην ὑπ' αὐτοῦ;* *how could I have plotted aught against him, unless I had also in some measure been plotted against by him?* Ant. 4. β. 5.

a. But the principle does not hold when an external acc. intervenes between the verb and the dative. Thus in *δίδωμι τήνδ' ἐγὼ γυναῖκά σοι* (Ar. Fr. 1. 508 (453)), *σοί* cannot become *σέ*, subject of the passive.

**1072.** An active verb followed by two accusatives, one of a person, the other of a thing, retains, when transferred to the passive, the accusative of the thing, while the accusative of the person becomes the nominative subject of the passive.

*οὐ καὶ σὺ τύπτει τὰς ἰσᾶς πληγὰς ἐμοί;* *were you not flogged as well as I?* Ar. Ran. 636, cp. *τὸν ἄνδρα τύπτειν τὰς πληγὰς* *to strike the man the blows* Ant. 1. γ. 1 (cp. 998): *ὅσα ἄλλα ἢ πόλιν ἡδίκητο* *all the other wrongs that the State has been suffering* D. 18. 70 (pass. of *ὅσα ἄλλα τὴν πόλιν ἡδίκηει*): *οὐδείς ἐδίδαξε ταύτην τὴν τέχνην* *no one taught me this art* X. O. 19. 16, cp. *μονσικὴν παιθευθείς* *having been trained in music* P. Menex. 236 a (cp. 1001).

**1073.** An active verb followed by an accusative of the thing and a genitive or dative of a person, generally retains, when transferred to the passive, the accusative of the thing, while the word denoting the person becomes the nominative subject of the passive.

a. With verbs of *enjoining, entrusting*: οἱ Βοιωτοὶ ταῦτα ἐπεσταλμένοι ἀνέχουρον *the Boeotians having received these instructions withdrew* T. 5. 37 (pass. of ἐπιστέλλειν ταῦτα τοῖς Βοιωτοῖς): ἄλλο τι μείζον ἐπιταχθήσεσθε *you will have some greater command laid upon you* 1. 140 (pass. of ἐπιτάττειν ἄλλο τι μείζον ὑμῖν). The nominative of the thing and the dative of the person sometimes occur: Ἴωνες, τοῖσι ἐπετέτραπτο ἡ φυλακή *the Ionians to whom the guard had been entrusted* Hdt. 7. 10. The dative is common when an inf. is used with the pass. verb: ἐπετέτακτο τοῖς σκευοφόροις ἵέναι *the baggage-carriers had been commanded to go* X. C. 6. 3. 3.

b. With other verbs: ἀποτμηθέντες τὰς κεφαλὰς *having had their heads cut off* X. A. 2. 6. 1 (pass. of ἀποτέμνειν τὰς κεφαλὰς τισι or τινων).

**1074.** A verb ordinarily intransitive, but allowing a cognate accusative in the active, may become passive, the cognate accusative becoming subject nominative: ἱκανὰ τοῖς πολεμίοις ἡτύχηται *the enemy has had enough good fortune* T. 7. 77 (εὐτυχῶ ἱκανά 977). So τὰ σοὶ καμοὶ βεβιωμένα *the life led by you and by me* D. 18. 265.

**1075.** An intransitive active (or middle) verb, or a verb with an object, may serve as the passive of a transitive active verb.

ἀκούω *am called, am well* (εὖ, καλῶς) or *ill* (κακῶς) *spoken of* = pass. of λέγω (εὖ, καλῶς, κακῶς): ἀλίσκομαι *am caught* = pass. of αἰρῶ: ἀποθνήσκω (*die*) *am killed* = pass. of ἀποκτείνω: γίγνομαι *am born* = pass. of τίκτω *beget*: δίκην δίδωμι *am punished* = pass. of ζημιῶ: ἡττώμαι *am defeated* = pass. of νικῶ *conquer*: κείμει (*lie*) *am placed* = pass. of the perf. of τίθημι: πάσχω (*suffer*) *am treated well* (εὖ) or *ill* (κακῶς) = pass. of ποιῶ (εὖ, κακῶς): ἐκπίπτω (*fall out*) *am expelled* = pass. of ἐκβάλλω: φεύγω (*flee*) *am prosecuted* = pass. of διώκω: *am indicted* = γράφομαι pass.; *am exiled* = pass. of ἐκβάλλω; *am acquitted* = pass. of ἀπολύω.

## THE TENSES

**1076.** By the tenses ('tense' from *tempus*) are denoted:

1. The time of an action: present, past, future.
2. The stage of an action: action continued or repeated (in process of development), action simply brought to pass (simple occurrence), action completed with a permanent result.



**1077.** The time of an action is either *absolute* or *relative*. Time absolutely present, past, or future, is reckoned from the time of speaking or writing. Time relatively present, past, or future is reckoned from some other time, namely, that of the main verb. In this book the expression "time" means absolute time, unless relative time is specially mentioned. Only in independent clauses do the tenses of the indicative denote absolute time; in dependent clauses they denote relative time. In dependent clauses Greek has no special forms to show whether one action happened *before*, *at the same time as*, or *after* another action. Thus whether γράφειν, γράφαι *to write*, γεγραφέναι *to finish writing*, is used of the present, the past, or the future, is determined from the governing verb, e.g. δίδωται, ἡδίδωτο, δυνήσεται. On the tenses of the optative, infinitive, and participle in indirect discourse see 1151, 1156, 1160. The future infinitive may be used outside of indirect discourse (1154).

a. Even in the indicative the actual time may be different from that which would seem to be denoted by the tense employed. Cp. 1086, 1138.

b. In the subjunctive, optative (except in indirect discourse), and imperative the time is implied only by the mood-forms, not by the tenses. The relative time of one action in reference to the time of another generally has to be inferred in all the moods.

**1078. Kind of Time.** — Only in the indicative do the tenses show time absolutely present, past, or future.

a. Present time is denoted by: the present γράφω *I write, am writing*; the perfect γέγραφα *I have written*.

b. Past: the imperfect ἔγραφον *I wrote, was writing*; the aorist ἔγραψα *I wrote*; the pluperfect ἐγεγράφην *I had written*.

c. Future: the future γράψω *I shall write*; the future perfect γεγράψεται *it will have been written*, τεθνήξω *I shall be dead (shall have died)*.

**1079. Stage of Action.** — Every form of the verb denotes stage of action.

a. Continued action is denoted by the present stem, and in part also by the future stem:

1. Present: γράφω *I am writing*, πείθω *I am persuading (trying to persuade)*, ἀνθεῖ *is in bloom*.
2. Imperfect: ἔγραφον *I was writing*, ἔπειθον *I was persuading (trying to persuade)*, ἦνθει *was in bloom*.
3. Future: γράψω *I shall write (shall be writing)*, βασιλεύσει *he will reign*, ἔξω *I shall have (hold)*.

b. Completed action with permanent result is denoted by the perfect stem :

1. Perfect : γέγραφα ἐπιστολήν *I have written a letter* (and it is now finished), ἤνθηκε *has bloomed* (and now is in flower).
2. Pluperfect : ἐγεγράφη ἐπιστολήν *I had written a letter* (and it was then finished), ἠνθήκει *had bloomed* (and was then in flower).
3. Future Perfect : γεγραψεται ἐπιστολή *a letter will have been written*, τεθνήξω *I shall be dead*.

c. Action simply brought to pass (simple attainment) is denoted by the

1. Aorist : ἔγραψα *I wrote*, ἔπεισα *I persuaded* (succeeded in persuading), ἐβασίλευσε *he became king or he was king*, ἤνθησε *burst into flower or was in flower*.
2. Future (see a) : γράψω *I shall write*, βασιλεύσει *he will become king*, σχήσω *I shall get*.

**1080. Primary and Secondary Tenses.**—The gnomic aorist (1122 b) counts as a primary tense (322), as does the aorist when used for the perfect (1129), and the imperfect referring to present time (1181 a); the historical present (1086) counts as a secondary tense. Since the independent subjunctive, optative, and imperative point to the future, all their tenses count as primary. The optative counts as a secondary tense only when, in dependent clauses, it refers to time relatively past.

## TENSES OF THE INDICATIVE

### PRESENT INDICATIVE

**1081.** The present represents a present state, or an action going on at the present time : ἀληθῆ λέγω *I am telling the truth*.

**1082. Present of Customary Action.**—The present is used to express a customary or repeated action : οὗτος μὲν γὰρ ὕδωρ, ἐγὼ δ' οἶνον πίνω *for this man drinks water, whereas I drink wine* D. 19. 46.

**1083. Present of General Truth.**—The present is used to make a statement that holds true for all time : ἄγει δὲ πρὸς φῶς τὴν ἀλήθειαν χρόνος *time brings the truth to light* Men. Sent. 11.

**1084. Conative Present.** — The present may express an action begun, attempted, or intended: *δίδωμί σοι αὐτὴν ταύτην γυναῖκα* *I offer you this woman herself as a wife* X. C. 8. 5. 19, *προδίδοτον τὴν Ἑλλάδα* *they are trying to betray Greece* Ar. P. 408.

a. The idea of attempt or intention is an inference from the context and lies in the present only so far as the present does not denote completion.

**1085. Present for the Future (Present of Anticipation).** — The present may be used instead of the future in statements of what is immediate, likely, certain, or threatening.

*καὶ εἰ βούλει, παραχωρῶ σοι τοῦ βήματος* *and if you wish, I yield the floor to you* Aes. 3. 165, *ἀπόλλυμαι* *I am on the verge of ruin* Ant. 5. 35, *εἰ αὕτη ἡ πόλις ληφθήσεται, ἔχεται καὶ ἡ πᾶσα Σικελία* *if this city is taken, the whole of Sicily as well is in their power* T. 6. 91.

a. In prophecies a future event may be regarded as present: *χρόνῳ ἄγρῃ Πριάμον πόλιν ἄδε κέλευθος* *in time this expedition captures Priam's city* A. Ag. 126.

b. On presents with future meaning, see 370, 513.

**1086. Historical Present.** — In lively or dramatic narration the present may be used to represent a past action as taking place at the moment of speaking or writing. This use does not occur in Homer.

*ὁ δὲ Θεμιστοκλῆς φεύγει ἐς Κέρκυραν* *Themistocles fled (flees) to Corcyra* T. 1. 136, *αἱ δὲ νῆες τῶν Ἀθηναίων καταλαμβάνουσι τὴν Ποτειδαίαν* *the ships of the Athenians occupied Potidea* 1. 59, *ἄμα δὲ τῇ ἡμέρᾳ τῇ πόλει προσέκειτο καὶ αἰρεῖ* *at daybreak he assaulted the town and took it* 7. 29, *οὕτω δὲ ἀπογράφονται πάντες ἀνέλαβόν τε τὰ ὅπλα* *accordingly they all enrolled themselves and took the arms* X. C. 2. 1. 19.

a. The historical present may represent either the descriptive imperfect or the narrative aorist (1120 b).

**1087. Annalistic Present.** — The annalistic present registers historical facts or notes incidents.

*Δαρεῖον καὶ Παρυσάτιδος γίγονται παῖδες δύο* *of Darius and Parysatis were (are) born two sons* X. A. 1. 1. 1, *καὶ ὁ ἐνωστὸς ἔληγεν, ἐν ᾧ Καρχηδόνιοι αἰροῦσι δύο πόλεις Ἑλληνίδας* *and the year came to an end in which the Carthaginians captured two Greek cities* X. H. 1. 1. 37.

**1088. Present of Past and Present Combined.** — The present, accompanied by a definite or indefinite expression of past time,

is used to express an action begun in the past and continuing in the present. The 'progressive perfect' is often used in translation. *πάσαι θανμάζω I have been long (and am still) wondering* P. Cr. 43 b. This use appears also outside of the indicative.

a. Verbs of *hearing, saying, learning*, whose action commenced in the past, but whose effect continues into the present, are similarly used, often without an adverb of past time: *ἐξ ὧν ἀκούω from what I hear (have heard)* X. A. 1.9.28, *ὅπερ λέγω as I say (have said)* P. A. 21 a. So with *αἰσθάνομαι, γινώσκω, μαθάνω, πυνθάνομαι*. *ἄρτι* just is sometimes found with these verbs.

b. The perfect is used instead of the present if the action is regarded as completed.

**1089. Present for Perfect.** — *ἦκω I am come, I have arrived, οἶχομαι I am gone*, have a perfect sense.

*Θεμιστοκλῆς ἦκω παρὰ σέ I Themistocles have come to you* T. 1.137, *οἶδα ὅπῃ οἶχονται I know where they have gone* X. A. 1.4.8.

**1090.** The present of certain verbs often expresses an enduring result, and may be translated by a perfect: *ἄδικῶ I am guilty (ἄδικός εἰμι), I have done wrong, νικῶ, κρατῶ I am victorious, I have conquered*.

## IMPERFECT

**1091.** The imperfect (also called past descriptive) represents an action as going on, or a state as existing, in the past: *Κῦρος οὐπω ἦκεν, ἀλλ' ἔτι προσήλαινε Cyrus had not yet arrived (1104) but was still marching on* X. A. 1.5.12, *ἐβασίλευεν Ἀντίοχος Antiochus was reigning* T. 2.80.

**1092. Imperfect of Continuance.** — The imperfect represents an action as continuing in the past: *διέφθειραν Ἀθηναίων πέντε καὶ εἴκοσι, οἱ ξυνεπολιορκοῦντο they put to death twenty-five of the Athenians who had been besieged with them (i.e. from the beginning to the end of the siege)* T. 3.68.

**1093.** Verbs of *sending, going, saying, exhorting*, etc., which imply continuous action, are often used in the imperfect where we might expect the aorist of action simply brought to pass. Thus, in *ἐπεμπον I sent*, the action is regarded as unfinished, since the goal is not reached: in *ἐκέλευον I gave orders*, the command is regarded as not yet executed. In *ἔλεγεν αὐτοῖς τοιαύδε he spoke to them as follows*, the speech is thought of as developed point by point.

**1094.** The imperfect, accompanied by an expression of past time, is used of actions which had been in progress for some time and were still in progress (cp. 1088) ; τὸ 'Ρήγιον ἐπὶ πολὺν χρόνον ἐστασίαζε *Rhegium had been for a long time in a state of faction* T. 4. 1. If the action is regarded as completed, the pluperfect is used.

**1095. Imperfect of Customary Action.** — The imperfect is used to express frequently repeated or customary past actions.

ἐπεὶ εἶδον αὐτὸν οἵπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν *when they caught sight of him, the very men who before this were wont to prostrate themselves before him, prostrated themselves on this occasion also* X. A. 1. 6. 10. See also 1421. ἄν may be used with this imperfect (1183).

**1096. Imperfect of Description.** — The imperfect describes manners and customs; the situation, circumstances, and details, of events; and the development of actions represented as continuing in past time.

ἐκεῖνός τε τοὺς ὑφ' ἑαυτῷ ὥσπερ ἑαυτοῦ παῖδός ἐτίμα, οἳ τε ἀρχόμενοι Κῦρον ὡς πατέρα ἐσέβοντο *he (Cyrus) treated his subjects with honor as if they were his own children, and his subjects revered Cyrus like a father* X. C. 8. 2. εὐθὺς ἀνεβόησάν τε πάντες καὶ προσπεισόντες ἐμάχοντο, ἐώθουν, ἐωθοῦντο, ἐπαιον, ἐπαιόντο *immediately all raised a shout and falling upon each other fought, pushed and were pushed, struck and were struck* 7. 1. 38.

a. The imperfect often has a dramatic or panoramic force: it enables the reader to follow the course of events as they occurred, as if he were a spectator of the scene depicted.

**1097.** The imperfect is thus often used to explain, illustrate, offer reasons for an action, and to set forth accompanying and subordinate circumstances that explain or show the result of the main action.

ἐνταῦθα ἔμεινεν ἡμέρας πέντε · καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεόν ἢ τριῶν μηνῶν, καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν · ὁ δὲ ἐλπίδας λέγων δῶγχε καὶ δῆλος ἦν ἀνώμενος *there he remained five days; and the soldiers whose pay for more than three months was in arrears kept going to headquarters and demanding their dues; but he kept expressing his expectation (of making payment) and was plainly annoyed* X. A. 1. 2. 11.

**1098. Conative Imperfect.** — The imperfect may express an action attempted, or intended, in the past.

ἐπειθον αὐτούς, καὶ οὐς ἐπεισα, τούτους ἔχων ἐπορευόμην *I tried to persuade them, and I marched away with those whom I succeeded in persuading* X. C. 5. 5. 22, ἠπέιγοντο ἐς τὴν Κέρκυραν *they were for pushing on to Corcyra* T. 4. 3.

a. Here may be placed the imperfect equivalent in sense to ἔμελλον with the infinitive: φονεὺς οὖν αὐτῶν ἐγίγνονην . . . ἐτι δὲ τριᾷκοσίους Ἀθηναίων



ἀπώλλον *I was on the point of becoming their murderer (interfecturus eram), and besides I threatened three hundred Athenians with death* And. 1. 58.

**1099. Inchoative Imperfect.** — The imperfect may denote the beginning of an action or of a series of actions: ἐπειδὴ δὲ καιρὸς ἦν, προσέβαλλον *but when the proper time arrived, they began an (proceeded to) attack* T. 7. 51.

**1100. Imperfect of Resistance or Refusal.** — With a negative, the imperfect often denotes resistance, refusal (*would not or could not*), or failure of expectation. The aorist with a negative denotes unrestricted denial of a fact.

τὴν πρόκλησιν οὐκ ἐδέχεσθε *you would not accept the proposal* T. 3. 61 (τὴν ἱκετείαν οὐκ ἐδέξαντο *they did not receive the supplication* 1. 24), ὁ μὲν οὐκ ἐγάμει, ὁ δὲ ἔγγαμεν *the one would not marry, the other did* D. 44. 17. So οὐκ εἰᾶ *he would not allow (he was not for allowing)*. Cp. 1155.

**1101. Imperfect for Present.** — In descriptions of places and scenery the imperfect is often used, instead of the present, by assimilation to the time of the narrative.

ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὥριζε τὴν τῶν Μακρόνων χώραν καὶ τὴν τῶν Σκυθηνῶν *they came to the river which divided the country of the Macrones from that of the Scytheni* X. A. 4. 8. 1, ἐξελαύνει ἐπὶ ποταμὸν πλήρη ἰχθύων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον *he marched to a river full of fish, which the Syrians regarded as gods* 1. 4. 9.

**1102. Imperfect of a Truth Just Recognized.** — The imperfect (especially of εἰμί), generally accompanied by ἄρα, is often used to denote that a present fact or truth has just been recognized: τοῦτ' ἄρ' ἦν ἀληθές *this is true after all* E. I. T. 351. ἄρα *sure enough* appears with other tenses also.

**1103.** The imperfect may refer to a topic or point previously discussed or assumed: ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι *music is, if you remember, the counterpart of gymnastics* P. R. 522 a.

**1104. Imperfect for Pluperfect.** — The imperfect has the force of a pluperfect in the case of verbs whose present is used in the sense of a perfect (1089-1090): ἦκον *I had come* (rarely *I came*), ᾤχόμην *I had departed*, ἐνίκων *I was victorious*, ἠδίκουν *I was guilty*.

**1105. Imperfect and Aorist.** — The imperfect and aorist often occur in the same passage; and the choice of tense often depends upon the manner in

which the writer views the action. The imperfect may be represented by a line, along which an action progresses; for the aorist see 1117 a. The imperfect puts the reader in the midst of the events as they were taking place, the aorist simply reports that an event took place: *ἔπειτα ψῖλοὶ δώδεκα ἀνέβαινον, ὃν ἡγέετο Ἀμμεῆς, καὶ πρῶτος ἀνέβη* then twelve light-armed men proceeded to climb up under the leadership of Ammeas, who was the first to mount T. 3. 22. The imperfect implies nothing as to the absolute length of the action; cp. *πάλιν κατὰ τάχος ἐκόμιζε τὴν στρατιάν* he withdrew the army in haste T. 1. 114 with *κατὰ τάχος ἀνεχώρησε* he retreated in haste 1. 73. Cp. 1120 a, b.

For *ἔδει*, *ἐχρήν*, etc. with the infinitive, see 1174–1175.

### FUTURE INDICATIVE

**1106.** The future denotes an action that will take place at some future time: *βασιλεὺς ἀγορὰν παρέξει* the king will provide a market X. A. 3. 2. 20.

**1107.** When a verb has two futures, the one showing a stem like that of the present is properly continuative, the one showing a stem like that of the aorist marks simple attainment: *ἔξω* I shall have (cp. *ἔχω*, for *ἔχω*, 108 e), *σχήσω* I shall get (cp. *ἔσχω*): as *καλῶς ἔξω* I shall be in a good state, *καλῶς σχήσω* I shall come to a good condition: *καὶ ταῦτ' εἰκότως οὕτως ὑπελάμβανον ἔξειν* and I supposed with reason that this would continue so D. 19. 153, *Θηβαῖοι ἔχονσι μὲν ἀπεχθῶς, ἔτι δ' ἐχθροτέρως σχήσουσιν* the Thebans are at enmity and will become still more hostile 5. 18. (But *ἔξω* usually does duty for *σχήσω*.) So *βαλλήσω* shall pelt, *βαλῶ* shall hit. Cp. *ἀχθέσομαι* shall be angry, *ἀχθεσθήσομαι* shall get angry, and 1067.

**1108.** Verbs of *wishing*, *asking*, and some other verbs of will may appear in the future where English prefers the present: *τοσοῦτον οὖν σου τυγχάνειν βουλήσομαι* I (shall) therefore wish to obtain only so much at thy hands E. Med. 259.

**1109. Gnostic Future.**—The future may express a general truth.

*ἀνὴρ ἐπιεικὴς υἱὸν ἀπολεσῶς ῥῆστα οἴσει τῶν ἄλλων* a reasonable man, if he loses a son, will (i.e. is expected to) bear it more easily than other men P. R. 603 e. See 1122.

**1110. Future for Present.**—The future may be used instead of the present to denote that which is possible at the moment of speaking.

*εὐρήσομεν τοὺς φιλοτίμους τῶν ἀνδρῶν ἀντὶ τοῦ ζῆν ἀποθνήσκειν ἐκκλεῶς αἰρομένους* we shall find that ambitious men choose a glorious death in preference to life I. 9. 3.

a. The future may denote present intention: *αἶρε πλῆκτρον, εἰ μαχεῖ* raise your spur if you mean to fight Ar. Av. 759 (in this use μέλλω is more common, 1145). Cp. 1396. So in the tragic τί λέξεis; what do you mean? E. Med. 1310.

**1111. Deliberative Future.** — The future is sometimes used in deliberative questions.

τί ἐροῦμεν ἢ τί φήσομεν; what shall we say or what shall we propose? D. 8. 37, εἴπωμεν ἢ σιγῶμεν (1192); ἢ τί δρᾷσομεν; shall we speak or keep silent? or what shall we do? E. Ion 758.

**1112. Jussive Future.** — The future may express a command, like the imperative; and, in the second person, may denote concession or permission (negative οὐ). The tone of the jussive future is generally familiar.

ὥς ποιήσετε you will do thus P. Pr. 338 a, αὐτὸς γνώσει you will judge for yourself P. Phil. 12 a, σπουδῇ ἔσται τῆς ὁδοῦ you will have to hurry on the march T. 7. 77.

**1113.** The future with οὐ may be used in questions in an imperative sense to express urgency, warning, or irony: οὐκ ἔξιμεν . . . οὐκ ἐπὶ τὴν ἐκείνου πλευσόμεθα; shall we not go forth . . . shall we not set sail against his country? D. 4. 44. οὐ φυλάξεσθε; will you not be on your guard? 6. 25.

**1114.** οὐ μὴ with the 2 sing. of the future in the drama expresses a strong prohibition: οὐ μὴ διατρίψεις don't dawdle (you shall not dawdle) Ar. Ran. 462. οὐ μὴ with any person of the future indicative may express an emphatic future denial: τοὺς πονηροὺς οὐ μὴ ποτε βελτίους ποιήσετε you will never make the bad better Aes. 3. 177. Cp. 1638, 1639.

**1115.** ὅπως and ὅπως μὴ may be used with the future in urgent exhortations and prohibitions: ὅπως οὖν ἔσεσθε ἄξιοι τῆς ἐλευθερίας prove yourselves then worthy of freedom X. A. 1. 7. 3, ὅπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς say nothing therefore about the war D. 19. 92. Cp. 1353.

**1116.** ὅπως μὴ (negative ὅπως μὴ οὐ) with the future may express the desire to avert something: ὅπως μὴ αἰσχροὶ φαινόμεθα mind we don't appear base X. C. 4. 2. 39, ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι but (I fear that) I shall not be able P. R. 506 d. Cp. 1190, 1191, 1364.

#### AORIST INDICATIVE

**1117.** The aorist expresses the mere occurrence of an action in the past. The action is regarded as an event or single fact without reference to the length of time it occupied.

ἐνίκησαν οἱ Κερκῦραῖοι καὶ ναὺς πέντε καὶ δέκα διέφθειραν *the Corymbraeans were victorious and destroyed fifteen ships* T. 1. 29, μετὰ τὴν ἐσβολὴν τῶν Πελοποννησίων Λέσβος ἀπέστη *after the inroad of the Peloponnesians Lesbos revolted* (dated past action) 3.2.

a. The aorist may mark: 1. The starting point (ingressive aorist); 2. The end point (resultative aorist); 3. The whole action (complexive aorist). These uses appear also outside of the indicative.

**1118. Ingressive Aorist.** — The aorist of verbs whose present denotes a state or a continued action generally expresses the entrance into that state or the beginning of that action. Most of these verbs are denominatives, and the aorist is generally the first aorist:

ἄρχω *rule*, ἡρῆα *became ruler*; βασιλεύω *am king, rule*, ἐβασίλευσα *became king, ascended the throne*; διακρῶ *weep*, ἐδάκρῶσα *burst into tears*; θαρρῶ *am courageous*, ἐθάρρῆσα *plucked up courage*; νοσῶ *am ill*, ἐνόσησα *fell ill*; πλουτῶ *am rich*, ἐπλούτησα *became rich*; πολεμῶ *make war*, ἐπολέμησα *began the war*.

a. A few second aorists are so used: ἔσχω *took possession of, got*, ἡσθόμην *became aware*, ἔστην *took my stand* (perfect ἔστηκα *am standing*).

b. The aorist of the verbs of 1118 may denote also a simple occurrence of the action with no idea of entrance into a state: ἐβασίλευσα *was king, ruled*, ἐνόσησα *was ill*.

**1119. Resultative Aorist.** — In contrast to the imperfect (and present) the aorist denotes the result, end, or effect of an action.

ἤγαγον *I brought*, ἐβούλευσα *I decided* (ἐβούλευον *I was deliberating*), ἔπεσον *I struck in falling, dropped* (ἐπῖπτον *I was in the act of falling*), ἔπεισα *I succeeded in persuading* (cp. 1098).

**1120. Complexive Aorist.** — The complexive aorist surveys at a glance the course of a past action from beginning to end.

τούτῳ τῷ τρόπῳ τὴν πόλιν ἐτείχισαν *it was in this manner that they fortified the city* T. 1. 93, τέσσαρα καὶ δέκα ἔτη ἐνέμειναν αἱ σπονδαί *the peace lasted fourteen years* 2.2, ὀλίγον χρόνον ξυνέμεινεν ἡ ὁμαιχμία *the league lasted a short time* 1.18, ἦλθον, εἶδον, ἐνίκησα *veni, vidi, vici*, Plutarch, Caesar 50.

a. With definite numbers the complexive aorist is commonly used; but the imperfect is often employed when a following aorist shows that the action of the imperfect has been interrupted or has passed into another stage: ἐνταῦθα ἔμεινε Κῦρος ἡμέρας τριάκοντα *Cyrus remained thirty days there* X. A. 1.2.9, τέτταρας μῆνας ὅλους ἐσφάζοντο οἱ Φωκεῖς τοὺς ὑσπερον, ἡ

δὲ τούτου ψευδολογίᾳ μετὰ ταῦθ' ὕστερον αὐτοὺς ἀπώλεσεν *for the four whole ensuing months the Phocians remained safe, but the falsehood of this man afterwards effected their ruin* D. 19. 78.

b. The complexive aorist enumerates and reports past events. It may be employed in rapid continuous narration (X. A. 1. 9. 6). As a narrative tense it is often used to state the chief events and facts and to sum up the result of a preceding narrative, while the other past tenses set forth subordinate actions and attendant circumstances.

**1121. Empiric Aorist.** — With adverbs signifying *often, always, sometimes, already, not yet, never*, etc., the aorist may expressly denote a fact of experience (ἐμπειρίᾳ).

πολλοὶ πολλάκις μειζόνων ἐπιθυμῶντες τὰ παρόντ' ἀπώλεσαν *many men often lose what they have from a desire for greater possessions* D. 23. 113, ἀθυμῶντες ἄνδρες οἷπῳ τροπαῖον ἔστησαν *men of faint heart never yet raised a trophy* P. Criti. 108 c.

a. The empiric aorist is commonly to be translated by the present or perfect. The statement in the aorist is often based upon a concrete fact of experience set forth in the context, and the reader is left to infer that it holds good for all time. From this use proceeds that of 1122.

**1122. Gnostic Aorist** (γνώμη *maxim, proverb*). — The gnostic aorist expresses a general truth. The aorist simply states a past occurrence, and leaves the reader to draw the inference from a concrete case that what has occurred once is typical of what often occurs.

παθὼν δέ τε νήπιος ἔγνω *a fool learns by experience* Hesiod. Works and Days 218, κάλλος μὲν γὰρ ἢ χρόνος ἀνήλωσεν ἢ νόσος ἐμάρανε *for beauty is either wasted by time or withered by disease* L. 1. 6.

a. The gnostic aorist often alternates with the present of general truth (1083): οὐ γὰρ ἡ πληγὴ παρέστησε τὴν ὀργήν, ἀλλ' ἡ ἀτιμίᾳ· οὐδὲ τὸ τύπτεσθαι τοῖς ἐλευθέροις ἐστὶ δεινόν, ἀλλὰ τὸ ἐφ' ὕβρει *for it is not the blow that causes anger, but the disgrace; nor is it being struck that is terrible to freemen, but being struck in wantonness* D. 21. 72.

b. The gnostic aorist is regarded as a primary tense (1080): οἱ τύραννοι πλούσιον ὃν ἂν βούλωνται παραχρῆμ' ἐποίησαν *tyrants make rich in a moment whomever they wish* D. 20 15.

**1123.** Akin to the gnostic aorist is the aorist employed in descriptions of manners, customs, and imaginary scenes: φᾶρος δὲ αὐτημερὸν ἐξυφάναντες οἱ ἱερεῖς κατ' ὧν ἔδησαν ἐνὸς αὐτῶν μίτρῃ τοὺς ὀφθαλμούς *after having woven a mantle on the same day the priests bind the eyes of one of their number with a snood* Hdt. 2. 122, ἐπειδὰν ἀφίκωνται οἱ τετελευτηκότες εἰς τὸν τόπον, οἱ



ὁ δαίμων ἕκαστον κομίζει. πρῶτον μὲν διεδικάσαντο οἳ τε καλῶς καὶ δούτως βιώσαντες καὶ οἳ μὴ *when the dead reach the place whither each is conducted by his genius, first of all they have judgment pronounced upon them as they have lived well and devoutly or not* P. Ph. 113 d.

**1124. Aorist in Similes.** — The aorist is often used in similes in poetry, and generally contains the point of comparison. It may alternate with the present. Thus ἦριπε δ' ὡς ὅτε τις δρυὺς ἦριπεν *he fell as falls an oak* Π 482, οἷος δ' ἐκ νεφέων ἀναφαίνεται οὐλιος ἀστήρ | παμφαίνων, τότε δ' αὖτις ἔδῃ νέφεα σκιδόντα, | ὥς Ἐκτωρ κτλ. *and as from out the clouds all radiant appears a baneful star, and then again sinks within the shadowy clouds, so Hector, etc.* Δ 62.

**1125. Aorist in Impatient Questions.** — The aorist is used in questions with τί οὖν οὐ and τί οὐ to express impatience or surprise that something has not been done. The question is here equivalent to a command or a proposal: τί οὖν οὐχὶ καὶ σὺν ὑπέμνησάς με; *why then don't you recall it to my mind?* X. H. 1. 3. The less lively present, and the future, may also be used.

**1126. Dramatic Aorist.** — The 1 person sing. of the aorist is used in the dialogue parts of the drama to denote a state of mind (or an act expressing a state of mind) in which the speaker found himself in the moment just passed: ἦσθην, ἐγέλασα *I am delighted, I can't help laughing* Ar. Eq. 696, ἐδεξάμην τὸ ῥηθὲν *I welcome the omen* S. El. 668 (in prose δέχομαι τὸν οἰωνόν). So ἐπήνεσα *I approve*, ξυνῆκα *I understand*.

**1127. Aorist of Customary Action.** — With ἄν the aorist may denote repetition (1183): εἶπεν ἄν *he used to say* X. C. 7. 1. 14. Distinguish 1397.

**1128. Aorist for Future.** — The aorist may be substituted for the future to represent vividly a future event as having actually occurred: ἀπωλόμην ἄρ', εἰ με δὴ λείψεις *I am undone if thou dost leave me* E. Alc. 386.

**1129. Aorist for Perfect.** — The aorist is often used where we use the perfect: παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι *I (have) summoned you, my friends* X. A. 1. 6. 6. Sometimes the aorist is chosen because of its affinity to the negative (1100): τῶν οἰκετῶν οὐδένα κατέλειπεν ἀλλ' ἅπαντας πέπρακε *he (has) left not one of his servants, but has sold them all* Aes. 1. 99.

a. If an active transitive perfect is not formed from a particular verb, or is rarely used, the aorist takes its place: Φεραίων μὲν ἀφῆρρηται τὴν πόλιν καὶ φρουρὰν ἐν τῇ ἀκροπόλει κατέστησεν *he has deprived the Pheraeans of their city and established a garrison in the acropolis* D. 7. 32 (καθέστωκε transitive is not classic). So ἤγαγον is used for ἤκα.

**1130.** If the perfect has the force of a present (1134, 1135), the aorist may be translated by the perfect: ἐκτησάμην *I have acquired* (κέκτημαι *I possess*), ἐθαύμασα *I have wondered* (τεθαύμακα *I admire*). Thus ἐκτησο (405 b. 1.) αὐτὸς τά περ αὐτὸς ἐκτήσαιο *keep thyself what thyself hast gained* Hdt. 7. 29.

**1131. Epistolary Tenses.** — The writer of a letter or book, the dedicator of an offering, may use the aorist to put himself in the position of the reader or beholder who views the action as past: μετ' Ἀρταβάζον, ὃν σοι ἐπεμψα, πρᾶσσε *negotiate with Artabazus whom I send (sent) to you* T. 1. 129.

a. The perfect is also used: ἀπέσταλκά σοι τόνδε τὸν λόγον *I send (have sent) you this discourse* I. 1. 2. The imperfect is rare.

**1132. Aorist for Pluperfect.** — The aorist with many temporal and causal conjunctions, and in relative clauses, often has the force of the Eug. pluperfect: ἐπεὶ ἐσάλπιγξε, ἐπῆσαν *after the trumpeter had given the signal, they advanced* X. A. 1. 2. 17, ἐκέλευσέ με τὴν ἐπιστολὴν ἣν ἔγραψα δοῦναι *he requested me to give him the letter which I had written* X. C. 2. 2. 9. So often in other moods than the indicative.

#### PERFECT INDICATIVE

**1133.** The perfect (also called present perfect) denotes a completed action the effect of which still continues in the present.

τὰ οἰκήματα ᾠκοδόμηται *the rooms have been constructed* X. O. 9. 2, τὰς πόλεις αὐτῶν παρήρηται *he has taken away (and still holds) their cities* D. 9. 26, ἐπέληφα *I have formed (hold) the opinion* 18. 123, βεβούλευμαι *I have made up my mind (am resolved)* S. El. 947.

**1134. Perfect with Present Meaning.** — When the perfect marks the enduring result rather than the completed act, it may often be translated by the present.

κέκλημαι (have received a name) *am called*, κέκτημαι (have acquired) *possess*, μέμνημαι (have recalled) *remember*, τέθνηκα (have passed away) *am dead*, εἵθισμαι (have accustomed myself) *am accustomed*, ἡμφίεσμαι (have clothed myself in) *have on*, πέποιθα (have put confidence in) *trust*, ἔστηκα (have set myself) *stand*, βέβηκα (have stepped) *stand and am gone*, ἔγνωνκα (have learned, recognized) *know*, πέφυκα (have come into being) *am born, am by nature*, οἶδα (have found out, seen) *know*.

**1135. Intensive Perfect.** — The intensive perfect apparently denotes an action rather than a state resulting from an action, and is translated like a present.

Verbs of the senses (δέδορκα *gaze*, πέφρικα *shudder*), of sustained sound (κέκρᾶγα *bawl*, λέληκα *shout*), of emotion (γέγηθα *am glad*, μέμλε *cares for*), of gesture (κέχηκα *keep the mouth agape*), and many others (σεσίγηκα *am still*).

a. But most if not all such verbs may be regarded as true perfects, *i.e.* they denote a mental or physical state resulting from the accomplishment of the action; as πέφρικα *I have shuddered and am now in a state of shuddering*.

**1136. Empiric Perfect.**—The perfect may set forth a general truth expressly based on a fact of experience: ἡ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν *lack of discipline ere now has been the ruin of many* X. A. 3. 1. 38. Cp. 1121.

**1137. Perfect of Dated Past Action.**—The perfect is sometimes used of a past action whose time is specifically stated: ὕβρισμαι τότε *I was insulted on that occasion* D. 21. 7. This use approaches that of the aorist (cp. 1117).

**1138. Perfect for Future Perfect.**—The perfect may be used vividly for the future perfect, to anticipate an action not yet accomplished: καὶ τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποιήται *and if we conquer in that quarter, everything has been (will have been) accomplished by us* X. A. 1. 8. 12.

#### PLUPERFECT

**1139.** The pluperfect (also called past perfect) is the past of the perfect, and denotes a past fixed state resulting from a completed action: ἐβεβουλεύμην *I had made up my mind (was resolved)*.

a. When the perfect is translated by a present, the pluperfect is rendered by an imperfect: ἐκεκτήμεν *was in possession of*, ἐτεθνήκει *he was dead*, ἤδη *knew*, ἐμνησμένην *remembered*. Cp. 1134.

**1140. Pluperfect of Immediate Occurrence.**—The pluperfect may denote that a past action occurred so immediately or suddenly that it was accomplished almost at the same moment as another action: ὥς δὲ ἐλήφθησαν, ἐλέλυντο αἱ σπονδαί *and when they were captured the truce was (already) at an end* T. 4. 47.

#### FUTURE PERFECT

**1141.** The future perfect is the perfect transferred to the future, and denotes a future state resulting from a completed action: δεδῆσεται *he shall be kept in prison*; ἡ θύρᾱ κεκλήσεται *the door will be kept shut* Ar. Lys. 1071.

**1142.** When stress is laid upon complete fulfilment, the future perfect may imply rapidity, immediate consequence, or certainty: φράζε, καὶ πεπράξεται *speak, and it shall be done (instantly)* Ar. Plut. 1027, εὐθὺς Ἀριαῖος ἀφεστηξέι· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται *Ariaeus will at once be in revolt, so that not a friend shall be left to us* X. A. 2. 4. 5.

**1143.** The future perfect may have an imperative force (cp. 1112): εἰρήσεται γὰρ τὰληθές *for the truth shall (let it) be spoken* I. 7. 76.

**1144.** If the perfect has the force of a present, the future perfect is used like a simple future (1134): κεκλησόμαι *shall bear the name*, μεμνήσομαι *shall*

remember, *κεκτήσομαι* shall possess. So in the two active forms (548): *τεθνήξω* shall be dead, *ἑστήξω* shall stand.

#### PERIPHRASTIC TENSES

On the periphrastic forms of perfect, pluperfect, and future perfect, see 573–575.

**1145.** With *μέλλω*. — A periphrastic future is formed by *μέλλω* *I am about to, intend to, am (destined) to, am likely to* with the present or future (rarely the aorist) infinitive: *ἄ μέλλω λέγειν σοὶ πάλαι δοκεῖ* what I am going to say has long been your opinion X. C. 3. 3. 13 (cp. 1088), *Κλέανδρος μέλλει ἥξει* Cleander is on the point of coming X. A. 6. 4. 18, *ἔμελλον ὀλβιος εἶναι* I was destined to be happy σ 138. Between present and future there is no practical difference. The aorist may be used to mark a particular point: *μήτοι με κρύψης τοῦθ' ὅπερ μέλλω παθεῖν* hide not from me this (very thing) that I am doomed to suffer A. Pr. 625.

a. *ἔμελλον* is used of past intention: *ἔμελλε καταλβεῖν* he was about to stop for the night X. A. 1. 8. 1, *τοὺς ἔσπλους κλήσειν ἔμελλον* they intended to close the entrances T. 4. 8. *ἔμελλον* with the infinitive denoting an unfulfilled past intention is a periphrasis for an aorist indicative with *ἄν*; as *οὐ συνστρατεύειν ἔμελλον* they would not have joined forces D. 19. 159 (= *οὐκ ἂν συνεστράτευσαν*).

**1146.** With *εἰμί*. — The present and perfect participle may be used with the forms of *εἰμί* to form a periphrasis, especially when the participle has an adjectival character: *ἡγεί διαφθειρομένους τινὰς εἶναι*; do you think that some are being ruined? P. R. 492 a, *αἱ τέχναι διεφθαρμέναι ἔσονται* the arts will be ruined X. C. 7. 2. 13. With *ἔσομαι* the aorist participle equals the future perfect: *οὐ σιωπήσας ἔσῃ*; be silent, won't you, once and for all? S. O. T. 1146.

**1147.** With *ἔχω*. — The periphrasis with *ἔχω* and the aorist participle is analogous to the perfect in meaning, and emphasizes the permanence of the result attained (chiefly in Hdt. and the drama): *κηρύξας ἔχω* I have proclaimed S. Ant. 192.

a. In Attic prose *ἔχω* usually has a separate force: *Φεράς πρώην ἔχει καταλαβών* he lately seized and now occupies Pherae D. 9. 12.

**1148.** With *γίγνομαι*. — As *μὴ σαντὸν κτείνῃς γένη* lest thou destroy thyself S. Ph. 773; in prose this periphrasis has the tone of tragedy.

#### THE TENSES IN OTHER MOODS THAN THE INDICATIVE

**1149.** Subjunctive. — The subjunctive refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance) : τὰ αὐτῶν ἄμα ἐκπορίζόμεθα *let us at the same time keep developing our resources* T. 1. 82. Aorist (simple occurrence) : πορισώμεθα πρῶτον τὴν δαπάνην *let us procure the money first* T. 1. 83. Perfect (completion with permanent result) : ἵνα, ἢν μὴ ὑπακούωσι, τεθνήκωσιν *in order that, in case they do not submit, they may be put to death* (lit. *may be dead at once*) T. 8. 74. The perfect is rarely used.

**1150. Optative** (not in indirect discourse). — The optative in independent sentences refers to the future. The tenses do not express differences of time, but denote only stage of action.

Present (continuance) : πλούσιον δὲ νομίζοιμι τὸν σοφόν *may I (always) count the wise man wealthy* P. Phae. 279 b; Aorist (simple occurrence) : εἰ γὰρ γένοιτο *would that it might come to pass* X. C. 6. 1. 38; Perfect (completion with permanent result) : τεθναίης *die* (lit. *may you lie dead*) Z 161.

**1151. Optative** (in indirect discourse). — When the optative in indirect discourse represents the indicative after a past tense of a verb of *saying* or *thinking*, each tense denotes stage of action, and time relatively to that of the leading verb.

The present optative represents the imperfect as well as the present indicative. — The future optative occurs only in actual or implied indirect discourse. When the optative in indirect discourse represents the subjunctive (1589), its tenses denote only stage of action.

a. Present opt. = pres. indic. : ἀνθρώτῳ τί βούλονται *he asked what they wanted* (= τί βούλεσθε;) X. A. 2. 3. 4.

b. Present opt. = imperf. : διηγούντο ὅτι ἐπὶ τοὺς πολεμίους πλείοιεν *they explained that they kept sailing against the enemy* (= ἐπλέοιεν) X. H. 1. 7. 5.

c. Future opt. = fut. indic. : ὃ τι ποιήσοι οὐδὲ τότεως εἶπε *he did not tell even these what he would do* (= τί ποιήσω;) X. A. 2. 2. 2.

d. Aorist opt. = aor. indic. : ἤρώτῳ τί πάθαιεν *he asked what had happened to them* (= τί ἐπάθετε;) X. C. 2. 3. 19.

e. Perfect opt. = perf. indic. : ἔλεγον ὅτι οἱ μετὰ Δημοσθένους παραδεδώκοιεν σφῶς αὐτοῖς *they said that the troops of Demosthenes had surrendered* (= παραδεδώκασι) T. 7. 83.

**1152. Imperative.** — The imperative always implies future time. The tenses do not express differences of time, but denote only stage of action.

Present (continuance) : τοὺς γονεῖς τίμῳ *honor thy parents* 1. 1. 16, πάντα τὰ ληθῇ λέγε *tell (go on and tell in detail) the whole truth* L. 1. 18, τοὺς ἵππους ἐκείνοις δίδοτε *offer the horses to them* X. C. 4. 5. 47. Aorist (simple occurrence) : εἰπέ *state* (in a word) P. A. 24 d, ἡμῖν τοὺς ἵππους δότε *give the*



*horses to us* X. C. 4. 5. 47. Perfect (completion with permanent result): *τετάχθω let him take his place (and stay there)* P. R. 562 a.

**1153. Infinitive** (not in indirect discourse). The tenses of the infinitive (without *ἄν*) not in indirect discourse have no time of themselves and express only stage of action; their relative time depends on the context and is the same as that of the leading verb. For the infinitive with *ἄν*, see 1220.

Present (continuance): *οὐδὲ βουλευέσθαι ἔτι ὥρᾱ, ἀλλὰ βεβουλευῆσθαι it is time no longer to be making up one's mind, but to have it made up* P. Cr. 46 a. Aorist (simple occurrence): *τοῦ πιεῖν ἐπιθυμῶ the desire to drink* T. 7. 84, *ἤρξατο γενέσθαι began to arise* 1. 103. Perfect (completion with permanent result): see under Present.

**1154.** Verbs of *will* or *desire* (1233) regularly take the present or aorist infinitive not in indirect discourse; but in some cases we find the future infinitive of indirect discourse by imitation of verbs of *promising*, etc. (1157). So *βούλομαι, ἐθέλω wish, λέγω meaning command, δέομαι ask, ἐφίεμαι desire*, and some others (even *δύναμαι am able*) that have a future action as their object. Thus *ἐφίεμενοι ἄρξιν being desirous that they shall gain control* T. 6. 6, *ἀδύνατοι ἐπιμελεῖς ἔσεσθαι unable to be careful* X. O. 12. 12. In such cases the future is employed to emphasize the future character of the action.

a. The infinitive with verbs signifying *to advise* or *to command* and the infinitive expressing purpose refer to future time.

**1155.** When affirmative and negative are contrasted, the aorist infinitive (as the aorist indicative, cp. 1097) is preferred with the negative: *τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγνώναι μηδὲν to preserve what you have and to form no new plans* T. 1. 70. But where the verb itself contains or implies a negative idea, the present infinitive is more common: *παρεῖναι καὶ μὴ ἀποδημεῖν to be present and not to be abroad* Aes. 2. 59.

**1156. Infinitive** (in indirect discourse).—The tenses of the infinitive (without *ἄν*) in indirect discourse denote stage of action, and the same time relatively to that of the leading verb (present, past, or future) as was denoted absolutely by the tenses of the indicative in direct discourse which they represent. Cp. 1252. For infinitive with *ἄν*, see 1583.

The present infinitive represents also the imperfect, the perfect infinitive represents also the pluperfect.—The future infinitive is found chiefly in indirect discourse and in analogous constructions; with *μέλλω*, see 1145.

a. Present = pres. indic.: *φημὶ ταῦτα μὲν φλυνῆναι εἶναι I say this is non-sense (= ἐστὶ)* X. A. 1. 3. 18.

b. Present = imperf.: Κτησιῶς ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι *Ktesias asserts that he himself cured the wound* (= ἰώμην) X. A. 1. 8. 26.

c. Future = fut. indic.: ἔφη ἢ ἄξειν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* (= ἄξω, ἀποκτενῶ) T. 4. 28.

d. Aorist = aor. indic.: ἐνταῦθα λέγεται Ἀπόλλων ἐκδέειραι Μαρσύην *there Apollo is said to have played Marsyas* (= ἐξέδειρε) X. A. 1. 2. 8.

e. Perfect = perf. indic.: φησὶ ἐγκώμιον γεγραφέναι *he says that he has written an encomium* (= γέγραφε) I. 10. 11, ἔφισαν τεθνάναι τὸν ἄνδρα *they said the man was dead* (= τέθνηκε) Ant. 5. 29.

f. Perfect — plupf.: λέγεται ἄνδρα τινὰ ἐκπεπλήχθαι *it is said that a certain man had been fascinated* (= ἐξεπέληκτο) X. C. 1. 4. 27.

**1157. Verbs of hoping, etc.**—Verbs and verbal expressions signifying *to hope, expect, promise, threaten, swear*, when they refer to a future event, take either the future infinitive (in indirect discourse); or the aorist, verbs often the present, infinitive (not in indirect discourse) by analogy to verbs of *will* or *desire* (1233), which also accounts for neg. *μή* instead of *οὐ* (1618). The present or aorist infinitive with *ἄν*, representing the potential optative with *ἄν*, also occurs.

ἐν ἐλπίδι ὢν τὰ τεῖχῃ τῶν Ἀθηναίων αἰρήσειν *hoping that he would capture the walls of the Athenians* T. 7. 16, ἐλπίς ἐκτραφῆναι *hope of being brought up* I. 19. 8, ἐλπίζει δυνατὸς εἶναι ἄρχειν *he expects to be able to rule* P. R. 573 c, ἔχεις τινὰ ἐλπίδα μὴ ἂν τὴν καὶν ἀπολέσῃ; *have you any expectation that you would not shipwreck the vessel?* X. M. 2. 6. 38. So τάχιστα οὐδ' ἴα εἰκὸς σὺν αὐτῷ βουλήσεσθαι εἶναι *it is probable that very soon no one will wish to be with him* X. C. 5. 3. 30, ἡμᾶς εἰκὸς ἐπικρατῆσαι *we are likely to succeed* T. 1. 121, οὐκ εἰκὸς αὐτοὺς περιουσιῶν νεῶν ἔχειν *they are not likely to continue to have ships to spare* 3. 13; ἐπίσχετο ταῦτα ποιήσειν *he promised that he would do this* I. 12. 14, ἐπέσχετό μοι βουλευέσασθαι (most Mss.) *he promised me to deliberate* X. A. 2. 3. 20.

a. With ὁμνῆμι the inf. may refer to the present, past, or future: ὁμνόντες βλέπειν Ἀχιλλεῆ πάλιν *swearing that they see Achilles again* S. Ph. 357, ὁμνόνσι μὴ ῥέπειν *they swear they did not drink* Pherecrates 143, ὤμνε μὴδὲν εἰρηκέναι *he swore that he had said nothing* (direct = οὐδὲν εἶρηκα) D. 21. 119, δικάσειν ὁμωμόκατε *you have sworn that you will give judgment* 39. 40.

**1158.** A few cases stand in our texts of an aorist infinitive referring to the future after a verb of *saying* or *thinking*, e.g. ἐνόμισαν ῥαδίως κρατῆσαι *they thought they would easily master them* T. 2. 3. Many editors change such aorists to the future or insert *ἄν*.

**1159. Participle** (not in indirect discourse).—The participle, as a verbal adjective, does not show time absolutely present, past, or future. Whether the action expressed by the participle

precedes, coincides with, or follows that of the leading verb must be determined from the context. The future participle has a temporal force only because its voluntative force points to the future. Cp. 1220.

a. **Present** (continuative). The action is generally coincident with that of the leading verb: ἐργαζόμεναι μὲν ἡρίστων, ἐργασάμεναι δὲ ἐδέπουν *the women took their noonday meal while they continued their work, but took their chief meal when they had stopped work* X. M. 2. 7. 12.

1. Antecedent action (= imperf.): οἱ Κύριοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφιστήκασιν *the forces of Cyrus that were formerly marshalled with us have now deserted* X. A. 3. 2. 17. In this use the participle, called the *participle of the imperfect*, is often accompanied by πρότερον, πρόσθεν, τότε, ποτέ.

2. Subsequent action (especially when the leading verb denotes motion): ἐπεμψαν πρέσβεις ἀγγέλλοντας τὴν τοῦ Πλημυρίου λῆψιν *they dispatched messengers to announce the capture of Plemyrion* T. 7. 25. An attributive present participle with νῦν may refer to the absolute present, though the main verb is past: τὴν νῦν Βοιωτίαν καλουμένην ᾤκησαν *they settled in the country now called Boeotia* T. 1. 12.

b. **Future** (chiefly voluntative): οὐ συνήλθομεν ὥς βασιλεῖ πολεμήσοντες *we have not come together for the purpose of waging war with the king* X. A. 2. 3. 21.

c. **Aorist** (simple occurrence). The action set forth by the aorist participle is generally antecedent to that of the main verb; but it is sometimes coincident with it, or nearly so, especially when the main verb refers to the future or the past, and the subordinate action is only a modification of the main action.

1. Antecedent: νῦν μὲν δειπνεῖτε· δειπνήσαντες δὲ ἀπελαύνετε *take your supper now, and when you have done so, depart* X. C. 3. 1. 37.

2. Coincident: μὴ τι ἐξαμάρτητε ἐμοῦ καταψηφισάμενοι *do not commit the error of condemning me* P. A. 30 d, εὖ γ' ἐποίησας ἀναμνήσας με *you did well in reminding me* P. Ph. 60 c (= ἀνέμνησάς με εὖ ποιῶν).

3. Subsequent (rarely): Σάτυρος καὶ Χρέμων, οἱ τῶν τριάκοντα γενόμενοι, Κλεοφῶντος κατηγοροῦν *Satyrus and Chremon, who (afterwards) became members of the Thirty, accused Cleophon* L. 30. 12.

d. **Perfect** (completion with permanent result): καταλαμβάνουσι Βρασιδᾶν ἐπελθούτα *they found (historical present) that Brasidas had arrived* T. 3. 69, ὁ πρόσθε κεκτημένος *he who possessed it before* S. Ph. 778 (cp. 1159 a. 1).

e. On the construction with λαμβάνω, φθάνω, τυγχάνω, see 1295.

1160. **Participle** (in indirect discourse). The tenses of the participle in indirect discourse after verbs of intellectual perception denote the same time relatively to that of the leading verb (present, past, or future), as was denoted absolutely by

the tenses of the indicative in direct discourse which they represent. See 1303, 1307, 1584.

a. Present = pres. or imperf. indic. : coincident : ἐπειδὴν γινώσκιν ἀπιστοῦμενοι *when they find out they are distrusted* (= ἀπιστούμεθα) X. C. 7. 2. 17 ; rarely antecedent (when the present = the imperf.) : οἶδά σε λέγοντα αἶε *I know that you always used to say* (= ἔλεγες) 1. 6. 6.

b. Future = fut. indic. : ἀγνοεῖ τὸν πόλεμον δεῦρ' ἥξοντα *he is ignorant that the war will come here* (= ὁ πόλεμος ἥξει) D. 1. 15.

c. Aorist = aor. indic. : τὸν Μῆδον ἴσμεν ἐπὶ τὴν Πελοπόννησον ἐλθόντα *we know that the Medes came against the Peloponnese* (= ὁ Μῆδος ἦλθε) T. 1. 69.

d. Perfect = perf. or plupf. indic. : οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* (= τέθνηκε) X. A. 1. 10. 16.

### THE MOODS

**1161.** Mood designates by the form of the verb the manner (*modus*) in which the verbal action or state is conceived. All forms of the finite moods (320) are predicative.

**1162. The Adverb ἄν.** — The meaning of the moods is limited by the adverb ἄν (Hom. also κέν, κέ). The word has two distinct uses :

a. In independent clauses : with the past tenses of the indicative and with the optative (in Homer also with the future indicative and with the subjunctive) ; and also with the infinitive and participle representing the independent indicative or optative.

b. In dependent clauses : chiefly with the subjunctive.

**1163.** ἄν is not used with the present and perfect indicative. The future optative, infinitive, and participle, with ἄν are rare and suspected.

**1164.** In general, ἄν (κέν) limits the force of the verb to particular conditions or circumstances, but no separate word can be used to translate the adverb. When ἄν appears in the conclusion of a conditional sentence, English generally uses *should* or *would* in translating the Greek verb. ἄν is often separated from its verb for emphasis, and is attached to negatives, interrogatives, or to any emphatic modifier. It is commonly attached to verbs of *saying* or *thinking* : σὺν ὑμῖν μὲν ἄν οἶμαι εἶναι τίμος *if I should remain with you, I think I should be esteemed* X. A. 1. 3. 6, οὐκ οἶδ' ἄν εἰ πείσαιμι *I do not know whether I could persuade* (for ἄν πείσαιμι) E. Med. 941.

**1165.** ἄν may be repeated in the same sentence : δοκοῦμεν δ' ἄν μοι ταύτῃ προσποιούμενοι προσβλεῖν ἐρημοτέρῳ ἂν τῷ ὄρει χρῆσθαι *but if we should make a feint attack here, it seems to me that we should find the mountain to have fewer defenders* X. A. 4. 6. 13.

**1166.** *ἄν* sometimes stands without a verb, which is to be supplied from the context: πολλοὺς μὲν ἡγεμόνας *ἄν* δοίη, πολλοὺς δ' *ἄν* (δοίη) ὁμήρους *he would give many guides and many hostages* X. A. 3.2.24. So τὰχ' *ἄν* perhaps.

a. *κἄν* if only may stand for καὶ *ἄν* (= *ἐάν*) with the subjunctive understood: ἀλλά μοι πάρες *κἄν* σμικρὸν εἰπεῖν *yet permit me to speak, if only a word* (= καὶ *ἐάν* παρής) S. El. 1482. *κἄν* also stands for καὶ + the adverb *ἄν*.

**1167.** *ἄν* is sometimes omitted when it may be supplied from the context: τί ἐποίησεν *ἄν*: ἦ δῆλον ὅτι ὤμοσε (*ἄν*) *what would he have done? It is clear that he would have taken an oath* D. 31.9.

**1168.** Conditional, relative, and temporal clauses requiring the subjunctive regularly have *ἄν*, the force of which cannot generally be expressed in English. *ἄν* thus used is closely attached to the subordinating conjunction.

a. Hence the combinations *ἐάν* (*ἦν*, *ἄν*, cp. 1388 a), *ὅταν*, *ὁπότεν*, *ἐπὶν* (*ἐπ'άν*), *ἐπειδάν*, from *εἰ*, *ὅτε*, *ὁπότε*, *ἐπεὶ*, *ἐπειδὴ* + *ἄν*. For *ἄν* in final clauses see 1345.

**1169.** In conditional, relative, and temporal clauses Homer generally does not use *ἄν* (*κέν*) with the subjunctive in similes, and when the reference is to events occurring repeatedly or at an indefinite time, or to sayings of general application. By retention of Homeric usage the subjunctive is sometimes used without *ἄν* in later poetry and in Herodotus, where the adverb would regularly be added (1109, 1420 b, 1481 a and 1515 b). Here the difference is scarcely appreciable, except that the absence of *ἄν* may give an archaic tone.

**1170.** The optative with *ἄν* in dependent clauses is relatively rare. See the Index.

#### THE MOODS IN SIMPLE SENTENCES

**1171.** The use of the moods in simple sentences and principal clauses of complex sentences is treated in 1172-1222. The use of the moods in subordinate clauses was developed from their independent use. For the uses of the indicative see also 1081-1144.

#### INDEPENDENT INDICATIVE WITHOUT *ἄν*

**1172.** The indicative makes a declaration of a fact, asks a question anticipating such a declaration, or makes an exclamation: ἦλθε *he came*, οὐκ ἦλθε *he did not come*, πότε ἦλθε; *when did he come?* ὥς καλῶς εἶπας *how well you spoke!*

**1173.** The indicative with *μή* or *μὴ οὐ* may express a doubtful assertion about a present or past action: ἀλλ' ἄρα μὴ ὁ Κτήσιππος ἦν ὁ ταῦτ' εἰπὼν *but I suspect, i.e. perhaps, after all it was Ctesippus who said this* P. Eu. 290 e,



ἀλλὰ μὴ τοῦτο οὐ καλῶς ὡμολογήσαμεν *but perhaps we did not do well in agreeing to this* P. Men. 89 c.

**1174. Unfulfilled Obligation (Propriety, Possibility).** — With the imperfect of impersonal expressions denoting obligation, propriety, necessity, or possibility, the action of a dependent infinitive is usually not realized.

Such expressions are ἔδει, χρῆν (or ἐχρῆν), προσῆκε, ἄξιον ἦν, εἰκὸς ἦν, δέκατον ἦν, ἐξῆν, verbals in -τόν or -τόν with ἦν, etc. These expressions may also take ἄν in the conclusion of unreal conditions (1402, 1403).

ἔδει σε ταῦτα ποιεῖν *you ought to be doing this* (but are not doing it), τοῖσδε μὴ ζῆν *these men ought not to be alive* S. Ph. 118, ἔδει σε ταῦτα ποιῆσαι (or ποιεῖν) *you ought to have done this* (but did not do it), ἔδει τὰ ἐνέχυρα τότε λαβεῖν *I ought to have taken the pledges then* X. A. 7. 6. 23, μένειν ἐξῆν *he might have remained* D. 3. 17.

**1175.** The expressions in 1174 may also have the ordinary force of past indicatives: ἔδει μένειν *he had to remain* (and did remain) D. 19. 124, ὅπερ ἔδει δεῖξαι *quod erat demonstrandum* Euclid 1. 5.

**1176. Unattainable Wish.** — A wish, referring to the present or past, which cannot be realized, is expressed by a past tense of the indicative with εἶθε or εἰ γάρ (negative μὴ). The imperfect refers to continuance in present time, the aorist to attainment in past time (cp. 1398).

εἶθ' εἶχες βελτίους φρένας *would that thou hadst (now) a better heart* E. El. 1061, εἰ γὰρ τοσαύτην δυνάμειν εἶχον *would that I had so great power* E. Ale. 1072, εἶθε σε μῆποτ' εἰδόμεν *would that I had never seen thee* S. O. T. 1218.

a. εἰ is here interjectional, not the conditional particle.

**1177.** An unattainable wish may also be expressed by ὥφελον *ought*, aorist of ὀφείλω *owe*, with the present infinitive of present time or of a continued past action, or with the aorist infinitive of past time (neg. μὴ): ὥφеле Κῆρος ζῆν *would that Cyrrus were (now) alive* (lit. *Cyrrus ought to be alive*) X. A. 2. 1. 1, μῆποτ' ὥφελον λιπεῖν τὴν Σκῆρον *would that I had never left Scyros* S. Ph. 969. εἶθε or εἰ γάρ (poet. αἶθε, ὥς) may precede ὥφελον: εἰ γὰρ ὥφελον οἱοί τε εἶναι οἱ πολλοὶ κακὰ ἐργάζεσθαι *would that the multitude were able to do evil* P. Cr. 44 d. An unattainable past wish is expressed in Homer only by ὥφελον or ὥφελον: as αἶθ' ὥφελες ἄγαμος ἀπολέσθαι *O that thou hadst died unwed!* T 40.

**1178.** ἐβουλόμην with the infinitive may express an unattainable wish: ἐβουλόμην μὲν οὐκ (1628) ἐρίζειν ἐνθάδε *I would that I were not contending here* (as I am) Ar. Ran. 866. On ἐβουλόμην ἄν, see 1182.

**1179.** On the indicative in dependent clauses, see the Index.

## INDEPENDENT INDICATIVE WITH ἄν

**1180. Past Potential.**—The aorist, less often the imperfect, indicative with ἄν (κέν) may denote past potentiality, probability, cautious statement, or necessity.

τίς γὰρ ἄν ᾤθη ταῦτα γενέσθαι; *for who would have expected these things to happen?* D. 9. 68, ἔγνω ἄν τις *one might (could, would) have known* X. C. 7. 1. 38, ἐπέγνωσ ἄν *you might have observed*, S. 1. 33, οὐκ ἄν ᾤοντο *they could not have expected* T. 7. 55, ὑπό κεν ταλασίφρονά περ δέος εἶλεν *fear might have seized even a man of stout heart* Δ 421. Cp. 1208 a.

**1181. Unreal Indicative.**—The past tenses of the indicative with ἄν (κέν) may imply unreality.

τότε δ' αὐτὸ τὸ πρᾶγμ' ἄν ἐκρίνετο ἐφ' αὐτοῦ *but the case itself would then have been decided on its own merits* D. 18. 224, τότε ὁψέ ἦν καὶ τὰς χεῖρας οὐκ ἄν καθεώρων *it was then late, and they could not have seen the hands* X. II. 1. 7. 7, οὐδὲ γὰρ οὐδέ κεν αὐτὸς ὑπέκφυγε κῆρα μέλαιναν, | ἀλλ' Ἥφαιστος ἔρῃτο *for neither would even he himself have escaped black death; but Hephaestus guarded him* E 22.

a. The imperfect refers to the present or past, the aorist to the past (rarely to the present), the pluperfect to the present (rarely to the past).

b. A past tense of the indicative with ἄν here states nothing more than that an action is or was possible under certain assumed circumstances. If these circumstances are shown, either by the context or by the underlying thought, not to be the actual circumstances, the action of the verb is not fulfilled. The unreal indicative is thus merely a form of the past potential. On the use of the unreal indicative in conditional sentences see 1397. On ἔδει ἄν, etc., see 1403.

**1182. ἐβουλόμην ἄν (vellem)** *I should like or should have liked* with an inf. may express an unattainable wish: ἐβουλόμην ἄν Σίμωνα τὴν αὐτὴν γνώμην ἐμοὶ ἔχειν *I should have liked Simon to be (or I wish Simon were) of the same mind as myself* L. 3. 21. On ἐβουλόμην without ἄν, see 1178.

**1183. Indicative of Customary Action.**—The imperfect and aorist with ἄν may express repeated or customary past action (post-Homeric): διηρώτων ἄν *I used to ask* P. A. 22 b, εἶπεν ἄν *he was wont to say* X. C. 7. 1. 10.

a. This use is connected with the past potential and denoted originally what *could* or *would* take place under certain past circumstances. Thus ἀναλαμβάνων αὐτῶν τὰ ποιήματα διηρώτων ἄν αὐτοὺς τί λέγοιεν *taking up their poems, I used to (would) ask them (as an opportunity presented itself) what*

they meant P. A. 22 b. In actual use, since the action of the verb *did* take place, this construction has become a statement of *fact*.

b. Herodotus sometimes uses ἄν with iterative forms (450): *κλαίεσκε ἄν she kept weeping* 3. 119, οἱ δὲ ἄν Πέρσαι λάβεσκον τὰ πρόβατα *the Persians were wont to seize the cattle* 4. 130.

**1184.** Homer and the early poets use ἄν (κέν) with the future indicative with a conditional or limiting force: *καί κέ τις ὦδ' ἐρέει and in such a case some one will (may) say thus* Δ 176. Cp. 1481 b.

#### INDEPENDENT SUBJUNCTIVE WITHOUT ἄν

**1185. Hortatory Subjunctive.** — The hortatory subjunctive (present or aorist) is used to suggest or urge an action (negative μή).

a. Generally in the 1 pl.: *νῦν ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός let's go now and hear the man* P. Pr. 314 b, *μήπω ἐκέλευε ἴωμεν let's not go there yet* 311 a. ἄγε, φέρε (δῆ), in Hom. ἄγε (δῆ), *come, now, well* sometimes precedes: ἄγε σκοπῶμεν *come, let us consider* X. C. 5. 5. 15.

b. Less often in the 1 sing., which is usually preceded (in affirmative sentences) by φέρε (δῆ), in Hom. by ἄγε, ἄγετε (δῆ): *φέρε δὲ περὶ τοῦ ψηφίσματος εἴπω let me now speak about the bill* D. 19. 234.

**1186.** The 1 sing. in negative exhortations (rare and poetic) may convey a warning or a threat: *μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχέω old man, let me not find thee by the hollow ships* A 26. This use is often regarded as prohibitive (1187).

**1187. Prohibitive Subjunctive.** — The aorist subjunctive (in the second and third persons) is often used to express a prohibition (negative μή). Cp. 1216.

a. Generally in the 2 person: *μηδὲν ἀθῆμήσητε do not lose heart* X. A. 5. 4. 19. For the aorist subj. the present inv. may be used (1216): *μή ποιήσης (or μὴ ποίει) ταῦτα do not do this (not μὴ ποιῆς)*.

b. Less often in the 3 person, which generally represents the second: *ὑπολάβη δὲ μηδείας and let no one suppose* T. 6. 84 (= *μή ὑπολάβητε do not suppose*). The 3 person of the present subj. is very rare: *μή τοίνυν τις οἴηται (= μὴ οἴώμεθα) let not then any one think* P. L. 861 E (perhaps to be explained by 1190).

**1188.** οὐ μή with the subj. of the 2 person in the dramatists may express strong prohibition: *οὐ μὴ ληρήσης don't talk nonsense* Ar. Nub. 367. Cp. 1639.

**1189. Doubtful Assertion.** — The present subjunctive with μή may express a doubtful assertion, with μή οὐ a doubtful negation: *μή ἀγροικότερον ἢ τὸ*

ἀληθές εἰπεῖν *I suspect it's rather bad form (lit. too rude) to tell the truth* P. G. 462 e, ἀλλὰ μὴ οὐχ οὕτως ἔχῃ *but I rather think this may not be so* P. Crat. 436 b.

**1190.** In Hom. μὴ with the independent subjunctive (generally aorist) may be used to indicate fear and warning, or to suggest danger: μὴ τι χολωσάμενος ῥέξῃ κακὸν νῆας Ἀχαιῶν *may he not (as I fear he may) in his anger do ought to injure the sons of the Achaeans* B 195. Cp. 1359.

**1191.** ὅπως μὴ may be used with the aorist subjunctive with an idea of command: ὅπως μὴ φήσῃ τις *may no one say (as I fear he may)* X. S. 4. 8. Cp. 1116.

**1192. Deliberative Subjunctive.** — The deliberative subjunctive (present or aorist) is used in questions when the speaker asks *what he is to do or say* (negative μὴ).

Generally in the 1 person: ποῖ φύγω μητρὸς χέρας; *whither fly to escape my mother's blows?* E. Med. 1271, μὴ φῶμεν; *shall we not say?* P. R. 551 b. The (rare) 2 person is used in repeating a question: A. τί σοι πίθώμεθα; B. ὃ τι πίθησθε; A. *In what shall we take your advice?* B. *In what shall you take my advice?* Ar. Av. 164. The 3 person is generally used to represent the 1 person: ποῖ τις φύγῃ; *whither shall any one (i.e. we) flee?* Ar. Plut. 438.

**1193.** βούλει or βούλεσθε (poet. θέλεις, θέλετε) *do you wish* often precedes this subjunctive: βούλει σοι εἰπω; *do you wish me to say to you?* P. G. 521 d. This is a fusion of two distinct questions: βούλει *do you wish?* and εἰπω *shall I say?*

**1194.** The deliberative subjunctive may be replaced by a periphrasis consisting of δεῖ or χρῆ and the infinitive, or by the verbal adjective in -τέον (έστί). Thus ἡμεῖς δὲ προσμένωμεν; ἢ τί χρῆ ποιεῖν; *and shall we wait? or what must we do?* S. Tr. 390, τί ποιητέον; (= τί ποιῶμεν;) *what are we to do?* Ar. P. 922. Cp. 1530.

**1195. Anticipatory Subjunctive (Homeric Subjunctive).** — In Homer the subjunctive is often nearly equivalent to the future indicative, and refers by anticipation to a future event (neg. οὐ): οὐ γάρ ποω τοίους ἴδον ἄνδρας, οὐδὲ ἴδωμαι *for never yet saw I such men, nor shall I see them* A 262. ἄν (κέν) usually limits this subjunctive in Homer (1197).

a. This futural subjunctive is retained in Attic only in subordinate clauses (1407), and in τί πάθω; (lit. *what shall I undergo?*) *what will become of me?* what am I to do?

**1196.** On the subjunctive without ἄν in dependent clauses, see the Index.

#### INDEPENDENT SUBJUNCTIVE WITH ἄν (κέν)

**1197.** The independent subjunctive with κέν (less often with ἄν) is used in Homer with a future force, and expresses either will or confident expect-

tation (neg. οὐ): ἐγὼ δέ κ' ἄγω Βρισηίδα *but in that case I will take Briseis* A 181, τάχ' ἄν ποτε θῦμόν ὀλεσση *soon shall he lose his life* A 205. Cp. 1195.

#### INDEPENDENT OPTATIVE WITHOUT ἄν

**1198. Optative of Wish.** — The independent optative without ἄν is often used to express a wish referring to the future (negative μῆ).

ὦ παῖ, γένοιτο πατρός εὐτυχέστερος *O my son, mayest thou prove more fortunate than thy father* S. Aj. 550, ἀναιδέης οὐτ' εἰμὶ μήτε γενόμεν *shameless I neither am, nor may I become* D. 8. 68.

a. So even in relative clauses: ἐόν ποτε, ὃ μὴ γένοιτο. λάβωσι τὴν πόλιν *if ever they capture the city, which Heaven forbid* L. 31. 14.

b. Unattainable wishes may be expressed by the optative as the mood of fancy: εἴθ' ἡβώοιμι *O that I were young again* H 157, εἴ μοι γένοιτο φθόγγος ἐν βραχίουσιν *would that I had a voice in my arms* L. Hec. 836. Wishes represented as hopeless in the present or the past are usually expressed after Homer by the past tenses of the indicative (1176) or by ὥφελον (1177).

c. Hom. often uses the optative with a concessive or permissive force: ἔπειτα δὲ καὶ τι πάθοιμι *after that I may (lit. may I) suffer come what will* Φ 274.

d. The optative of wish may be used in questions: τί δ' ὄρκῳ τῷδε μὴ ἐμμένων πάθοις; *but if thou dost not abide by this thy oath, what dost thou invoke upon thyself?* (lit. *mayest thou suffer what?*) E. Med. 754.

**1199.** The optative of wish is often introduced by εἰ γάρ, εἴθε (Hom. also αἰ γάρ, αἴθε), or by εἰ, ὥς (both poetical): εἰ γάρ γένοιτο *would that it might happen* X. C. 6. 1. 38, ὥς ὄλοιτο *may he perish* S. El. 126. (ὥς is properly an exclamation: *how.*) Cp. 1176 a.

**1200. Imperative Optative.** — The optative may express a command, a request, or an exhortation, with a force nearly akin to the imperative: Χειρίσοφος ἡγούτο *let Chirisophus lead* X. A. 3. 2. 37, πίθοιό μοι (*I pray you*) *listen* δ 193.

**1201. Potential Optative.** — The potential optative, which in Attic prose regularly takes ἄν (1204), is occasionally found in Homer and later poetry without ἄν (κέν), as βῆν θεός γ' ἐθέλων καὶ τηλόθεν ἄνδρα σαώσαι *easily might a god, if he so willed, bring a man safe even from afar* γ 231. This construction, when found, generally occurs in negative sentences or in questions expecting a negative answer (with οὐ): οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι *for I could not (conceivably) suffer anything worse* T 321, τεάν, Ζεῦ, δύνασιν τίς ἀνδρῶν ὑπερβασία κατάρχοι; *thy power, O Zeus, what trespass of man can check?* S. Ant. 604.

**1202.** The optative after οὐκ ἔστιν ὅστις (ὅπως, ὅποι) in the dramatists



is probably potential: οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῇ καλὰ *I could not call false tidings fair* A. Ag. 620. ἄν is usual in this construction (1467).

**1203.** On the optative without ἄν (κέν) in dependent clauses, see the Index.

#### INDEPENDENT OPTATIVE WITH ἄν

**1204. Potential Optative.** — The potential optative with ἄν states what the speaker or writer regards as possible, proper, or likely in the future; and may be translated by *may, might, can* (especially with a negative), *must, could, would, should* (rarely by *will, shall*). It may be used in questions.

γνοίης δ' ἄν ὅτι τοῦθ' οὕτως ἔχει *you may know that this is so* X. C. 1.6.21, ἅπαντες ἄν ὁμολογήσειαν *all would agree* I. 11.5, τίς οὐκ ἄν ὁμολογήσειεν; *who would not agree?* (οὐδεὶς: scil. οὐκ ἄν ὁμολογήσειεν) X. M. 1.1.5, ἡδέως ἄν ἐροίμην *I should like to ask* D. 18.64, οὐκ ἄν λάβοις *thou canst not take* S. Ph. 103, λέγοιμ' ἄν τάδε *I will tell this* A. Supp. 928. The 2 sing. is often indefinite (*one*), as γνοίης ἄν = γνοίῃ τις ἄν *one might know*.

a. The potential optative with ἄν serves to express the ideas of possibility or capability, obligation or propriety, natural likelihood, ideal certainty, and volition. It is not limited by any definite condition present to the mind, and it is unnecessary to supply any condition in thought. For cases where a condition is dormant in a word of the sentence, see 1425.

**1205.** The potential optative with ἄν may be used to soften the statement of an opinion or fact, or to express irony: ἕτερόν τι τοῦτ' ἄν εἴη *this is (would be) another matter* D. 20.116, νοσοῦμ' ἄν, εἰ νόσημα τοὺς ἐχθροὺς στρυγεῖν *I must be mad, if it is madness to hate one's foes* A. Pr. 978.

**1206.** βουλοίμην ἄν (*velim*) with an infinitive is often used as a softened optative of wish: βουλοίμην ἄν τοῦτο οὕτω γενέσθαι *I could wish that this might be the result* (cp. οὕτω γίνουτο *may it result thus*) P. A. 19 a. For ἐβουλόμην ἄν see 1182.

**1207.** The present and aorist are used of what will be, or what will prove to be, true (future realization of a present fact): ἀρετὴ ἄρα, ὥς ἔοικεν, ὑγίειά τις ἄν εἴη *virtue then, as it seems, will (prove to) be a kind of health* P. R. 444 d. The perfect is used of what will prove to be the case as regards a completed action: πῶς ἄν λεληθόι; *how can it have escaped my knowledge?* X. S. 3.6.

**1208.** The present and aorist are rarely used of the past: (a) in Hom. of past possibility: καὶ νῦν κεν εἴθ' ἀπόλοιτο *and now he might have perished* E 311 (Attic ἀπώλετο ἄν, 1180); (b) in Hdt. of a mild assertion: εἴησαν δ' ἄν οὗτοι Κρηῆτες *and these would prove to have been Cretans* 1.2, ταῦτα μὲν καὶ φθόνῳ ἄν εἶποιεν *they may have said this even out of envy* 9.71.

**1209.** The optative with *ἄν* may be used, in a sense akin to that of the imperative, to express a command, exhortation, or request, and, in general, what is *wanted*: λέγοις ἄν τὴν δέησιν *tell me (you may tell) your request* P. Par. 126 a, *προάγοις ἄν more on* P. Phae. 229 b.

**1210.** *πῶς ἄν, τίς ἄν* with the optative may be used to express a wish (especially in tragedy): *πῶς ἄν ὀλοίμην O would that I might die* E. Med. 97, *τίς ἄν ἐν τάχει μόλοι μοῖρᾱ O that some fate would speedily come* A. Ag. 1448. Properly this usage is simply a question *how* the wish may be fulfilled.

**1211.** With a negative, the optative with *ἄν* may have the force of a strong assertion: οὐ γὰρ ἄν ἀπέλθοιμ', ἀλλὰ κόψω τὴν θύρᾱν *for I will not go away, but I will knock at the door* Ar. Ach. 236. The aorist optative sometimes interchanges with the indicative: *φημι καὶ οὐκ ἄν ἀρνηθεῖν I assert and cannot deny* D. 21. 191. It is often a more absolute, though more courteous, denial than the future indicative: οὐκ ἄν πῆρᾱ φράσαιμ *I will speak no more* S. O. T. 343.

**1212.** On the potential optative with *ἄν* (κέν) in dependent clauses, see the Index.

#### IMPERATIVE

**1213.** The imperative is used in commands and prohibitions (negative *μὴ*). All its tenses refer to the future.

**1214. Positive (Commands).**—Commands and exhortations are expressed by the imperative, which is often preceded by *ἄγε* (*ἄγετε*), *φέρε*, *ἔθι* (usually with *δὴ*, sometimes with *νύν*):

*ἄγε δὴ ἀκούσατε come, listen* X. Ap. 14, *ἄγετε δειπνήσατε go now, take your supper* X. H. 5. 1. 18, *ἀλλ' ἔθι εἰπέ but come, say* P. G. 489 e.

**1215.** The imperative may be used to make an assumption, a concession, a supposition, or to grant permission: *ἐμοῦ γ' ἔνεκ' ἔστω let it be assumed so far as I am concerned* D. 20. 14, *δειξάτω, κἀγὼ στέρξω let him set it forth and (= if he sets it forth) I will be content* D. 18. 112.

**1216. Negative (Prohibitions).**—Prohibitions are generally expressed by *μὴ* with the present or aorist subjunctive in the first plural; by *μὴ* with the present imperative or the aorist subjunctive in the second and third singular or plural (cp. 1187). The aorist imperative is rare in prohibitions.

*μὴ μαινόμεθα μὴδ' αἰσχροῦς ἀπολόμεθα let us not act like madmen nor perish disgracefully* X. A. 7. 1. 29, *μὴ θαύμιζε don't be astonished* P. G. 482 a, *μηδὲ θαυμάσης τόδε and wonder not at this* A. Ag. 879, *μὴ θορυβεῖτε cease your*

disturbance P. A. 21 a. *μὴ θορυβήσῃτε* don't raise a disturbance P. A. 20 e, *μηδεὶς διδασκέτω* let no one tell me T. 1. 86.

a. *μὴ* with the third sing. of the pres. subj. is used only when the third person represents the first person pl. (1187 b).

b. In the third person the aorist imperative in prohibitions is much less common than the present imperative. The perfect imperative is rare in prohibitions (*μὴ πεφύβησθε* fear not T. 6. 17) and is usually poetical. Cp. 547, 560.

1217. Note that, e.g., *μὴ γράφε* commonly means *cease writing*, but may mean *abstain from writing*; *μὴ γράψῃς* don't write is commonly a complete prohibition against something not already begun.

1218. The imperative may be used in subordinate clauses: *κρατῆρές εἰσιν . . . ὧν κρατ' ἔρεπον* there are mixing-bowls, the brims of which thou must crown S. O. C. 173. So especially after *οἶσθα* interrogative in dramatic poetry: *οἶσθ' ὃ δρᾶσον*; dost thou know what thou hast to do? E. Hec. 225, where the inv. is abrupt for *ὡς δεῖ σε δρᾶν* or *ὥς σε κελεύω δρᾶν*. *οἶσθ' ὃ* has become a partially fossilized expression, and can be used as subject or be governed by a verb: *οἶσθά νυν ἃ μοι γενέσθω*; do you know what I must have done for me? E. I. T. 1203.

1219. For the imperative less abrupt equivalents are often preferred; as (a) *ἀξιῶ, δέομαι, δικάω, κελεύω*, etc. with the inf.; (b) *δεῖ, χρή, φημί δεῖν*, etc. with the inf.; (c) verbal adjs.; (d) the fut. indic. alone (1112) or with *ὅπως* (1115); (e) the opt. with *ἄν* (1209) or without *ἄν* (1200).

#### INFINITIVE AND PARTICIPLE WITH ἄν

1220. The infinitive and participle with *ἄν* not in indirect discourse represent a past tense of the indicative with *ἄν* or the optative with *ἄν*. For the use in indirect discourse see 1582-1584.

1221. Infinitive. — *ὥστε καὶ ἰδιώτην ἄν γινῶναι* so that even a common man could have understood (= *ἄν ἔγνων*, 1180) X. A. 6. 1. 31, *ὄχλος, ᾧ οὐκ ἄν ἐχρώμεθα διὰ τὸ βλάπτειν ἄν τὸ τῆς ἐπιστήμης* a multitude, which we should not have employed because it would have impeded our skill (= *ἐβλάπτεν ἄν*) T. 7. 62, *πῶς ἔχεις πρὸς τὸ ἐθέλειν ἄν ἵναί ἄκλητος*; how do you feel about being willing to go uninvited? (= *ἐθέλοις ἄν*;) P. S. 174 a.

1222. Participle. — *ὅπερ ἔσχε μὴ αὐτὸν ἐπιπλέοντα τὴν Πελοπόννησον πορεῖν, ἀδυνάτων ἄν ὄντων ἀλλήλοις ἐπιβοηθεῖν* which prevented him from sailing against the Peloponnesians and laying it waste when the Peloponnesians would have been unable to come to the rescue of one another (= *ἀδύνατοι ἄν ἦσαν*) T. 1. 73, *Ποτεΐδαιαν ἐλὼν καὶ δυνηθεὶς ἄν αὐτὸς ἔχειν, εἰ ἐβουλήθη, παρέδωκεν* after

he had seized Potidara and would have been able to keep it himself, had he wished, he gave it up to them (— ἐδωρήθη ἄν) D. 23. 107, πῶλλ' ἄν ἔχων ἔτερ' εἶπεν though I might say many other things (— ἔχοιμι ἄν) 18, 258, σοφίᾳ λεγομένη δικαιοτάτ' ἄν that might most justly be called wisdom (= ἡ σοφία λέγεται ἄν) P. Phil. 30 c.

**1223.** For the infinitive and participle (not in indirect discourse) without ἄν, see 1153 ff., 1159 ff.

### THE INFINITIVE

**1224.** The infinitive is in part a verb, in part a substantive.

a. The infinitive was originally a verbal noun in the dative (possibly also in the locative). The use to express purpose (1245) is a survival of the primitive meaning, from which all the other widely diverging uses were developed in a manner no longer always clear to us. But the *to* or *for* meaning seen in *μανθάνειν ἤκομεν* *we have come to learn (for learning)* can also be discerned in *δύναμαι ἰδεῖν* *I have power for seeing, then I can see*. (Cp. 1239, 1243.

b. An active infinitive may often be rendered by the English passive infinitive especially in cases where the old datival meaning is still apparent, e.g. after adjectives (1243); and so when an indefinite subject is omitted (1245, 1439).

**1225.** The infinitive is negated by μή; but οὐ, used with a finite mood in direct discourse, is ordinarily retained when that mood becomes infinitive in indirect discourse. (Special cases of μή for οὐ, 1616.)

**1226.** The use of the accusative with the infinitive seems to have originated from the employment of the infinitive to complement the meaning of transitive verbs; as in *κελεύω σε ἀπελθεῖν* *I command you—to depart*. Here the accusative was separated from the transitive verb and felt to be the independent subject of the infinitive (*I command that you depart*). Gradually the accusative with the infinitive came to be used even after verbs incapable of taking an object-accusative.

### PERSONAL AND IMPERSONAL CONSTRUCTION WITH THE INFINITIVE

**1227.** Instead of a quasi-impersonal passive verb with the accusative and infinitive as subject (666), the personal passive construction is often used, the accusative becoming the nominative, subject of the leading verb.

Thus instead of *ἡγγέλθη Κῆρον νικῆσαι* *it was reported that Cyrus had conquered*, *Κῆρος ἡγγέλθη νικῆσαι* *Cyrus was reported to have conquered*, and instead of *δίκαιόν ἐστιν ἐμὲ ἀπελθεῖν* *it is right for me to go away*, *δίκαιός εἰμι ἀπελθεῖν* *I am right in going away*.

a. The personal construction is more common than the impersonal in the passive of verbs of *saying* (regular in the passive of verbs of *thinking*); with *συμβαίνει* happens; with *ἀναγκαῖος* necessary, *ἄξιος* worthy, *δίκαιος* just, *δυνατός* possible, *ἐπιτήδειος* fit, etc. Thus *ὁ Ἀσσύριος εἰς τὴν χώραν αὐτοῦ ἐμβαλεῖν ἀγγέλλεται* the Assyrian is reported to be about to make an incursion into his country X. C. 5. 3. 30, *τὴν αἰτίαν οὗτός ἐστι δίκαιος ἔχειν* it is right for him to bear the blame D. 18. 4.

1228. *δοκῶ, ἔοικα* (1292 b), *δέω, φαίνομαι* are regular instead of *δοκεῖ, ἔοικε* it seems, *δεῖ* it lacks (much or little), *φαίνεται* it appears. Thus *δοκῶ γάρ μοι ἀδύνατος εἶναι* for I seem (to myself) to be unable P. R. 368 b, *νῦν γε ἡμῶν ἔοικας βασιλεὺς εἶναι* now at least you seem to be our king X. C. 1. 4 6, *πολλοὺ δέω ἐγὼ ὑπὲρ ἑμαντοῦ ἀπολογεῖσθαι* I am far from speaking in my own defense P. A. 30 d, *εὖ σὺ λέγειν φαίνει* you seem to speak well Ar. Nub. 403.

a. *δοκεῖ μοί τινα ἐλθεῖν* for *δοκεῖ τίς μοι ἐλθεῖν* it seems to me that some one came is very rare. On *δοκεῖ* it seems good, it is decreed, see 1229, 1233; on *δοκῶ* I have a mind to, see 1237.

#### THE INFINITIVE WITHOUT THE ARTICLE

1229. As Subject and Predicate. — The infinitive may be used as subject or predicate nominative or accusative, especially with quasi-impersonal verbs or expressions (666).

*γράμματα μαθεῖν δεῖ* to learn to read is necessary Men. Sent. 96, *πᾶσιν ἀδεῖν χαλεπὸν* to please everybody is difficult Solon 7, *ἔδοξεν αὐτοῖς προῖέναι* it seemed best to them to proceed X. A. 2. 1. 2. Cp. 737 b. Predicate: *τὸ γὰρ γινῶναι ἐπιστήμην λαβεῖν ἐστιν* for to learn is to get knowledge P. Th. 209 e.

1230. As an Appositive. — The infinitive may stand in apposition to a preceding substantive or pronoun.

*εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης* one omen is best, to fight for our country M 243, *εἶπον τοῦτο μόνον ὁρᾶν πάντας, τῷ πρόσθεν ἑπεσθαι* I told all to pay heed to this only, viz., to follow their leader X. C. 2. 2. 8.

#### THE INFINITIVE NOT IN INDIRECT DISCOURSE

1231. The infinitive as object not in indirect discourse is used after almost any verb that requires another verb to complete its meaning. Cp. 1153, 1221.

1232. The infinitive may be the only expressed object, or it may be one of two or more expressed objects, of the leading verb.

*παίδευσις καλὴ διδάσκει χρῆσθαι νόμοις* a good education teaches obedience to law X. Ven. 12. 14, *διαγιγνώσκειν σε τοὺς ἀγαθοὺς καὶ τοὺς κακοὺς ἐδίδαξεν* he taught you to distinguish good from bad men X. M. 3. 1. 9 (cp. 1001).



### A. Infinitive after Verbs of Will or Desire

**1233.** Verbs of *will* or *desire* are often followed by an infinitive (negative μή).

ἤθελον αὐτοῦ ἀκούειν *they were willing to listen to him* X. A. 2. 6. 11, τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι *they did not wish to give up Coregyra* T. 1. 44 (1605 a), βασιλεὺς ἀξιοῖ σὲ ἀποπλεῖν *the king asks that you sail away* X. II. 3. 4. 25, ἰκέτευσεν μὴ ἀποκτεῖναι *he entreated that they should not put him(self) to death* L. 1. 25, ἔδοξε πλεῖν τὸν Ἀλκιβιάδην *it was decided that Alcibiades should sail* T. 6. 29.

**1234.** Verbs of *will* or *desire* include verbs expressing an activity to the end that something *shall* or *shall not be done*: as διαμάχομαι *struggle against*, ποιῶ, διαπράττομαι, κατεργάζομαι *manage, effect*: thus διαπεπρωγμένος παρὰ βασιλέως δοθῆναι αὐτῷ σῶζειν τοὺς Ἕλληνας *having secured from the king the boon that it be permitted him to save the Greeks* X. A. 2. 3. 25. Here may be classed verbs expressing the will or desire *not to do anything*: as φοβοῦμαι *fear*, φεύγω *avoid*, αἰσχέρομαι and αἰδοῦμαι *feel shame to*, φνλάττομαι *beware of*, ἀπέχομαι *abstain from*, κωλύω *hinder*: as αἰσχύνομαι ὑμῖν εἰπεῖν τήληθῃ *I am ashamed to tell you the truth* P. A. 226.

**1235.** The infinitive may be accompanied by (a) a genitive or dative depending on the leading verb and denoting the *person to whom* the expression of desire is addressed: δεῖσθαι ὑμῶν τὰ δίκαια ψηφίσασθαι *I ask you to render a just verdict* I. 19. 51, τοῖς ἄλλοις πᾶσι παρηγγέλλεν ἐξοπλίζεσθαι *he ordered all the rest to arm themselves* X. A. 1. 8. 3; (b) an accusative denoting the *person whose action* is desired: παρηγγείλε τὰ ὅπλα τίθεσθαι τοὺς Ἕλληνας *he issued orders that the Greeks should get under arms* X. A. 2. 2. 21.

**1236.** Several verbs of *saying* may also be used as verbs of *will*, implying a command: πάντες ἔλεγον τοὺς τούτων ἄρξαντας δοῦναι δίκην *all said that the ringleaders should suffer punishment* X. A. 5. 7. 34, ἔλεγον αὐτοῖς μὴ ἀδικεῖν *they told them not to do wrong* T. 2. 5.

**1237.** The present and aorist infinitive (both timeless) are the usual tenses after verbs of *will* or *desire* (see 1154). δοκῶ and δοκῶ μοι *I have a mind to, I am determined to* take the present or aorist like δοκεῖ. The future is used when it is clearly denoted that the action resolved on is to follow without delay: ἀλλὰ μοι δοκῶ οὐ πείσεσθαι αὐτῷ *but I am determined that I will not accept his opinion* P. Th. 183 d.

**1238.** On verbs signifying *to hope, expect, promise, threaten, and swear*, see 1157.

### B. Infinitive after Other Verbs

**1239.** The infinitive follows many verbs, especially such as denote *ability, fitness, necessity, etc.* (and their opposites).

οὐκέτι ἐδύνατο βιοτεῖν *he was no longer able to live* T. 1. 130, νεῖν ἐπιστάμενος *knowing how to swim* X. A. 5. 7. 25, μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι *they learn how to govern and be governed* X. A. 1. 9. 4.

### C. Infinitive after Adjectives, Adverbs, and Substantives

**1240.** The infinitive serves to define the meaning of adjectives, adverbs, and substantives, especially those denoting *ability, fitness, capacity*, etc. (and their opposites), and in general those analogous in meaning to verbs which take the infinitive (1233 ff., 1239). Here the datival meaning (*purpose, destination*) is often apparent. Cp. 932, 1224.

ἱκανοὶ ἡμᾶς ὠφελεῖν *able to assist us* X. A. 3. 3. 18, δεινὸς λέγειν, κακὸς βιδῶναι *skilled in speech, evil in life* Aes. 3. 174, ἄρχειν ἀξιότατος *most worthy to govern* X. A. 1. 9. 1, ὁδὸς ἀμήχανος εἰσελθεῖν στρατεϊάμῃ *a road impracticable for an army to enter* 1. 2. 21, χαλεπὸν διαβαίνειν *hard to cross* 5. 6. 9, κάλλιστα ἰδεῖν *in a manner most splendid to behold* X. C. 8. 3. 5, ὀλίγον ἡλικίᾳν ἔχονσι παιδεύεσθαι *they are almost of an age to be educated* P. Lach. 187 c, ἀνάγκη πείθεσθαι *there is need to obey* X. H. 1. 6. 8.

**1241.** οἷος *fit, able*, ὅσος *sufficient* take the infinitive like the fuller expressions τοιοῦτος οἷος, τοσοῦτος ὅσος; as οὐ γὰρ ἦν ὥρᾳ οὔτ' τὸ πεδίον ἄρδην *for it was not the proper season to irrigate the plain* X. A. 2. 3. 13, ὅσον ἀποζῆν *sufficient to live on* T. 1. 2.

**1242.** The infinitive may limit, like an accusative of respect (988), adjectives and occasionally substantives: ὀρᾶν στυγνός *of a repulsive expression* X. A. 2. 6. 9, θαῦμα καὶ ἀκοῦσαι *a marvel even to hear of* P. L. 656 d.

**1243.** The infinitive limiting an adjective is commonly active (or middle) even where, in English, a passive translation would be more natural. The active use is due to the old datival function of the infinitive: ἄξιος θαυμάσαι *worthy to admire* (i.e. that one should admire), *worthy to be admired* T. 1. 138, λόγος δυνατὸς κατανοῆσαι *a speech* (lit. *capable for understanding*) *capable of being understood* P. Ph. 90 c.

**1244.** The infinitive, with or without ὥστε or ὥς, may be used with ἢ *than* after comparatives, depending on an (implied) idea of *ability or inability*. ἢ ὥστε is more common than ἢ or ἢ ὥς.

τὸ γὰρ νόσημα μείζον ἢ φέρειν *for the disease is too great to be borne* S. O. T. 1293, βραχύτερα ἢ ὥς ἐξικνεῖσθαι *too short to reach* X. A. 3. 3. 7. For other examples, see 744, 1376.

### D. Infinitive of Purpose and Result

**1245. Infinitive of Purpose.** — The infinitive may express purpose.

πρό μ' ἔπεμψεν παῖδά τε σοὶ ἀγέμεν Φοῖβω θ' ἱερὴν ἑκατόμβην ῥέξαι *he sent me to bring thy daughter to thee and to offer to Phoebus a holy hecatomb* A 443, *μανθάνειν ἤκομεν we have come to learn* S. O. C. 12.

a. In Attic prose this infinitive is much less common than in poetry, and is used chiefly with verbs meaning *to give, entrust, take, appoint, leave*; and especially when there is an idea of permission, commission, and the like: *ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλησιν he gave this land over to the Greeks to plunder* X. A. 1. 2. 19, *ἵνα ἐπὶ βασιλεῆ οὐκ ἐγίνετο τὰ ἱερά the sacrifices did not turn out (favorable) for going against the king* 2. 2. 3, *Ἀριστάρχῳ ἔδοτε ἡμέρῳ ἀπολογήσασθαι you granted a day to Aristarchus to make his defense* X. II. 1. 7. 28, *παρέχω ἐμαυτὸν ἐρωτᾶν I offer myself to be questioned* P. A. 33 b. Cp. also 1258 (fourth example).

**1246. Infinitive of Result.** — The infinitive may be used with *ὥστε* (sometimes with *ὥς*) to denote a result, often an anticipated result. See 1376 ff.

### E. Absolute Infinitive

**1247.** Certain idiomatic infinitives are used absolutely in parenthetical phrases to limit the application of a single expression or of the entire sentence.

*ἀληθές γε ὥς ἔπος εἰπᾶν οὐδὲν εἰρήκῃσιν not one word of truth, I may say, have they uttered* P. A. 17 a, *οὐδὲ ξένους ἐκὼν εἶναι γέλωτα παρέχεις nor do you intentionally cause strangers to laugh* X. C. 2. 2. 15, *ἐκοῦσα εἶναι οὐκ ἀπολείπεται it is not willingly separated* P. Phae. 252 a, *τό γε ἐπ' ἐκείνον εἶναι ἐσώθης (αἶν) so far, at least, as it depended on him you would have been saved* L. 13. 58, *ὁ γὰρ Κτήσιππος ἔτυχε πόρῳ καθεζόμενος τοῦ Κλεινίου. ἐμοὶ δοκεῖν for Ctesippus, it seems to me, happened to be sitting at a distance from Clinias* P. Eu. 274 b, *μικροῦ δεῖν τρία τάλαντα almost three talents* D. 27. 29 (903).

a. Some of these infinitives may be explained by reference to the idea of purpose (1245) or result (1246); as *συνελόντι εἰπᾶν for one compressing the matter to speak*, *μικροῦ δεῖν so as to lack little*. Others resemble the adverbial accusative (990); cp. *ἐμοὶ δοκεῖν* in 1217 with *γνώμην ἐμήν in my opinion* Ar. P. 232.

### F. Infinitive in Commands, Wishes, and Exclamations

**1248. Infinitive in Commands.** — The infinitive may be used for the second person of the imperative, but oftener in poetry than in prose. The subject, if directly addressed, stands in the nominative.

Commonly, in Homer, after an imperative: *βάσκ' ἔθι . . . ἀγορευμένῳ ὥς ἐπιτέλλω come, go . . . tell him as I charge thee* B 8-10. But also in other

cases: *θαρσῶν νῦν, Διόμηδες, ἐπὶ Τρώεσσι μάχεσθαι* with *good courage now, Diomed, fight against the Trojans* E 124. *σὺ δὲ τὰς πύλας ἀνοίξῃς ἐπεκθεῖν* but *do you open the gates and sally forth* T. 5. 9.

a. The subject of the infinitive used for the third person of the imperative stands (or would stand, if expressed) in the accusative when the person is spoken of indirectly in a prayer: *εἰ μὲν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, | αὐτὸς ἔπειθ' Ἑλένην ἔχέτω . . . , | εἰ δέ κ' Ἀλέξανδρον κτείνῃ Μενέλαος, | Τρῶας ἔπειθ' Ἑλένην . . . ἀποδοῦναι* if *Alexander slay Menelaos, then let him have Helen* . . . , but if *Menelaos slay Alexander, then let the Trojans give back Helen* Γ 281–285, *τείχεα σὺλῆσῃς φερέτω κοίλῃς ἐπὶ νῆας, σῶμα δὲ οἰκάδ' ἐμὸν δόμεναι πάλιν* let him strip off my arms and carry them to the hollow ships, but let him give back my body to my home H 78.

b. In prohibitions *μὴ* with the inf. is poetic and Ionic: *οἷς μὴ πελάζειν* do not approach these (= *μὴ πέλαζε*) A. Pr. 712.

**1249. Infinitive in Wishes.** — The infinitive with a subject accusative may be used in the sense of the optative of wish. This construction is very rare in Attic prose.

*θεοὶ πολῖται, μὴ με δουλείᾳς τυχεῖν* ye gods of my country, may bondage not be my lot! A. Sept. 253, *ὦ Ζεῦ, ἐκγενέσθαι μοι Ἀθηναίους τείσασθαι* O Zeus, that it be granted to me to punish the Athenians! Hdt. 5. 105 (cp. 664).

**1250. Infinitive in Exclamations.** — The infinitive, with or without a subject accusative, is often used in exclamations of surprise or indignation.

*ἐμὲ παθεῖν τάδε* to think that I should suffer this! A. Eum. 837, *τοιουτοῦτ' ἰρρέφειν κύνα* to keep a dog like that! Ar. Vesp. 835.

#### INFINITIVE IN INDIRECT DISCOURSE

**1251.** Many verbs of *saying, thinking*, and the like, take a dependent infinitive as their object. Such infinitives denote both time and stage of action.

a. When a sentence is made dependent on a verb of this kind, its main verb is changed to the infinitive, and the sentence stands as subject or object of the leading verb. Commonly as *object*: thus *Κῦρος νικᾷ* *Cyrus is victorious*, when made dependent on *φησὶ* *he says*, becomes a part of a new sentence *φησὶ Κῦρον νικᾶν*, in which *Κῦρον νικᾶν* is the object of *φησὶ*. As *subject*, when the verb of *saying* is passive: thus, in *λέγεται Κῦρον νικᾶν* it is said that *Cyrus is victorious*, *Κῦρον νικᾶν* forms the subject of *λέγεται*.

**1252.** A verb of direct discourse, becoming infinitive in indirect discourse, retains its tense; but an imperfect is repre-

sented by the present infinitive; a pluperfect, by the perfect infinitive. See 1156.

εὐνοί φᾶσιν εἶναι *they assert that they are loyal* (= ἐσμέν) L. 12. 49, οὐδεὶς ἔφασκεν γινώσκειν αὐτόν *nobody said that he knew him* (= γινώσκω) 23. 3, βασιλεὺς νικᾶν ἡγέεται *the king thinks he is victorious* (= νικῶ, cp. 1090) X. A. 2. 1. 11, οἶομαι βέλτιστον εἶναι *I think it is best* (= ἐστί) 5. 1. 8, ὑπώπτεον ἐπὶ βασιλεῖ ἰέναι *they suspected that they were to go against the king* (= ἵμεν) 1. 3. 1.

**1253.** The infinitive with ἄν represents an indicative with ἄν or an optative with ἄν. See 1156 ff., 1221, 1378.

**1254.** On the infinitive with verbs signifying *to hope, expect, promise, threaten, and swear*, see 1157.

#### THE INFINITIVE WITH THE ARTICLE (ARTICULAR INFINITIVE)

**1255.** The neuter article standing before an infinitive emphasizes the substantive character of the infinitive. This usage is later than Homer. The nearest approach to it in Homer is ἀνίη καὶ τὸ φυλάσσειν *this matter of watching, too, is trouble* v 52. In its older use the articular infinitive appears only a subject or object. In the tragic poets the genitive and dative are rarely used, in the orators all four cases are very common.

**1256.** The articular infinitive is in general used like the infinitive without the article, and may take ἄν; as regards its constructions it has the value of a substantive. When an infinitive depends on a preposition, or stands to another word in a genitive or dative relation, the article is regularly used. The articular infinitive is timeless except in indirect discourse. Its negative is μή.

**1257.** Nominative: νέοις τὸ σιγᾶν κρεῖττόν ἐστι τοῦ λαλεῖν *in the young silence is better than speech* Men. Sent. 387 (cp. 1229).

**1258.** Genitive: τοῦ πιεῖν ἐπιθῆμιά *from desire to drink* T. 7. 84 (cp. 880, 887), τοῦ θαρσεῖν τὸ πλεῖστον εἰληφότες *having gained the greatest amount of courage* T. 4. 34 (cp. 872), ἐπέσχομεν τοῦ δακρῦειν *we desisted from weeping* P. Ph. 117 e (cp. 901), τοῦ μὴ τὰ δίκαια ποιεῖν *in order not to do what was just* D. 18. 107 (cp. 907), ἐπ' ἐκείνοις δὲ ὄντος αἰεὶ τοῦ ἐπιχειρεῖν καὶ ἐφ' ἡμῖν εἶναι δεῖ τὸ προαμύνασθαι *since the power of attack is always in their hands, so in our hands should lie the power of repelling it in advance* T. 3. 12 (cp. 1284), ἀντὶ τοῦ ἐπὶ Κᾱρίαν ἰέναι *instead of going against Caria* X. H. 3. 4. 12, ἄνευ τοῦ σωφρονεῖν *without exercising self-control* X. M. 4. 3. 1, ὑπὲρ τοῦ μὴ τὸ κελευόμενον ποιῆσαι *in order not to do what was commanded* D. 18. 204.



**1259.** Dative: ἵνα ἀπιστῶσι τῷ ἐμὲ τετιμῆσθαι ὑπὸ δαιμόνων *that they may distrust my having been honored by divine powers* X. Ap. 14 (cp. 929), τῷ ζῆν ἐστὶ τι ἐναντίον; *is it something opposed to living?* P. Ph. 71 c (cp. 942), ἅμα τῷ τιμᾶν *at the same time that we honor* P. R. 468 e (cp. 1039), οὐ γὰρ ἐπὶ τῷ δοῦλοι, ἀλλ' ἐπὶ τῷ ὁμοῖοι τοῖς λειπομένοις εἶναι ἐκπέμπονται (ἄποικοι) *for colonists are not sent out on the basis of being inferiors, but on the basis of being the equals of those who are left at home* T. 1. 34 (cp. 1027. 2 c), ἐν τῷ φρονεῖν γὰρ μηδὲν ἡδιστος βίος *for life is sweetest in being conscious of nothing* S. Aj. 553.

**1260.** Accusative: δεισῶς τὸ ζῆν *fearing to live* P. A. 28 d, τῶν ἀπάντων ἀπερίοπτοι εἰσι παρὰ τὸ νικᾶν *they are indifferent to everything in comparison with victory* T. 1. 41, πρὸς τὸ μετρίων δεῖσθαι πεπαιδευμένος *schooled to moderation in his needs* X. M. 1. 2. 1.

a. τό with the infinitive appears after many verbs and verbal expressions which generally take the simple inf. (cp. 1233): αἰσχύνονται τὸ τολμᾶν *they are ashamed to dare* P. Soph. 247 b, τὸ ἐρᾶν ἔξαρκος εἶ *you refuse to love* P. Lys. 205 a, καρδίᾳ δ' ἐξίσταμαι τὸ δρᾶν *I withdraw from my resolution so as to (= and) do this thing* S. Ant. 1105. So after adjectives (cp. 1240): μακρὸς τὸ κρίναι τὰντα χῶ λοιπὸς χρόνος *the future is long (i.e. time enough) to decide this* S. El. 1030.

b. The articular inf. is sometimes used to express purpose or result (cp. 1245, 1246): τίς Μήδων σοῦ ἀπελείφθη τὸ μὴ σοι ἀκολουθεῖν; *what one of the Medes remained away from you so as not to attend you?* X. C. 5. 1. 25.

c. Some verbs take the articular inf. as object when the simple inf. could not be used: μόνον ὁρῶν τὸ παῖεν τὸν ἀλίσκόμενον *taking heed only to strike any one he caught* X. C. 1. 4. 21.

d. Verbs of *saying, thinking, and the like*, occasionally take the articular inf.: ἐφομεῖ τὸ μὴ εἰδέναι: *wilt thou swear thou didst not know?* S. Ant. 535.

e. The articular inf. with a subject accusative may be used absolutely: ἐπεὶ γε τὸ ἐλθεῖν τοῦτον, οἶμαι θεὸν τινα αὐτὸν ἐπ' αὐτὴν ἀγαγεῖν τὴν τιμωρίαν *as to his coming, I believe that some god brought him to his very punishment* Lys. 91.

**1261. Apposition** (cp. 1230). The articular infinitive, in any case, is often used in apposition to a preceding word.

τοῦτό ἐστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν *injustice is this: to seek to have more than other people* P. G. 483 c, τί γὰρ τούτου μακαριώτερον, τοῦ γῆ μιχθῆναι; *for what is more blessed than this—to be commingled with the earth?* X. C. 8. 7. 25.

**1262. In Exclamation** (cp. 1250). The infinitive with τό may be used in exclamations, to express surprise or indignation.

τῆς τύχης· τὸ ἐμὲ νῦν κληθέντα δεῦρο τυχεῖν *my ill-luck! that I should happen now to have been summoned hither!* X. C. 2. 2. 3.

## THE PARTICIPLE

**1263.** The participle (*μετοχή participation*) is a verbal adjective, in part a verb, in part an adjective. Its tenses, except the future, when they do not stand in indirect discourse, do not show absolute time, and denote only stage of action. When they stand in indirect discourse and represent the indicative, they denote time relatively to that of the main verb. Cp. 1159, 1160.

**1264.** The future participle marks an action as in prospect at the time denoted by the leading verb. Since it expresses an idea of *will*, it shows that an action is purposed or intended. With the article it denotes the person or thing *likely* (or *able*) to do something (= ὁ μέλλων with inf. 1145). The nearest approach to mere futurity appears in general only after verbs of *knowing* and *perceiving* (1303). Cp. 1280. Thus ὁ δ' ἀνὴρ αὐτῆς λαγῶς ᾔχετο θηράσων *but her husband had gone to hunt hares* X. A. 4.5.24. ὁ ἡγησόμενος (= ὁ μέλλων ἡγήσεσθαι) οὐδεὶς ἔσται *there will be no one to guide us* 2.4.5. θανονμένη γὰρ ἐξήδη *for I know that I should (or must) die* S. Ant. 460 (cp. 1303).

**1265.** The participle is negated by οὐ, except when it has a general or conditional force, or otherwise requires μή. See 1620, 1626. On the participle with ἄν, see 1222.

**1266.** The participle has three main uses.

A. Attributive: as an attributive to a substantive.

B. Circumstantial: denoting some attendant circumstance and qualifying the main verb like an adverbial phrase or clause.

C. Supplementary: as a supplement to a verbal predicate, which, without such a supplement, might be incomplete.

**1267.** The distinction between these classes is not absolute. A participle may, for example, be A and B or B and C: οἱ μὴ δυνάμενοι διατελεῖσαι τὴν ὁδὸν ἐννυκτέρευσαν ἄσιτοι *those who (i.e. if any) were unable to complete the march passed the night without food* X. A. 4.5.11. ἀδικούμενοι ὀργίζονται *they are enraged at being wronged or because (when, if) they are wronged* (T. 1.77). B and C often cannot be sharply distinguished, as in the case of many of the verbs of 1297–1300.

## THE ATTRIBUTIVE PARTICIPLE

**1268.** The attributive participle, with or without the article, modifies a substantive like any other adjective.

ὁ ἐφεσθηκὼς κίνδυνος τῇ πόλει *the danger impending over the State* D. 18. 176, οἱ ὄντες ἐχθροί *the existing enemies* 6. 15, ὁ παρὼν καιρὸς *the present crisis* 3. 3. A predicate expression may stand inside an attributive phrase: ὁ δεινὸς (pred.) λεγόμενος γεωργός *he who is called a skillful agriculturist* X. O. 19. 14.

**1269.** An attributive participle with the article does duty as a substantive when the noun with which it directly agrees is omitted (787): ὁ οἰκαδε βουλόμενος ἀπιέναι *whoever wants to go home* X. A. 1. 7. 4, τὰ δέοντα *duties*.

a. Such participles must often be translated by substantives or by relative clauses: ὁ φεύγων *the exile or the defendant*, τὸ μέλλον *the future*, οἱ νικῶντες *the victors*, οἱ θανόντες *the dead*, οἱ δεδιότες *those who are afraid*, οἱ ἀδικούμενοι *those who are (being) wronged*, ὁ τὴν γνώμην ταύτην εἰπὼν *the one who expressed this opinion* T. 8. 68. In poetry participles are used very freely as substantives, as ὁ τεκὼν *father*, ἡ τεκοῦσα *mother*.

**1270.** A participle may be modified by an adjective or take a genitive, when its verbal nature has ceased to be felt: τὰ μικρὰ συμφέροντα τῆς πόλεως *the petty interests of the State* D. 18. 28. Thucydides often uses in an abstract sense a substantival neuter participle where the infinitive would be more common: τὸ δεδιὸς *fear*, τὸ θαρσοῦν *courage* (for τὸ δεδιέναι, τὸ θαρσεῖν) 1. 36.

**1271.** The article with the participle may be either *generic* or *particular*. Cp. 763 a, 779 e.

**1272.** A participle and its substantive often correspond in meaning to a verbal noun with the genitive or to an articular infinitive. Cp. *post urbem conditam* and Milton's "Since created man."

τῷ σίτῳ ἐπιλείποντι ἐπιέζοντο *they suffered from the failure of the crops* (= τῇ τοῦ σίτου ἐπιλείψει) T. 3. 20, δι' ὑμᾶς μὴ ξυμμαχήσαντας *by reason of your not joining the alliance* (= διὰ τὸ ὑμᾶς μὴ ξυμμαχήσαι) 6. 80, μετὰ Συρακούσας οἰκισθεῖσας *after the foundation of Syracuse* 6. 3, ἡ ὀργὴ σὺν τῷ φόβῳ λήγοντι ἄπεισι *his wrath will disappear with the cessation of his fear* X. C. 4. 5. 21.

a. Except in expressions of time, as ἅμα ἦρι ἀρχομένῳ *at the beginning of spring* T. 2. 2, this construction is generally used in prose only when the participle is necessary to the sense. In poetry the use is not so restricted: Ζεὺς γελῶις ὀμνύμενος *swearing by Zeus is ridiculous* Ar. Nub. 1241.

### THE CIRCUMSTANTIAL PARTICIPLE

**1273.** The circumstantial participle is added, without the article, to a noun or pronoun to set forth some circumstance under which the main action takes place.

a. The circumstantial participle qualifies the principal verb like an adverbial clause or supplementary predicate. Cp. μετὰ ταῦτα εἶπε *afterwards*

he said with γελῶν εἶπε he said laughingly. Such participles generally are equivalent in meaning to subordinate clauses introduced by conjunctions denoting *time, condition, cause, etc.*; but may often be rendered by adverbial phrases, or even by separate finite verbs, which bring out distinctly the idea latent in the participle.

**1274.** The circumstantial participle has two main constructions.

The subject of the participle is either a noun or pronoun closely connected in construction, as subject or object, with the verb of the clause in which it stands; or it is a noun or pronoun in the genitive (genitive absolute, 1284) or accusative (accusative absolute, 1288), not closely connected in construction with the verb of the clause.

**1275.** The circumstantial participle expresses simply circumstance or manner in general. It may imply various other relations, such as *time, means, cause, purpose, concession, condition*. Sometimes it is uncertain which of two relations is more prominent, and the exact relation intended is often made clear only by an adverb modifying either the principal verb or the participle itself.

**1276. Time.** — ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ σπράτευμα συναγαγεῖν on hearing this it seemed best to the generals to collect the troops X. A. 4.4.19, (ὑμῶν δέομαι) ἀκροασαμένους διὰ τέλους τῆς ἀπολογίας τότε ἤδη ψηφίζεσθαι κτλ. (I beg you) when you have heard my defense to the end, then and not till then to vote, etc. And. 1.9. ἅμα at the same time, αὐτίκα immediately, εὐθύς straightway, μεταξύ between, in the midst, though strictly modifying the main verb, are often placed close to a temporal participle which they modify in sense: ἅμα ταῦτ' εἰπὼν ἀνέστη as soon as he said this, he rose X. A. 3.1.47, τῷ δεξιῷ κέρα τῶν Ἀθηναίων εὐθὺς ἀποβεβηκότι ἐπέκειντο they fell upon the right wing of the Athenians as soon as it had disembarked T. 1.43, πολλαχού με ἐπέσχε λέγοντα μεταξύ it often checked me when the words were on my lips P. A. 40 b.

a. Several temporal participles have an idiomatic adverbial force: ἀρχόμενος in the beginning, at first, τελευτῶν at last, finally. Thus ἅπερ καὶ ἀρχόμενος εἶπον as I said also at the outset T. 4.64, τελευτῶν ἐχαλέπαιεν at last he became angry X. A. 4.5.16.

**1277. Manner.** — παρήλαντον τεταγμένοι they marched past drawn up in order X. A. 1.2.16, κραυγὴν πολλὴν ἐποίουν καλοῦντες ἀλλήλους they made a loud noise by calling to each other 2.2.17.

a. Idiomatic in meaning are ἀνύσας quickly (lit. having accomplished), ἔχων continually, persistently (lit. holding on), λαθῶν secretly, κλαίων to one's

sorrow (lit. *weeping*), χαίρων *with impunity* (lit. *rejoicing*), φέρων *hastily* (lit. *carrying off*), φθάσας *before* (lit. *anticipating*). Thus ἀνοιγ' ἀνύσας *hurry up and open* Ar. Nub. 181, λήθουσά μ' ἐξέπινες *thou wast secretly draining my blood* S. Ant. 532 (cp. 1295 c), φλυᾶρεῖς ἔχων *you keep trifling* P. G. 490 e, τοῦτον οὐδεὶς χαίρων ἀδικήσει *no one will wrong him with impunity* 510 d, ἀνέωξάς με φθάσας *you opened the door before I could knock* Ar. Plut. 1102 (cp. 1295 c).

**1278. Means.**—ληζόμενοι ζῶσι *they live by pillaging* X. C. 3. 2. 25.

**1279. Cause.**—Παρύσατις ὑπῆρχε τῷ Κῦρῳ, φιλοῦσα αὐτὸν *Parysatis favored Cyrus because she loved him* X. A. 1. 1. 4, ἀπείχοντο κερδῶν αἰσχρὰ νομίζοντες εἶναι *they held aloof from gains because they thought them disgraceful* X. M. 1. 2. 22, ἀνελόμενοι τὰ ναυάγια καὶ ὅτι αὐτοῖς οὐκ ἀντεπέπλεον, διὰ ταῦτα τροπαῖον ἔστησαν *because they had picked up the wrecks and because they (the enemy) did not sail against them, (for this reason) they set up a trophy* T. 1. 54.

a. With participles of cause, ἅτε, οἷα or οἷον *inasmuch as* show that the participle states the cause as a fact on the authority of the speaker or writer: ὁ Κῦρος, ἅτε πᾶς ὢν, ἤδετο τῇ στολῇ *Cyrus, inasmuch as he was a child, was pleased with the robe* X. C. 1. 3. 3.

b. With participles of cause, purpose, etc., ὥς shows that the participle sets forth the ground of belief on which the agent acts, and denotes the thought, assertion, real or presumed intention, of the subject of the main verb or of some other person mentioned prominently in the sentence, without implicating the speaker or writer (cp. 1311). ὥς may sometimes be rendered *as if* (though there is nothing conditional in the Greek use, as is shown by the negative οὐ, not μή).

ἐνταῦθ' ἔμενον ὥς τὸ ἄκρον κατέχοντες *there they remained in the belief that they were occupying the summit* X. A. 4. 2. 5, ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἑλλήσιν ὥς πολεμῖαν οὔσαν *he turned this country over to the Greeks to ravage on the ground that it was hostile* 1. 2. 19, τὴν πρόφασιν ἐποιεῖτο ὥς Πισιδᾶς βουλόμενος ἐκβαλεῖν *he made his pretense as if he wished (i.e. he gave as his pretext his desire) to expel the Pisidians* 1. 2. 1, παρεσκευάζοντο ὥς πολεμήσοντες *they made preparations to go to war (with the avowed intention of going to war)* T. 2. 7, συλλαμβάνει Κῦρον ὥς ἀποκτενῶν *he seized Cyrus for the purpose (as he declared) of putting him to death* X. A. 1. 1. 3.

c. τί μαθὼν *what induced him to* (lit. *having learned what?*), τί παθὼν *what possessed him to* (lit. *having experienced what?*) are used with the general sense of *wherefore?* in direct (with ὃ τι in indirect) questions expressing surprise or disapprobation: τί μαθόντες ἐμαρτυρεῖτε ὑμεῖς; *what put it into your heads to give evidence?* D. 45. 38, τί παθόντε λελάσμεθα; *what possessed us to forget?* A. 313.

**1280. Purpose or Object** (cp. 1264).—The future (sometimes the present) participle may denote purpose, especially after verbs meaning *to come, go, send, summon*, etc.: ὁ βάρβαρος ἐπὶ τὴν Ἑλλάδα δουλωσόμενος ἦλθεν *the bar-*



barians proceeded against Greece with the purpose of enslaving it T. 1. 18, *προπέμψαντες κήρυκα πόλεμον προερούντα* having sent a herald in advance to proclaim war 1. 29, *ἔπεμπον λέγοντας ὅτι κτλ.* they sent men to say that, etc. X. H. 2. 4. 37.

**1281. Opposition or Concession.** — οὐδὲν ἐρῶ πρὸς ταῦτα ἔχων εἰπεῖν *I will make no reply to this though I might (speak) do so* P. Lach. 197 c, *ἀδικεῖς ὅτι ἄνδρα ἡμῖν τὸν σπονδαιότατον διαφθείρεις γελᾶν ἀναπέιθων, καὶ ταῦτα* (cp. 672) *οὕτω πολέμιον ὄντα τῷ γέλῳτι* you do wrong in that you corrupt the most earnest man we have by tempting him to laugh, and that though he is such an enemy to laughter X. C. 2. 2. 16.

a. *καίπερ* although is very common with the participle: *πέιθον γυναῖξί, καίπερ οὐ στέργων ὁμως* take the advice of women none the less though thou likest it not A. Sept. 712, *συμβουλεύω σοι καίπερ νεώτερος ὢν* I give you advice though I am your junior X. C. 4. 5. 32. In Homer and tragedy the parts of *καίπερ* are often separated: *καὶ ἀχνύμενός περ* although distressed M 178. *πέρ* may stand without *καί*: *ἀνάσχο κηδομένη περ* bear up, though vexed A 586. The participle with *πέρ* is not always concessive.

**1282. Condition (negative μή).** — σὺ δὲ κλύων (= εἰ ἂν κλήης) εἴσει τάχα *but if you listen you shall soon know* Ar. Av. 1390, *οὐκ ἂν δύνατο μὴ καμῶν* (= εἰ μὴ κάμοις) *εὐδαιμονεῖν* you cannot be happy unless you toil E. Fr. 461.

**1283. Any Attendant Circumstance.** — *σινλλέξῃς στρατεῖα ἐπολιόρκει Μίλητον* he collected an army and laid siege to Miletus X. A. 1. 1. 7, *παρὰ λαβόντες Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον* they took Boeotians with them and marched against Pharsalus T. 1. 111.

a. *ἔχων* having, *ἄγων* leading, *φέρων* carrying (mostly of inanimate objects), *χρώμενος* using, *λαβὼν* taking are often used where English employs *with*. Thus *ἔχων στρατιὰν ἀφικνέεται* he arrives with an army T. 4. 30, *βοῇ χρώμενοι* with a shout 2. 81, *ἐκέλευσε λαβόντα ἄνδρας ἐλθεῖν ὅτι πλείστους* he ordered him to come with all the men he could (or to take . . . and come) X. A. 1. 1. 11.

#### GENITIVE ABSOLUTE. ACCUSATIVE ABSOLUTE

**1284. Genitive Absolute.** — A circumstantial participle agreeing with a genitive noun or pronoun not in the main construction of the sentence, stands in the genitive absolute. The participle in the genitive absolute may express the same relations as other circumstantial participles (1275).

*ταῦτ' ἐπράχθη Κόνωνος στρατηγούντος* these things were effected while Conon was in command I. 9. 56, *οὐ δὲ ἀθυμεῖν ὥς* (cp. 1279 b) *οὐκ εὐτάκτων ὄντων Ἀθηναίων* we must not be discouraged on the ground that the Athenians are not well disciplined X. M. 3. 5. 20, *καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν* even

*though he is sending for me, I am unwilling to go* X. A. 1.3.10 (cp. 1281), οἷμαι καὶ νῦν ἔτι ἐπανορθωθῆναι ἂν τὰ πράγματα τούτων γιγνομένων *if these measures should be taken, I think that even now our situation might be rectified* D. 9.76, Κῦρος ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *Cyrus ascended the mountains without opposition (since no one opposed him)* X. A. 1.2.22.

a. ἐκὼν *willing*, ἄκων *unwilling* are properly participles and are treated as such: ἐμοῦ οὐχ ἐκόντος *without my consent* S. Aj. 455.

**1285.** The noun or pronoun of the genitive absolute may be omitted

a. When it may easily be supplied from the context: οἱ δὲ πολέμιοι, προσιόντων (τῶν Ἑλλήνων, previously mentioned), τέως μὲν ἡσυχάζον *the enemy, as they were approaching, for a while remained quiet* X. A. 5.4.16.

b. When it may easily be supplied otherwise. As ἀνθρώπων or πραγμάτων in ἰόντων εἰς μάχην *when men are going into battle* X. C. 3.3.54, τοῦτον τὸν τρόπον πράχθέντων τῆς πόλεως γίγνεται τὰ χρήματα *when things have happened in this way, the property becomes the possession of the State* D. 24.12, οὕτως ἐχόντων (things being thus) *since this is the case* X. A. 3.1.40 (cp. οὕτω ἔχοντος P. R. 381 c). For ὕοντος πολλῶ *when it was raining hard* X. H. 1.1.16 see 667 a.

c. When a subordinate clause with ὅτι depends upon a passive participle, which is generally plural because the subject of the subordinate clause is plural or because several circumstances are mentioned: σημανθέντων τῷ Ἀστυάγει ὅτι πολέμοι εἰσιν ἐν τῇ χώρᾳ *notice having been given to Astyages that the enemy was in the country* X. C. 1.4.18. The singular is less common: δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο *it having been shown that the salvation of the Greeks depended on their navy* T. 1.74.

**1286.** The subject of a genitive absolute is occasionally identical with a noun or pronoun expressed or understood elsewhere in the sentence. This exception to the rule is made to emphasize the special force of the participle (time, condition, cause, etc.). Thus a genitive absolute may be used in place of a participle agreeing with

a. A nominative: βοηθησάντων ὑμῶν προθύμως πόλιν προσλήψεσθε ναυτικὸν ἔχουσιν μέγα *if you assist us heartily, you will gain to your cause a State having a large navy* T. 3.13.

b. A dative: διαβεβηκότος Περικλέους ἡγγέλθη αὐτῷ (instead of διαβεβηκότι Περικλεῖ ἡγγέλθη) ὅτι Μέγαρα ἀφίστηκε *when Pericles had crossed over, news was brought to him that Megara had revolted* T. 1.114.

c. An accusative: ἦλθον ἐπὶ τὴν Ἐπίδauρον ὥς ἐρήμου οὐσης αἰρήσοντες *they came against Epidaurus expecting to capture it undefended* T. 5.56.

**1287.** The genitive absolute took its rise from cases where a genitive dependent on a verb or a substantive had a participle in agreement with it. Thus in τοῦ δ' ἰθὺς μεμῶτος ἀκόντισε Τυδέος νιός *the son of Tydeus hurled a*

*lance at him, as he rushed straight upon him* Θ 118, *Σαρπήδοντι δ' ἄχος γένετο Γλαύκον ἀπύοντος* but *grief came on Sarpedon for Glaucus — departing* M 392, the words τοῦ and Γλαύκον are properly dependent on ἀκόντισε (887) and ἄχος (881). In course of time this connection was gradually weakened until the genitive with the participle was regarded as independent, and used in cases where the governing word did not take the genitive.

**1288. Accusative Absolute.** — A participle stands in the accusative absolute, instead of the genitive absolute, when it is impersonal, or has an infinitive as its subject (as in c). When impersonal, such participles have no apparent grammatical connection with the rest of the sentence.

a. **Impersonal Verbs:** οὐδεὶς τὸ μείζον κακὸν αἰρήσεται ἐξὸν τὸ ἐλάττω (αἰρεῖσθαι) *no one will choose the greater evil when it is possible to choose the less* P. Pr. 358 d, *δῆλον γὰρ ὅτι οἶσθα μέλον γέ σοι* *for it is plain that you know, since it concerns you* P. A. 24 d.

b. **Passive participles used impersonally:** εἰρημένον δ' αὐταῖς ἀπαντᾶν ἐν-θάδε εὖδονσι *though it was told them to meet here, they are asleep* Ar. Lys. 13.

c. **Adjectives with ὄν:** σὲ οὐχὶ ἐσώσαμεν οἷόν τε ὄν καὶ δυνατόν *we did not rescue you although it was both feasible and possible* P. Cr. 16 a, *ὥς οὐκ ἀναγκαῖον (ὄν) τὸ κλέπτειν, αἰτιά τὸν κλέπτοντα* *on the ground that stealing is unnecessary, you accuse the thief* X. C. 5. 1. 13.

**1289.** The accusative absolute is probably in its origin an internal object, developed, at least in part, by way of apposition (990 a), the neuter of a participle or of an adjective standing in apposition to an idea set forth in the leading clause: *προσταχθέν αὐτοῖς οὐκ ἐτόλμησαν εἰσαγαγεῖν* (Is. 1. 22) *they did not dare to bring him in — a duty that was enjoined (although it was enjoined) upon them.*

**1290.** The participle of a *personal* verb is occasionally used absolutely if it is preceded by ὥς or ὥσπερ: *ὡς οὐκ ἀξιούντες τοῦ Ἀλκιβιάδου ὑέος τοσαύτην ζημίαν καταγνῶναι, ὥς ἐκείνον πολλῶν ἀγαθῶν αἴτιον γεγεννημένον* *demanding that you should not condemn the son of Alcibiades to so great a penalty, on the ground that he had proved himself the cause of many blessings* L. 14. 16.

a. Cases of the accusative absolute used personally without ὥς or ὥσπερ are rare, and occur especially with neuter participles that are generally impersonal: *δόξαντα ὑμῖν ταῦτα εἴλεσθε ἄνδρας ἕκοσι* *on reaching this conclusion you chose twenty men* And. 1. 81: *εἰ δόξαν ταῦτα* X. A. 4. 1. 13 (by analogy to *ἔδοξε ταῦτα*) and *δοξάντων τούτων* X. H. 1. 7. 30.

#### THE SUPPLEMENTARY PARTICIPLE

**1291.** The supplementary participle completes the idea of the verb by showing that in which its action consists or to which it refers.

**1292.** The supplementary participle agrees with the subject or with the object of the main verb; with the subject when the verb is intransitive or passive, and generally with the object when the verb is transitive.

ἐώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτῃς ἀχθομένους *they saw that they (themselves) were not succeeding and that the soldiers were indignant* T. 7. 47, ἐλεγχθήσεται γελοῖος ὧν *he will be proved to be ridiculous* X. M. 1. 7. 2, ἀδικούντα Φίλιππον ἐξήλεγε *I proved that Philip was acting unjustly* D. 18. 136.

a. When the object is the same as the subject, it is commonly suppressed, and the participle agrees with the subject: ὁρῶ ἑξαμαρτάνων *I see that I err* E. Med. 350, ἴσθι ἀνόητος ὧν *know that you are foolish* X. A. 2. 1. 13. But for the sake of emphasis or contrast the object may be expressed by the reflexive pronoun: οἶδα ἐμavτὸν δικαίως κεχρημένον αὐτοῖς (τοῖς λόγοις) *I know that I have presented my case honestly* I. 15. 321, δείξον οὐ πεποιηκότα ταῦτα παντὸν *show that you have not done this yourself* D. 22. 29. Observe ἐλάνθανον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι (agreeing with the subject) *without knowing it they found themselves on the hill* X. A. 6. 3. 22.

b. A participle with εἶκα (personal use, cp. 1228) is generally dative: εἶκας ὀκνοῦντι λέγειν *strictly you are like to one who is (i.e. you seem) reluctant to speak* P. R. 414 c. The nominative occurs: εἰκάτε τυραννίσι ἡδόμενοι *you appear to take delight in despotisms* X. H. 6. 3. 8.

**1293.** The present or perfect participle is often used as a simple predicate adjective, especially with εἰμί and γίγνομαι. The aorist participle is here chiefly poetic.

ἦσαν ἀπιστοῦντές τινες Φιλίππῳ *there were some who were distrustful of Philip* D. 19. 53, ἐγὼ τὸ πρᾶγμ' εἰμὶ τοῦθ' ὁ δεδραῖκός *I am the one who has done this deed* D. 21. 104.

**1294.** The supplementary participle after certain verbs represents a dependent statement.

Ἦκουσε Κῦρον ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia, ὄντα* stands for ἐστί, what was heard being "Κῦρος ἐν Κιλικίᾳ ἐστί." According to the principles of indirect discourse the same idea may be expressed by ἤκουσεν ὅτι Κῦρος ἐν Κιλικίᾳ εἶη (or ἐστί, 1581).

#### THE SUPPLEMENTARY PARTICIPLE NOT IN INDIRECT DISCOURSE

**1295.** τυγχάνω (poet. κυρῶ) *happen, am just now, λανθάνω* *escape the notice of, am secretly, φθάνω* *anticipate, am beforehand* take a supplementary participle, which contains the main idea.

**τυγχάνω**: προξενῶν τυγχάνω *I happen to be procurer* D. 52. 5, ἄριστα τυγχάνουσι πράξαντες *they happen to have fared the best* I. 4. 103, ἐτύγχανον λέγων *I was just saying* X. A. 3. 2. 10, ἔτυχον καθήμενος ἐνταῦθα *I was, by chance, sitting there* P. Eu. 272 c. **λανθάνω**: φονέα τοῦ παιδὸς ἐλάνθανε βόσκων *he entertained the murderer of his son without knowing it* Hdt. 1. 41, ἔλαθον ἐσελθόντες *they got in secretly* T. 2. 2, οὐκ ἔλαθες ἀποδιδράσκων *you did not escape notice in attempting to escape* P. R. 457 c, λήσομεν ἐπιπετόντες *we shall fall on them unawares* X. A. 7. 3. 43. **φθάνω**: φθάνουσι δ' ἐπ' αὐτὰ καταφεύγοντες *they are the first to have recourse to them* Aes. 3. 248, φθάνουσιν (hist. pres.) ἐπὶ τῷ ἄκρῳ γενόμενοι τοῖς πολεμίοις *they anticipated the enemy in getting to the summit* X. A. 3. 1. 49, οὐκ ἔφθασαν πνθόμενοι τὸν πόλεμον καὶ ἦκον *no sooner had they heard of the war than they came* I. 4. 86, ὁπότεροι φθήσονται τὴν πόλιν ἀγαθόν τι ποιήσαντες *which party shall anticipate the other in doing some service to the State* I. 4. 79.

a. With the present or imperfect of λανθάνω and φθάνω a participle is commonly present, with the aorist commonly aorist. But a present participle is occasionally used with the aorist of these verbs in order to mark an action or a state as continuing. The aorist of τυγχάνω often takes the present participle. With a present or imperfect of τυγχάνω, λανθάνω, φθάνω, the (rare) aorist participle refers to an anterior action or state. Many of the cases of the present of τυγχάνω with the aorist participle are historical presents. With other tenses of these verbs than present or imperfect, an aorist participle generally refers to time coincident with that of the verb.

b. οὐκ ἂν φθάνοις (φθάνοιτε) with the participle is used in urgent, but polite, exhortations: οὐκ ἂν φθάνοις λέγων *the sooner you speak the better* (i.e. *speak at once*) X. M. 2. 3. 11.

c. λανθάνω and φθάνω (rarely τυγχάνω) may appear as participles, generally aorist, with finite verbs, thus reversing the ordinary construction: διαλαθὼν ἐσέρχεται ἐς τὴν Μιτυλήνην *he entered Mitylene secretly* T. 3. 25, φθάνοντες ἤδη δροῦμεν τὴν ἐκείνων γῆν *we got the start of them by ravaging their territory* X. C. 3. 3. 18. Cp. also 1277 a.

**1296.** διάγω, διαγίγνομαι, διατελῶ, διαμένω *continue, am continually*, often take a supplementary participle.

διάγουσι μαθάνοντες *they are continually learning* X. C. 1. 2. 6, κρέα ἐσθίωντες οἱ στρατιῶται διεγίνοντο *the soldiers kept subsisting on meat* X. A. 1. 5. 6, διατελεῖ μίσῳν *he continues to hate* X. C. 5. 4. 35.

**1297.** Verbs signifying *to begin, end, endure, grow weary of* an action may take a supplementary participle.

ἄρξομαι ἀπὸ τῆς ἱατρικῆς λέγων *I will begin my speech with the healing art* P. S. 186 b, παύσω τοῦτο γιγνόμενον *I shall put a stop to this (happening)* P. G. 523 c, οὐπώποτε διέλειπον ζητῶν *I never left off seeking* X. Ap. 16, ἀνέχου πάσῳν *support thy sufferings* E. Fr. 1090, μὴ κάμης φίλον ἄνδρα εἰεργετῶν *do not grow weary of doing good to your friend* P. G. 470 c.



a. Verbs signifying *to support, endure* ordinarily take the present participle; but the complexive aorist occurs in the case of acts to which one must submit despite all resistance: οὐκ ἠνέσχεσθε ἀκούσαντες *you did not endure (though you had) to listen* L. 13.8.

**1298.** With some verbs of *coming* and *going* a supplementary participle specifies the manner of coming and going, and contains the main idea.

οὔχονται διώκοντες *they have gone in pursuit* X. A. 1. 10. 5, οὐ τοῦτο λέξων ἔρχομαι *I am not going to say this* X. Ages. 2. 7.

**1299.** With verbs of emotion (*rejoicing, grieving, and the like*) a supplementary participle often indicates the cause of the emotion (cp. 1267).

χαίρω διαλεγόμενος τοῖς σφόδρα πρεσβύταις *I like to converse with very old men* P. R. 328 d, οὐκ ἀγαπῶ ζῶν ἐπὶ τούτοις *I am not content to live on these conditions* I. 12. 8, χαλεπῶς ἔφερον οἰκίᾱς κατελείποντες *they were distressed at the thought of abandoning their homes* T. 2. 16, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι *men are more angered at being the victims of injustice than of compulsion* 1. 77, οὐ γὰρ αἰσχύνομαι μανθάνων *for I am not ashamed to learn* P. Hipp. Min. 372 c, οὐ μοι μεταμέλει οὕτως ἀπολογησάμενος *I do not repent having made such a defense* P. A. 38 e.

a. The participle agrees with the word denoting the person in regard to whom the emotion is manifested: Κύρῳ ἦδετο οὐ δυναμένῳ σιγᾶν *he rejoiced that Cyrus was unable to remain silent* X. C. 1. 4. 15. In poetry χαίρω, ἄχθομαι, and like verbs, which commonly take the dative, often admit the accusative and participle: τοὺς γὰρ εὖσεβείς θεοὶ θνήσκοντας οὐ χαίρουσι *for the gods do not rejoice at the death of the righteous* E. Hipp. 1339.

**1300.** With verbs signifying *to do well or ill, to surpass or be inferior*, a supplementary participle specifies that *in which* the action of the verb consists (cp. 1267, 1277).

εὖ γ' ἐποίησας ἀναμνήσας με *you did well in reminding me* P. Ph. 60 c (cp. 1159 c. 2), ὀνήσεσθε ἀκούοντες *you will profit by hearing* P. A. 30 c, ἀδικεῖτε πολέμου ἄρχοντες *you do wrong in being the aggressors in the war* T. 1. 53, οὐχ ἡττησόμεθα εὖ ποιοῦντες *we shall not be outdone in well-doing* X. A. 2. 3. 23.

**1301.** περιορῶ (and sometimes ἐφορῶ, εἰσορῶ, προϊέμαι), signifying *to overlook, allow*, often take a supplementary participle.

μεῖζω γιγνόμενον τὸν ἄνθρωπον περιορῶμεν *we allow the man to grow greater (we look with indifference on his growing power)* D. 9. 29, ἔτλησαν ἐπιδεῖν ἐρήμην μὲν τὴν πόλιν γενομένην, τὴν δὲ χώρῳ πορθομένην *they had the courage to look calmly upon their city desolated and their country being ravaged* I. 4. 96.

**1302.** Some impersonal expressions taking the dative, such as those signifying the advantage or consequence of an action (*it is fitting, profitable, good, etc.*), may take a supplementary participle.

ἐπηρώτων τὸν θεόν, εἰ (αὐτοῖς) πολεμοῦσιν ἄμεινον ἔσται *they asked the god whether it would be better for them to make war* T. 1. 118. The personal construction is often preferred: οἴκοι μένων βελτίων (ἔστί) *by staying at home he is all the better* D. 3. 34 (for μένειν αὐτὸν βέλτιόν ἐστι).

#### THE SUPPLEMENTARY PARTICIPLE IN INDIRECT DISCOURSE

**1303.** With Verbs of Intellectual Perception. — With verbs signifying to know, be ignorant of, learn (not learn of), remember, forget, show, appear, prove, acknowledge, announce, etc., the participle represents a dependent statement, each tense having the same force as the corresponding tense of the indicative or optative with ὅτι (ὥς), the present including also the imperfect, the perfect including also the pluperfect (cp. 1160).

οὐδένα γὰρ οἶδα μῖσοῦντα (= μῖσεῖ) τοὺς ἐπαινοῦντας *for I know no one who dislikes his admirers* X. M. 2. 6. 33, ἔγνων τὴν ἐσβολὴν ἐσομένην (= ἔσται) *he knew that the invasion would take place* T. 2. 13, (Χερρόνησον) κατέμαθε πόλεις ἑνδεκα ἢ δώδεκα ἔχουσιν (= ἔχει) *he learned that Chersonesus contained eleven or twelve cities* X. H. 3. 2. 10, μέμνημαι Κριτίᾳ ἀκούσας (= ἤκουσα) *I remember to have heard* X. C. 1. 6. 6, μέμνημαι Κριτίᾳ τῷδε ξυνόντα σε (= ξυνῆσθα) *I remember that you were in company with Critias here* P. Charin. 156 a, ἐπληλίσμεσθ' ἡδέως γέροντες ὄντες (= ἐσμέν) *we have gladly forgotten that we are old* E. Bacch. 188, δειχθήσεται τοῦτο πεποικώς (= πεποίηκε) *he will be shown to have done this* D. 21. 160, ἡ ψυχὴ ἀθάνατος φαίνεται οὕσα (= ἐστί) *the soul is manifestly immortal* P. Ph. 107 c, ἀδικοῦντ' (= ἀδικεῖ) Φίλιππον ἐξήλεγκα *I convicted Philip of acting unjustly* D. 18. 136, ῥαδίως ἐλεγχθήσεται ψευδόμενος (= ψεύδεται) *he will easily be convicted of lying* 27. 19, αὐτῷ Κῦρον ἐπιστρατεύοντα (= ἐπιστρατεύει) πρῶτος ἡγγεῖλα *I was the first to announce that Cyrus was taking the field against him* X. A. 2. 3. 19.

**1304.** δῆλός (φανερός) εἰμι *I am plainly*, with a participle is generally used instead of the impersonal δῆλόν (φανερόν) ἐστίν ὅτι, as δῆλος ἦν οἰόμενος (= δῆλον ἦν ὅτι οἶοιτο or οἶεται) *it was clear that he thought* X. A. 2. 5. 27. Cp. 1567.

**1305.** When σύνοιδα or συγγιγνώσκω *am conscious* is accompanied by the dative of a reflexive pronoun, a participle may stand either in the nominative agreeing with the subject, or in the dative agreeing with the reflexive: συνειδώς αὐτὸς αὐτῷ ἔργον εἰργασμένος *himself conscious (to himself) that he had done the deed* Ant. 6. 5, ἐμαντῷ ξυνήδη οὐδὲν ἐπισταμένῳ *I was conscious of knowing nothing* P. A. 22 c. But when the dative is not a reflexive, the participle stands in the dative only: ξυνίστασι Μελίτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύ-

οντι *they know as well as Meletus that he is lying, and (as well as I do) that I am speaking the truth* P. A. 34 b. The force of σύν at times almost disappears, and these verbs may take an accusative and participle: συνειδὼς τῶν ἀθλημάτων δούλους μετέχοντας *knowing that slaves participate in the contests* D. 61. 23.

**1306.** The use of a participle to represent a dependent statement is derived from its circumstantial use. Thus, in οὐ γὰρ ᾔδεσαν αὐτὸν τεθνηκότα (1303), τεθνηκότα agrees with the object of ᾔδεσαν; and from *they did not know him as dead* the thought passes into *they did not know (the fact) that he was dead*.

**1307.** With Verbs of Perceiving. — When verbs of *perceiving* denote the act or state perceived, the participle (not in indirect discourse) stands in the genitive with ἀκούω and πυνθάνομαι, and sometimes with αἰσθάνομαι, which generally takes the accusative like ὁρῶ. When verbs of *perceiving* denote the fact that something is perceived, the participle (in indirect discourse) stands in the accusative, and represents a finite mood with ὅτι (ὡς) or an infinitive. But the above distinction is at times scarcely perceptible. Cp. 891, 892, 1303.

a. ἤκουσαν αὐτοῦ φωνήσαντος *they heard him speaking* X. S. 3. 13, ἐπύθοντο τῆς Πύλου καταλημμένης *they learned of the capture of Pylos* T. 4. 6, ᾔσθησαι πώποτε μου ψευδομαρτυροῦντος; *have you ever noticed me bearing false witness?* X. M. 4. 4. 11, αἰσθόμενος Λαμπροκλέα πρὸς τὴν μητέρα χαλεπαίνοντα *perceiving Lamprocles angry with his mother* 2. 2. 1, εἶδε Κλέαρχον διελαύνοντα *he saw Clearchus riding through* X. A. 1. 5. 12.

b. ἤκουσε Κύρην ἐν Κιλικίᾳ ὄντα *he heard that Cyrus was in Cilicia* X. A. 1. 5. 5, πυνθόμενοι Ἀρταξέρξην τεθνηκότα *having learned that Artaxerxes was dead* T. 4. 50, αἰσθάνομαι ταῦτα οὕτως ἔχοντα *I perceive that this is so* X. M. 3. 5. 5, ὁρῶσι τοὺς πρεσβυτέρους οὐκ ἀπionτας *they see that their elders are not departing* X. C. 1. 2. 8.

**1308.** ἀκούω τινός with part. means *I hear* (immediately, with my own ears); ἀκούω τι or τινά with part. *I hear* (through others, i.e. *I am told*) that; ἀκούω with inf. *I hear* (of general, not certain knowledge, as by rumor) that. So also in the case of αἰσθάνομαι, πυνθάνομαι.

**1309.** Verbs of *finding* and *detecting* have the constructions of verbs of *perceiving*: κῆρυξ ἦρε τοὺς ἄνδρας διεφθαρμένους *the herald found the men already put to death* (not in indir. discourse) T. 2. 6, διὰ τὴν Ἰλίου ἄλωσιν εὐρίσκουσι σφίσι εὐδσαν τὴν ἀρχὴν τῆς ἔχθρης *they conclude that the beginning of their enmity was on account of the capture of Ilium* (in indir. discourse) Hdt. 1. 5.

#### OMISSION OF THE PARTICIPLE ὄν

**1310.** The participle ὄν is often omitted

a. After ἄτε, οἷα, ὡς, or καίπερ; as συνδείπνους ἔλαβεν ἀμφοτέρους πρὸς ἑαυτὸν ὡς φίλους ἤδη (ὄντας) *he took both parties to supper with him since they were now friends* X. C. 3. 2. 25.

b. With a predicate substantive or adjective coördinated with a participle in the same construction: οὐ ῥάδιον ἦν μὴ ἀθρόοις (οὔσι) καὶ ἀλλήλους περιμεῖνάσι διελθεῖν τὴν πολεμίαν *it was not easy for them to pass through the enemy's country except in a body and after having waited for one another* T. 5. 64.

c. With some verbs taking it as a supplementary participle either in or not in indirect discourse: ὁρῶ μέγαν (ὄντα) τὸν ἀγῶνα *I see that the contest is important* T. 2. 45, εἰ ψευδὴς φαίνεται (ὄν) ὁ Γωβρύης *if Gobryas seem to be false* X. C. 5. 2. 4, εἰ τις εὖνους (ὄν) τυγχάνει *if any one happens to be friendly* Ar. Eccl. 1141.

### Ως WITH A PARTICIPLE IN INDIRECT DISCOURSE

**1311.** ὥς may be used with a participle in indirect discourse to mark the thought, assertion, or intention of the subject of the main verb or of some other person mentioned prominently in the sentence (see 1279 b); often for emphasis, when the mental attitude of the subject is already clearly marked.

ὥς μὴδὲν εἰδὼτ' ἴσθι με *be assured that I know nothing* (lit. *understand that you are to assume that I know nothing*) S. Ph. 253, δῆλος ἦν Κίτρος ὥς σπεύδων *Cyrus was plainly bent on haste* X. A. 1. 5. 9.

**1312.** A participle with ὥς may follow a verb of *thinking* or *saying* though the verb does not take the participle in indirect discourse without ὥς. Thus ὥς στρατηγήσοντ' ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω *let no one of you say (i.e. speak of me in the belief) that I will assume this command* X. A. 1. 3. 15.

**1313.** With verbs admitting the supplementary participle in indirect discourse (1303) we may have the genitive or accusative absolute with ὥς instead of the participle. Thus ὥς πολέμον ὄντος παρ' ὑμῶν ἀπαγγελῶ; *shall I report from you (on the assumption) that there is war?* (instead of πόλεμον ὄντα) X. A. 2. 1. 21, ὥς πάνν μοι δοκοῦν. οὕτως ἴσθι *rest assured that it is my decided opinion* (lit. *on the assumption that this seems so to me, understand accordingly*) X. M. 4. 2. 30.

### VERBS TAKING EITHER THE PARTICIPLE OR THE INFINITIVE

**1314.** Some verbs admit either the supplementary participle or the infinitive with more or less marked differences of meaning. Most of these verbs admit also the construction with ὅτι (ὥς).

αἰσχύνομαι and αἰδοῦμαι with part. (1299) = *I am ashamed of* doing something which I do; with inf. = *I am ashamed to* do something which I have refrained from doing up to the present time and may never do. Thus τοῦτο



μὲν οὐκ αἰσχύνομαι λέγων· τὸ δὲ . . . αἰσχυνοίμην ἂν λέγειν *I am not ashamed of saying this; but the following I should be ashamed to say* X. C. 5. 1. 21. With a negative the distinction may disappear. If the participle is conditional its force is like that of the infinitive.

ἄρχομαι (cp. 1063) with part. (1297) = *begin to do something and continue with something else (begin by doing, do first)*; with inf. (cp. 1153) *begin with something and continue with the same thing*. Thus ἄρξομαι διδάσκων ἐκ τῶν θείων *I will begin my instruction with things divine* X. C. 8. 8. 2, πόθεν ἤρξατό σε διδάσκειν τὴν στρατηγίαν; *at what point did he begin to teach you generalship?* X. M. 3. 1. 5.

μανθάνω and οἶδα with part. (1303) = *learn (know) that something is*; with inf. (1239) = *learn (know) how to do something*. Thus διαβεβλημένος οὐ μανθάνεις *you do not perceive that you have been calumniated* Idt. 3. 1, ἂν ἅπαξ μάθωμεν ἄργοι ζῆν *if we once learn to live in idleness* X. A. 3. 2. 25.

μémνημαι with part. (1303) = *remember that something is*; with inf. = *remember to do something*: μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι *let him be mindful to be a brave man* X. A. 3. 2. 39.

παύω with part. (1297) = *stop what is taking place*; with inf. = *prevent something from taking place*. Thus ἔπασσαν φοβουμένους πλῆθος νέων *they stopped their terror at the number of ships* P. Menex. 241 b, παύσαντες τὸ μὴ προσελθεῖν ἐγγὺς τὴν ὀλκάδα *preventing the merchantman from drawing near* T. 7. 33.

φαίνομαι with part. (1303) = *I am plainly*; with inf. = *I seem or it appears (but may not be true) that I*. Thus φαίνεται τᾷληθῇ λέγων *he is evidently speaking the truth*, φαίνεται τᾷληθῇ λέγειν *he appears to be speaking the truth (but he may be lying)*.

## VERBAL ADJECTIVES IN -τέος

On verbal adjectives in -τός, τή, τόν, see 393 N, 433.

**1315.** Verbal adjectives in -τέος express necessity or duty. They admit two constructions; both with the copula εἰμί, which is generally omitted. The negative is οὐ.

**1316. The Personal (Passive) Construction.**—When the verbal in -τέος is used personally the *subject* is emphasized. It is so used only when the verb from which it is derived takes the accusative. The verbal agrees with the subject in gender, number, and case. The agent, if expressed, always stands in the dative.

ποταμός τις ἡμῖν ἐστι διαβατέος *a river must be crossed by us* X. A. 2. 4. 6, ὠφελητέα σοι ἢ πόλις ἐστὶ *the State must be benefited by you* X. M. 3. 6. 3, ἐμοὶ



τοῦτο οὐ ποιητέον *this must not be done by me (I must not do this)* X. A. 1. 3. 15, οἱ συμμαχεῖν ἐθέλοντες εὖ ποιητέοι *those who would be allies must be well treated* X. M. 2. 6. 27, οὐ τοσαῦτα ὄρη ὁράτε ὑμῖν ὄντα πορευτέα; *do you not see those (lit. so) high mountains that must be traversed by you?* X. A. 2. 5. 18.

**1317. The Impersonal (Active) Construction.** — When the verbal is used impersonally (the more common use) the *action* is emphasized. The verbal stands in the neuter nominative, usually singular (-τέον). Its object stands in the case (genitive, dative, or accusative) required by its verb; verbs taking the genitive or dative have only the impersonal construction. The agent, if expressed, generally stands in the dative (see a).

τοὺς φίλους εὐεργετητέον, τὴν πόλιν ὠφελήτέον, τῶν βοσκημάτων ἐπιμελητέον *you must do good to your friends, benefit your State, take care of your flocks* X. M. 2. 1. 28, τῷ ἀδικοῦντι δοτέον δίκην *the wrong-doer must suffer punishment* P. Euth. 8 c, πειστέον τάδε (σοι) *thou must obey in this* S. Ph. 991 (distinguish πειστέον ἐστί σε *one must persuade thee*), ἡμῖν ἐνέμμαχοι ἀγαθοί, οὓς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν *we have serviceable allies, whom we must not abandon to the Athenians* T. 1. 86. Cp. 725.

a. Since the impersonal construction is virtually active, and hence equivalent to δέῃ with the accusative and infinitive, the agent sometimes stands in the accusative, as if dependent on δέῃ. The copula is (perhaps) always omitted when the agent is expressed by the accusative. Thus τὸν βουλόμενον εὐδαίμονα εἶναι σωφροσύνην διωκτέον καὶ ἀσκητέον (— δέῃ διώκειν καὶ ἀσκέειν) *it is necessary that the man who desires to be happy should pursue and practice temperance* P. G. 507 c.

## COÖRDINATION AND SUBORDINATION

**1318.** All sentences other than simple sentences are formed by combining simple sentences either by coördination or subordination. Coördination produces compound sentences, subordination produces complex sentences. Complex sentences have been developed out of coördinate independent sentences, one of which has been subordinated in form, as in thought, to another.

## SYNTAX OF THE COMPOUND SENTENCE

**1319.** A compound sentence consists of two or more simple or complex sentences, grammatically independent of one another and generally united by a coördinating conjunction: τῇ δὲ ὕστε-

ραΐα ἐπορεύοντο διὰ τοῦ πεδίου | καὶ | Τισσαφέρνης εἶπετο *but on the next day they proceeded through the plain and Tissaphernes kept following them* X. A. 3. 4. 18.

**1320.** The following are coördinating conjunctions:

A. Copulative: τέ (enclitic), καί *and*, τὲ . . . τέ, τὲ . . . καί, καὶ . . . καί *both . . . and*, οὐδέ (μηδέ) *and not, nor*, οὔτε . . . οὔτε (μήτε . . . μήτε) *neither . . . nor*.

B. Adversative: ἀλλά *but*, δέ (postpositive, often with μέν in the preceding clause) *but, and*, ἀτάρ *but, yet, however*, μέντοι (postpositive) *however, yet*, καίτοι *and yet*.

C. Disjunctive: ἢ *or*, ἢ . . . ἢ *either . . . or*, εἴτε . . . εἴτε (without a verb) *either . . . or*.

D. Inferential: ἄρα *then, accordingly*, οὖν *therefore, then*, νῦν (poetic and enclitic forms are νυν and νῦν) *then, therefore*, τοίνυν *now, then*, τοιγάρ (poetic), τοιγάρτοι, τοιγαροῦν *so then, therefore*.

E. Causal: γάρ *for*.

**1321. Asyndeton.** — Two or more sentences (or words) independent in form and thought, but coördinated without any connective, are *asyndetic* (from ἀσύνδετον *not bound together*). Such absence of connectives is called *asyndeton*.

**1322.** Asyndeton marks rapid and lively descriptions.

συμβαλόντες τὰς ἀσπίδας ἐωθοῦντο, ἐμάχοντο, ἀπέκτεινον, ἀπέθνησκον *interlocking their shields, they shoved, they fought, they slew, they were slain* X. H. 4. 3. 19. Likewise (especially in poetry) in the case of descriptive adjectives: ἔγχος, βριθὺ μέγα στιβαρόν *the spear, great and heavy and strong* Π 802.

**1323.** Asyndeton also appears when the unconnected sentence

(a) Summarizes the main contents, or expresses the result, of what has gone before: ἀκηκόατε, ἐωράκατε, πεπόνθατε, ἔχετε· δικάζετε *you have heard, you have seen, you have suffered, you have the evidence: form your judgment* L. 12. 100. (b) Expresses a reason or explains what precedes: μικρὸν δ' ὕπνου λαχὼν εἶδεν ὄναρ· ἔδοξεν αὐτῷ σκηπτὸς πεσεῖν κτλ. *when he had snatched a little sleep, he saw a vision: a bolt of lightning seemed to him to have fallen, etc.* X. A. 3. 1. 11. (c) Repeats a significant word or phrase from the foregoing: καὶ ὅτῳ δοκεῖ ταῦτα, ἀναιτενάτω τὴν χεῖρα· ἀνέτειναν ἅπαντες *and let him who approves this, hold up his hand: they all held up their hands* X. A. 3. 2. 33. (d) Expresses various forms of emotion.

**1324. Coördination in Place of Subordination — Parataxis.** — The term *parataxis* (παράταξις *arranging side by side*), as here

employed, is restricted to the arrangement of two independent sentences side by side, though one is *in thought* subordinate to the other (*ὑπόταξις subordination*).

**1325.** Parataxis is common in Homer, Attic prose and poetry.

καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται κήρυκες and it was already about the time when the market-place fills and (= when) heralds arrived X. A. 2. 1. 7, καὶ ἄμα ταῦτ' ἔλεγε καὶ ἀπῆει and as soon as he said this, he departed X. H. 7. 1. 28. So in the case of εὐθὺς . . . καὶ = no sooner . . . than, and δέ meaning *for*.

**1326.** Many traces remain of an older coördination in place of which some form of subordination was adopted, either entirely or in part, in the later language. Several pronouns (cp. 752) and adverbs, originally demonstrative, have acquired a relative use. Thus τεύχεα δ' ἐξενάριζε, τὰ οἱ πόρε χάλκεος Ἄρης (H 146) meant originally *he stripped him of his arms: these (later which) brazen Ares had given him*. τέως so long is a demonstrative adverb, but is a relative in καὶ τέως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων and while there is time, take our policy in hand D. 1. 20.

## SYNTAX OF THE COMPLEX SENTENCE

**1327.** A complex sentence contains a principal clause and one or more subordinate clauses. The principal clause, as each subordinate clause, has its own subject and predicate. The principal clause may have any form of the simple sentence. The subordinate clause is introduced by a subordinating word, as εἰ *if*, ἐπεὶ *since*, ὅτι *that*, ἕως *until*, ὃς *who*, etc.

οἱ δὲ ἀπεκρίναντο (principal clause) ὅτι οὐκ ἐνταῦθα εἶη (dependent clause) but they answered that he was not there X. A. 4. 5. 10, εἰ θεοὶ τι δρῶσιν αἰσχρόν (dependent), οὐκ εἰσὶν θεοὶ (principal) if gods do aught that's base, they are not gods E. Fr. 292.

**1328.** A subordinate clause is in *primary sequence* when it depends on a primary tense (322); in *secondary sequence* when it depends on a secondary tense.

**1329.** Each tense in a subordinate clause denotes stage of action; the time is generally only relative to that of the verb of the principal clause. A subordinate clause may be marked by change of person in verb and pronoun.

**1330.** A clause dependent upon the principal clause may have a clause dependent upon itself (a *sub-dependent* clause): οἱ δ' ἔλεγον (principal) ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες (dependent) οἵτινες ἱκανοὶ ἔσονται ἀπαγγεῖλαι (sub-dependent) and they said that they had come about a truce and were persons who would be competent to make report X. A. 2. 3. 4.

**1331.** A verb common to the principal and to a subordinate clause sometimes appears only in the former: *ὁ τι δὲ μέλλετε (πράσσειν), εὐθὺς πράσσετε* but *whatever you intend, do it at once* T. 7. 15. When two clauses are compared, a verb common to both sometimes appears only in the second: *ἡπερ (τύχη) αἰεὶ βέλτιον (scil. ἐπιμελείται) ἢ ἡμεῖς ἡμῶν αὐτῶν ἐπιμελούμεθα* *fortune, which always cares better for us than we for ourselves* D. 4. 12.

**1332. Classes of Subordinate Clauses.** — Subordinate clauses are of three classes:

1. **Adverbial:** in which the subordinate clause plays the part of an adverb or adverbial expression modifying the principal clause in like manner as an adverb modifies a verb. The adverbial relations are those of purpose (1339), cause (1369), result (1375), condition (1387), concession (1434), and time (1485).

2. **Adjectival:** in which the subordinate clause plays the part of an attributive adjective, and contains a relative whose antecedent (expressed or implied) stands in the principal clause (1437). Thus *λέγε τὴν ἐπιστολὴν ἣν ἔπεμψε Φίλιππος* *read the letter which Philip sent* D. 18. 39 (= *τὴν ὑπὸ Φιλίππου πεμφθεῖσαν*).

3. **Substantival:** in which the subordinate clause plays the part of a substantive and is either the subject or the object of the verb of the principal clause. The main divisions of dependent substantival clauses are: (a) Dependent clauses of *will* and *desire* after verbs of *effort* (1351), and after verbs of *fear* (1358). (b) Dependent statements after verbs of *saying* and *thinking* (1564, 1572 b). (c) Dependent questions (1546). (d) Dependent exclamations (1560).

**1333. Anticipation (or Prolepsis).** — The subject of the dependent clause is often anticipated and made the object of the verb of the principal clause. This transference, which gives a more prominent place to the subject of the subordinate clause, is called *anticipation* or *prolepsis* (*πρόληψις taking before*).

*ἦδεν αὐτὸν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος* *he knew (him) that he held the centre of the Persian army* X. A. 1. 8. 21, *ἐπεμέλετο αὐτῶν ὥπως αἰεὶ ἀνδράποδα διατελοῖεν* *he took care (concerning them) that they should always continue to be slaves* X. C. 8. 1. 44.

#### ASSIMILATION OF MOODS

**1334.** The mood of a subordinate clause intimately connected with the thought of the clause on which it depends, is often assimilated to the mood of that clause.

**1335. Indicative.** — A subordinate clause dependent on a past

tense of the indicative (or its equivalent) denoting unreality, takes a past tense of the indicative.

εἰ μὲν γὰρ ἦν μοι χρήματα, ἐτίμησάμην ἂν χρημάτων ὅσα ἔμελλον ἐκτεῖσιν *for if I had money, I should have assessed my penalty at the full sum that I was likely to pay* P. A. 38 b, οὐκ ἂν ἐπανόμην ἕως ἀπεπειράθην τῆς σοφίης ταυτησί *I would not have ceased until I had made trial of this wisdom* P. Crat. 396 c, ἐχρῆν μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλευεῖν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν *they ought not to have given advice concerning the matters of common agreement before they instructed us on the matters in dispute* I. A. 19, ἔδει τὰ ἐνέχοντα τότε λαβεῖν, ὥς μὴδ' εἰ ἐβούλετο ἐδύνατο ἐξαπατᾶν *I ought to have taken security at the time in order that he could not have deceived us even if he wished* X. A. 7. 6. 23, τί δῆτ' οὐκ ἔρριψ' ἐμυτὸν τῇσδ' ἀπὸ πέτρᾶς, ὅπως τῶν πάντων πόνων ἀπηλλάγην; *why indeed did I not hurl myself from this rock, that I might have been freed from all these toils?* A. Pr. 747.

**1336. Subjunctive.** — Conditional relative or temporal clauses referring to *future* or *general present* time, when dependent on a subjunctive, take the subjunctive.

τῶν πρᾶγμάτων τοὺς βουλευομένους (ἡγείσθαι δεῖ), ἵν' ἂν ἐκείνοις δοκῇ, ταῦτα πράττῃται *men of counsel must guide events in order that what they resolve shall be accomplished* D. A. 39, οὐδ', ἐπειδὴν ὧν ἂν πρίηται κέρως γένηται, τῷ προδότῃ συμβούλῳ περὶ τῶν λοιπῶν ἔτι χρήται *nor when he has become master of what he purchases, does he any longer employ the traitor to advise him concerning his plans for the future* D. 18. 47.

**1337. Optative.** — When an optative of the principal clause refers to *future* time (potential optative and optative of wish), a subordinate clause takes the optative by assimilation.

a. Usually in conditional relative and temporal clauses, and in indirect questions when the direct question was a deliberative subjunctive: τίς μῶσεϊν δύναιτ' ἂν ὑφ' οὗ εἰδεῖν καλὸς τε καὶ ἀγαθὸς νομιζόμενος; *who could hate one by whom he knew that he was regarded as both beautiful and good?* X. S. 8. 17, ὁ μὲν ἐκὼν πεινῶν φάγοι ἂν ὁπότε βούλοιοτο *he who starves of his own free will can eat whenever he wishes* X. M. 2. 1. 18, ὅλοιο μήπω, πρὶν μάθοιμι *perish not yet, until I learn* S. Ph. 961, οὐκ ἂν ἔχοις ἐξελθὼν ὃ τι χρῶο σαυτῷ *if you should escape, you would not know what to do with yourself* P. Cr. 45 b (= τί χρῶμαι ἐμυτῷ;).

b. Rarely in prose, in purpose and object clauses: πειρώμην (ἂν) μὴ πρόσω ὑμῶν εἶναι, ἵνα, εἴ ποιν καιρὸς εἴη, ἐπιφανείην *I will try to keep not far away from you, in order that, if there should be any occasion, I may show myself* X. C. 2. 4. 17. Ordinarily the subjunctive and future indicative are retained: ὁκνοῖν ἂν εἰς τὰ πλοῦα ἐμβαίνειν ἢ Κῦρος ἡμῖν δοίη μὴ ἡμᾶς καταδύσῃ *I*



should hesitate to embark on the vessels which Cyrus might give us lest he sink us X. A. 1.3.17. In poetry after an optative of wish: ἔλθοι ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος *may she come to prove my liberator from this affliction* A. Eum. 297.

**1338.** When an optative of the principal clause refers to *indefinite past* time in a generalizing supposition, a conditional relative or temporal clause takes the optative by assimilation.

ἔχαιρεν ὅποτε τάχιστα τυχόντας ὧν δέοιντο ἀποπέμποι *he was wont to rejoice whenever he dismissed without delay his petitioners with their requests granted* (lit. obtaining what they wanted) X. Ages. 9.2.

### PURPOSE CLAUSES (FINAL CLAUSES)

**1339.** Purpose clauses are introduced by ἵνα, ὅπως, ὥς *in order that, that*; negative ἵνα μὴ, ὅπως μὴ, ὥς μὴ, and μὴ alone, *that not, lest*. Purpose clauses stand in apposition to τούτου ἕνεκα or διὰ τοῦτο expressed or understood: ἐκκλησίαν τούτου ἕνεκα ξυνήγαγον ὅπως ὑπομνήσω *I have convened an assembly for this reason that I may remind you* T. 2. 6. Here τούτου ἕνεκα might be omitted.

a. μὴ alone and ὥς, as final particles, are mostly poetical, but ὥς is common in Xenophon. ὅφρα, strictly *while, until*, is used in Epic and Lyric; ἕως in Epic is almost final: δῶκεν ἔλαιον ἕως χυτλώσαιτο *she gave olive oil that (against the time when) she might anoint herself* ζ 79.

**1340.** Original coördination in place of later subordination sometimes appears; as θάπτε με ὅττι τάχιστα πύλας Ἀΐδαο περήσω *bury me with all speed: let me pass (that I may pass, cp. 1185) the gates of Hades* Ψ 71. Cp. ἀπόστιχε μὴ τι νοήσῃ Ἥρῃ *depart lest Hera observe aught* A 522 (originally *let Hera not observe anything*, 1190).

**1341.** Purpose clauses take the subjunctive after primary tenses, the optative (sometimes the subjunctive in graphic sequence, 1342) after secondary tenses.

γράφω ἵνα (μὴ) ἔλθῃς *I write that you may (not) come*, ἔγραψα ἵνα (μὴ) ἔλθοις (or ἔλθῃς) *I wrote that you might (not) come*.

κατάμενε ἵνα καὶ περὶ σοῦ βουλευσώμεθα *remain behind that we may consider your case also* X. A. 6.6.28, παρακαλεῖς ἰατροὺς ὅπως μὴ ἀποθάνῃ *you call in physicians in order that he may not die* X. M. 2.10.2, μὴ σπεῖδε πλουτεῖν μὴ ταχὺς πένῃς γένη *haste not to be rich lest thou soon become poor* Men. Sent. 358,

ἀνέστη ὥς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα *he stood up in order that what was needful might not be delayed but be done at once* X. A. 3. 1. 47.

a. The shift of mood by which the optative is used after a secondary tense, where a subjunctive is used after a primary tense, indicates a past point of reference.

**1342.** The subjunctive after secondary tenses sets forth the purpose in the original form in which it was conceived (*graphic sequence*): τὰ πλοῦα κατέκανσεν ἵνα μὴ Κῦρος διαβῇ *he burned up the boats that Cyrus might not cross* X. A. 1. 4. 18. Here the purpose clause is given in a kind of quotation, since the thought, as originally conceived, was 'I will burn the boats that Cyrus may not cross.'

After a secondary tense both subjunctive and optative may be used in the same clause for variety: παρανίσχον δὲ καὶ οἱ Πλαταιῆς φρυκτοὺς ὅπως ἀσαφῇ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοηθοῖεν *and the Plataeans too raised counter beacons that the signals of the enemy might be unintelligible and that they might not render assistance* T. 3. 22.

**1343.** Less common constructions are the following (1344–1347):

**1344.** The optative after a primary tense is very rare except when that tense implies a reference to the past as well as to the present: οἴχονται ἵνα μὴ δοῖεν δίκην *they have gone away that they might not suffer punishment* L. 20. 21.

**1345.** The subjunctive sometimes takes ἄν in positive clauses, especially with ὅπως. Thus ἄξεις ἡμᾶς ὅπως ἄν εἰδῶμεν *you will guide us in order that we may know* X. C. 5. 2. 21.

a. ὅπως ἄν is common in Aristophanes and Plato. ὥς and ὄφρα with ἄν or κέν occur in poetry, especially in Homer. ὥς ἄν in Attic prose is chiefly Xenophonic. ἄν (κέν) does not appreciably affect the meaning.

**1346.** ὥς ἄν and ὅπως ἄν with the optative occur very rarely in Attic prose, and generally after secondary tenses. The optative is here potential. Thus ἔδωκε χρήματα Ἀνταλκίδα ὅπως ἄν πληρωθέντος ναυτικοῦ . . . οἷ τε Ἀθηναῖοι μᾶλλον τῆς εἰρήνης προσδέονται *he gave money to Antalcidas in order that, if a fleet were manned, the Athenians might be more disposed to peace* X. H. 4. 8. 16.

a. In this construction Homer has a few cases of ὥς ἄν (κέν) and ὄφρ' ἄν (κέν); ἵνα κεν once (μ 156). Hdt. has ὥς ἄν, ὅκως ἄν rarely.

**1347.** The future indicative is sometimes used, especially in poetry, after ὅπως (rarely after ὥς, ὄφρα, and μή) in the same sense as the subjunctive: μὴ πρόσθενσσε, ἡμῶν ὅπως μὴ τὴν τύχην διαφθερεῖς *look not on him lest thou mar our fortune* S. Ph. 1068, οὐδὲ δὲ' ἐν ἄλλο τρέφονται ἢ ὅπως μαχοῦνται *nor*

are they maintained for any other single purpose than for fighting (lit. how they shall fight) X. C. 2. 1. 21.

**1348.** The principal clause is sometimes omitted: ἵν' ἐκ τούτων ἄρξωμαι to begin with this D. 21. 43. On ἵνα τί (ὥς τί) see 671.

**1349.** By assimilation of mood, purpose clauses may take a past indicative without ἄν or the optative without ἄν. Examples 1335, 1337 b.

### OBJECT CLAUSES

**1350.** Two types of object (substantival) clauses are closely connected in construction with purpose clauses.

1. Object clauses with verbs of *effort* (1351).

2. Object clauses with verbs of *fear* (1358).

Both stand in apposition to a demonstrative expressed or implied.

### OBJECT CLAUSES WITH VERBS OF EFFORT

**1351.** Under verbs of *effort* are included verbs meaning to *strive, plan, manage, prepare*, and the like, and also such verbs of *caution* as signify to *take care (that), be on one's guard (that), see to it (that)*, etc.

**1352.** Object clauses with verbs of *effort* are introduced by ὅπως (rarely by ὥς or ἵνα), and take the future indicative after primary and secondary tenses (rarely the future optative after secondary tenses). Negative μή.

ἐπιμελοῦμαι ὅπως (μή) ταῦτα ποιήσῃ I take care that he shall (not) do this, ἐπεμελούμην ὅπως (μή) ταῦτα ποιήσῃ (rarely ποιήσῃ) I took care that he should (not) do this.

εἰ ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι ὅπως ὥς κράτιστα μαχοῦμεθα if it is necessary to fight, we must strive (for this) that we fight as bravely as we can X. A. 4. 6. 10, ἐπράωσον ὅπως τις βοήθεια ἦξει they were managing how some reinforcements should come T. 3. 4, σκοπέεσθε τοῦτο, ὅπως μὴ λόγους ἐροῦσιν μόνον ἀλλὰ καὶ ἔργον τι δεικνύειν ἔξουσιν see to this, that they not only make speeches but also are able to show some proof D. 2. 12, ἐπεμέλετο ὅπως μήτε ἄσιτοι μήτε ἄποτοί ποτε ἔσονται he took care that they should never be without food or drink X. C. 8. 1. 43. Here ἔσονται would present the thought as it was conceived in the mind of the subject.

**1353.** ὅπως and ὅπως μή with the future indicative may be used without any principal clause, to denote an urgent exhor-

tation or a warning. This construction was probably developed from *σκόπει* (*σκοπεῖτε*), *ὄρα* (*ὀράτε*) *ὅπως* *see to it that*, by an ellipsis of the imperative.

*ὅπως* *ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίᾳς ἣς κέκτησθε* *be men worthy of the freedom which you possess* X. A. 1.7.3; *ὅπως δὲ τοῦτο μὴ διδάξεις μηδένα* *but don't tell anybody this* Ar. Nub. 824.

**1354.** Object clauses with verbs of *effort* sometimes have the construction of purpose clauses, and take *ὅπως* with the subjunctive or optative (cp. 1341).

*ὄρα ὅπως μὴ παρὰ δόξαν ὁμολογῇς* *see to it that it does not prove* (1362) *that you acquiesce in what you do not really think* P. Cr. 49 c, *ἔπρασεν ὅπως πόλεμος γένηται* *he tried to bring it about that war should be occasioned* T. 1. 57, *ἐπεμέλετο αὐτῶν ὅπως ἀνδράποδα διατελοῖεν* *he took care that they should continue to be slaves* X. C. 8. 1. 44.

**1355.** Object clauses with verbs of *caution* (1351, 1358 a) have, if negative, the construction of clauses with verbs of *effort* or of clauses with verbs of *fear* (1360).

*εὐλαβούμενοι ὅπως μὴ οἰχήσομαι* *taking care that I shall not depart* P. Ph. 91 c, *φυλάττον ὅπως μὴ εἰς τοῖναντίον ἔλθῃς* *be on your guard lest you come to the opposite* X. M. 3. 6. 16, *ὀράτε μὴ πάθωμεν* *see to it that we do not suffer* X. C. 4. 1. 15.

**1356.** In object clauses with verbs of *effort* the subjunctive sometimes takes *ἄν* after *ὅπως*, rarely after *ὥς*.

*ὅπως ἄν οἱ στρατιῶται περὶ τοῦ στρατεῦσθαι βουλευόνται, τοῦτο πειράσομαι ἐπιμέλεισθαι* *I will endeavor to make it my care that the soldiers deliberate about continuing the war* X. C. 5. 5. 48.

a. *ὥς* and *ὥς ἄν* with subjunctive and optative and *ὅπως ἄν* with the optative occur in Xenophon, *ὥς ἄν* and *ὅπως ἄν* with the optative being used after primary and secondary tenses. Hdt. has *ὅκως ἄν* with the optative after secondary tenses. The optative with *ὥς ἄν* and *ὅπως ἄν* is potential.

b. After verbs meaning *to consider*, *plan*, and *try*, *ὅπως* or *ὥς* with the subjunctive (with or without *κέρν*) or the optative is used by Homer, who does not employ the future indicative in such object clauses: *πείρᾳ ὅπως κεν δῆσῃν πατρίδα γαῖαν ἱκηῖαι* *try that thou mayest come to thy native land* δ 545.

**1357.** Verbs of *will* or *desire* signifying *to ask*, *command*, *entreat*, *exhort*, and *forbid*, which usually have an infinitive as their object, may take *ὅπως* (*ὅπως μὴ*) with the future indicative or

optative, or the subjunctive or optative. The *ὅπως* clause states both the command, etc., and the purpose in giving it.

διακελεύονται ὅπως τιμωρήσεται *they urge him to take revenge* P. R. 549 e, ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην *you forbade me to give this answer* P. R. 339 a, δεήσεται δ' ὑμῶν ὅπως δίκην μὴ δῶ *he will entreat you that he may not suffer punishment* Ant. 1. 23, παραγγέλλουσιν ὅπως ἂν (1356) τῇδε τῇ ἡμέρᾳ τελευτήσῃ *they give orders (to the end) that he die to-day* P. Ph. 59 e, Λακεδαιμονίων ἐδέοντο τὸ ψήφισμ' ὅπως μεταστραφείῃ *they begged the Lacedaemonians that the decree might be changed* Ar. Ach. 536.

#### OBJECT CLAUSES WITH VERBS OF FEAR

**1358.** Object clauses with verbs of *fear* are introduced by *μή* *that, lest*, negative *μή οὐ* *that . . . not, lest . . . not*.

a. Verbs of *fear* include such verbs of *caution* as denote *anxiety, apprehension, suspicion* (cp. 1351).

b. *μή* clauses denote fear that something *may* or *might* happen; *μή οὐ* clauses denote fear that something *may not* or *might not* happen.

**1359.** The construction of *μή* after verbs of *fear* has been developed from the coördinate construction in which *μή* was not a conjunction (*that, lest*) but a prohibitive particle. In *δείδω μή τι πάθῃσιν* (A 470) the meaning *I fear lest he may suffer aught* was developed from *I fear—may he not suffer aught* (1190).

**1360.** Object clauses with verbs of *fear* relating to the future take the subjunctive after primary tenses, the optative (or subjunctive, 1361) after secondary tenses.

φοβοῦμαι μὴ γένηται *I fear it may happen*, φοβοῦμαι μὴ οὐ γένηται *I fear it may not happen*; ἐφοβούμην μὴ γένοιτο (or γένηται) *I feared it might happen*, ἐφοβούμην μὴ οὐ γένοιτο (but commonly γένηται) *I feared it might not happen*.

δέδοικα μὴ ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ *I am afraid lest we may forget the way home* X. A. 3. 2. 25, φροντίζω μὴ κράτιστον ᾗ μοι σιγᾶν *I am thinking that it may prove (1362) best for me to be silent* X. M. 4. 2. 39, δέδιμεν μὴ οὐ βέβαιον ᾗτε *we fear you may prove not to be depended on* T. 3. 57, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ αὐτοὺς κατακόψειαν *the Greeks were seized with fear lest they might advance against their flank and cut them down* X. A. 1. 10. 9, ἡθύμῃσάν τινες. ἐννοοίμενοι μὴ τὰ ἐπιτήδεια οὐκ ἔχοιεν ὅπουθεν λαμβάνοιεν *some lost heart, being apprehensive that they might not have any place where to get provisions* X. A. 3. 5. 3.



**1361. Graphic Sequence.** — After secondary tenses, the subjunctive represents the fear as it was originally conceived (cp. 1342, 1359): *ἐφοβοῦντο μή τι πάθῃ* *they feared lest she might (may) meet with some accident* X. S. 2. 11.

**1362.** The subjunctive and optative after *μή* (or *ὅπως μή*, 1354) may denote what *may prove to be* an object of fear. Cp. 1368.

*δέδοικα μὴ ἄριστον ἢ* *I am afraid lest it prove to be best* S. Ant. 1111, *ἔδεισαν μὴ λύττα τις ἡμῖν ἐμπεπτώκοι* *they were seized with the fear lest some madness might prove to have fallen upon us* X. A. 5. 7. 26, *ὑποπτεύομεν μὴ οὐ κοινοὶ ἀποβῇτε* *we suspect that you will not prove impartial* T. 3. 53. The aorist subjunctive may refer to the past in Homer: *δεῖδοικα μή σε παρέειπῃ* *I fear it may prove that she beguiled thee* A 555.

**1363.** Less common constructions are the following (1364–1367):

**1364.** *μή* with the future indicative: *φοβοῦμαι δὲ μή τινας ἡδονὰς ἡδοναῖς ἐνύρσομεν ἐναντίας* *and I apprehend that we shall find some pleasures opposite to other pleasures* P. Phil. 13 a. The fut. opt. almost never occurs after past tenses.

**1365.** *ὅπως μή* with the subjunctive or optative: *οὐ φοβεῖ ὅπως μὴ ἀνόσιον πρᾶγμα τυγχάνῃς πράττων;* *are you not afraid that you may chance to be doing an unholy deed?* P. Euth. 4 e, *ἠδέως γ' ἂν (θρέψαιμι τὸν ἄνδρα), εἰ μὴ φοβοίμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο* *I should gladly keep the man if I did not fear lest he might turn against me* X. M. 2. 9. 3.

**1366.** *ὅπως μή* with the future indicative (as after verbs of *effort*): *δέδοικα ὅπως μὴ ἀνάγκη γενήσεται* (some Mss. *γένηται*) *I fear lest a necessity may arise* D. 9. 75. Cp. 1355.

**1367.** The potential optative with *ἂν* after *μή*: *δεδιότες μὴ καταλυθείη ἂν* (Mss. *καταλυθείσαν*) *ὁ δῆμος* *fearful lest the people should be put down* L. 13. 51.

**1368.** Fear relating to the present or past is expressed by *μή* with the indicative (negative *μή οὐ*). Cp. 1362.

*δέδοικα μὴ πληγῶν δέει* *I fear that you need a beating* Ar. Nub. 493, *ὁρᾶτε μὴ οὐκ ἐμοὶ προσήκει λόγον δοῦναι* *have a care lest it does not beseem me to give an account* And. 1. 103, *φοβούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτήκαμεν* *we are afraid that we have failed of both objects at once* T. 3. 53, *ἀλλ' ὅρᾳ μὴ παίζων ἔλεγεν* *but have a care lest he was speaking in jest* P. Th. 145 b. Contrast *φοβοῦμαι μὴ ἀληθές ἐστιν* *I fear that it is true* with *φοβοῦμαι μὴ ἀληθές ἢ* *I fear it may prove true* (1362).

a. The aorist occurs in Homer: *δεῖδω μὴ δὴ πάντα θεὰ νημερτέα εἶπεν* *I fear that all the goddess said was true* ε 300.

## CAUSAL CLAUSES

**1369.** Causal clauses are introduced by ὅτι, διότι, διόπερ *because*, ἐπεί, ἐπειδή, ὅτε, ὁπότε *since*, ὥς *as, since, because*. The negative is οὐ.

a. Also by poetic οὐνεκα (= οὐ ἔνεκα) and ὁθούνεκα (= ὅτου ἔνεκα) *because*, εὔτε *since* (poetic and Ionic), and by ὅπου *since* (rarely). Homer has ὅ or ὁ τε *because*.

**1370.** Causal clauses denoting a fact regularly take the indicative after primary and secondary tenses.

ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει ἐθέλειν ἀκούειν *since then this is so, it beseems you to be willing to listen* D. 1. 1, ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο *for he happened to be riding on a wagon from the fact that he had been wounded* X. A. 2. 2. 14.

**1371.** But causal clauses denoting an alleged or reported reason (1591) take the optative after secondary tenses: (οἱ Ἀθηναῖοι) τὸν Περικλέα ἐκάκιζον ὅτι στρατηγὸς ὢν οὐκ ἐπεξάγοι *the Athenians reviled Pericles on the ground that, though he was general, he did not lead them out* T. 2. 21.

**1372.** The unreal indicative with ἄν or the potential optative with ἄν may stand in causal clauses: ἐπεὶ διὰ γ' ὑμᾶς αὐτοὺς (cp. 1425) πάλαί ἄν ἀπολώλειτε *for if you had been left to yourselves you would long ago have perished* D. 18. 49, δέομαι οὖν σου παραμεῖναι ἡμῖν· ὥς ἐγὼ οὐδ' ἄν ἐνὸς ἡδῖον ἀκούσομαι ἢ σοῦ *accordingly I beg you to stay with us; because there is no one to whom I should more gladly listen than to you* P. Pr. 335 d.

**1373.** Some verbs of emotion may take causal ὅτι with the force of a dependent statement (negative οὐ), or may state the cause more delicately, as a mere supposition, by εἰ (ἐάν) *if* (negative μή or οὐ, 1627 c).

μὴ θαυμάζετε ὅτι χαλεπῶς φέρω *do not be surprised that I take it hard* X. A. 1. 3. 3, ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμπει οὔτε αὐτὸς φαίνοιτο (1601) *they were surprised that Cyrus neither sent some one else nor appeared himself* 2. 1. 2, θαυμάζω εἰ μὴ βοηθήσετε ὑμῖν αὐτοῖς *I am surprised if you will not help yourselves* X. II. 2. 3. 53, μὴ θαυμάζετε δ' ἄν τι φαίνωμαι λέγων *do not be surprised if I seem to say something* I. Epist. 6. 7, ἀγανακτῶ εἰ οὕτως ἂν νοῶ μὴ οἷός τ' εἶμι εἰπεῖν *I am grieved that I am thus unable to say what I mean* P. Lach. 194 a, τέρας λέγεις εἰ οὐκ ἂν δύναιντο λαθεῖν *it is a marvel you are telling if they could be undetected* P. Men. 91 d.

**1374.** After a past tense of a verb of emotion with εἰ we have either the form of direct discourse or the optative, as in indirect discourse: ἐθαύμαζον εἰ τι ἔξει τις χρήσασθαι τῷ λόγῳ αὐτοῦ *I kept wondering if any one would be able to deal with his theory* P. Ph. 95 a, ἔκτιρον εἰ ἀλώσονται *they pitied them in case they should be captured* X. A. 1. 4. 7 (cp. 1591).

## RESULT CLAUSES (CONSECUTIVE CLAUSES)

**1375.** Result clauses are introduced by ὥστε (rarely by ὡς) *as, that, so that*. In the principal clause a demonstrative word, as οὕτως *so, thus*, τοιούτος *such*, τοσούτος *so great*, is often expressed. There are two main forms of result clauses: ὥστε with the infinitive and ὥστε with a finite verb.

**1376.** ὥστε (ὡς) with the Infinitive. — The infinitive with ὥστε (rarely with ὡς) denotes an anticipated, natural, or possible result; the actual occurrence of the result is left to be inferred. The negative is generally μή (cp. 1377). The infinitive with ὥστε (ὡς) is used when the result clause serves only to explain the principal clause. The tenses of the infinitive (generally present or aorist) denote only stage of action.

τοσαύτην κραυγὴν ἐποίησαν ὥστε τοὺς ταξιάρχους ἐλθεῖν *they made such an uproar as to bring the taxiarchs* (lit. *so that the taxiarchs came*) D. 51. 5, ἤσθοντο αὐτὸν ἐλάττω ἔχοντα δύνανιν ἢ ὥστε τοὺς φίλους ὠφελεῖν *they perceived that he possessed too little power to benefit his friends* X. II. 1. 8. 23 (711), οὐκ ἀργύριον ἔχομεν ὥστε ἀγοράζειν τὰ ἐπιτήδεια *we have no money (so as) to buy provisions* X. A. 7. 3. 5, εἰ μὴ εἰς τοῦτο μανίᾳς ἀφικόμεν ὥστε ἐπιθῆμεν πολλοῖς μάχεσθαι *if I had not reached such a degree of madness as to desire to contend with many* L. 3. 29, διφθέρας σπνέσπων ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ *they stitched the skins so that the water should not touch the hay* X. A. 1. 5. 10 (intended result).

**1377.** A result clause with ὥστε and the indicative, dependent on an infinitive in indirect discourse, and itself quoted, regularly takes the infinitive, and usually retains the negative of the direct form: ἔφασαν τοὺς στρατιώτας εἰς τοῦτο τρυφῆς ἐλθεῖν ὥστ' οὐκ ἐθέλειν (direct: ἤθελον) πίνειν, εἰ μὴ ἀνθοσμίας εἶη *they said that the soldiers reached such a degree of daintiness as to be unwilling to drink wine unless it had a strong bouquet* X. II. 6. 2. 6. The infinitive with ὥστε occasionally occurs when it is not preceded by an infinitive in indirect discourse: ἐννοησάτω ὅτι οὕτως ἤδη τότε πόρρω τῆς ἡλικίας ἦν ὥστ' οὐκ ἂν πολλῶ ὕστερον τελευτῆσαι τὸν βίον *let him consider that he was then already so far advanced in years that he would have died soon afterwards* X. M. 4. 8. 1.

**1378.** ἄν with the infinitive expressing possibility and representing either a potential indicative or a potential optative, occasionally follows ὥστε (ὡς): καὶ μοι οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμνην ὥστε καὶ ἰδιώτην ἂν γινῶναι (= ἰδιώτης ἔγνω ἄν or γνοίη ἄν) *and the gods declared to me so clearly in the*

sacrifices that even a common man could understand X. A. 6. 1. 31, ἄρ' οὖν δοκεῖ τῷ ὑμῶν ὀλιγώρως οὕτως ἔχειν χρημάτων Νικόδημος ὥστε παραλιπεῖν (direct discourse — παρέλπειν) ἂν τι τῶν τοιούτων; does it seem to any one of you that Nicodemus so despised money that he would have neglected any agreement of the sort? Is. 3. 37.

**1379.** ὥστε with the infinitive is often used when the simple infinitive would be regular or more common. So especially with verbs of *will* or *desire*: ἔπεισαν τοὺς Ἀθηναίους ὥστε ἐξαγαγεῖν ἐκ Πύλου Μεσσηνίους *they prevailed upon the Athenians (so as) to withdraw the Messenians from Pylus* T. 5. 35, ἐποίησα ὥστε δοῦναι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι *I brought it about so that it seemed best to him to desist from warring against me* X. A. 1. 6. 6. With adjectives, positive in form but having a comparative force (739): ἡμεῖς γὰρ ἔτι νέοι ὥστε τοσοῦτον πρᾶγμα διελέσθαι *for we are still too young to decide so important a matter* P. Pr. 314 b.

**1380.** On the absolute infinitive with ὥς (ὥστε) see 1247.

**1381.** ὥστε (ὥς) with a Finite Verb. — ὥστε (ὥς) may be used with any form of the simple sentence. It is especially common with the indicative (generally aorist), and then states the *actual* result of the action of the leading verb (negative οὐ). The clause with ὥστε (ὥς) is often so loosely connected with the leading verb as to be practically independent.

ἐπιπίπτει χιὼν ἄπλετος ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους *an immense amount of snow fell so that it buried both the arms and the men* X. A. 4. 4. 11, οὕτω σκαιὸς εἶ ὥστ' οὐ δύνασαι κτλ. *are you so stupid that you are not able, etc.* D. 18. 120 (of a definite fact; with μὴ δύνασθαι the meaning would be *so stupid as not to be able*, expressing a characteristic).

a. ὥστε may virtually have the force of οὖν, τοίνυν, τοιγαροῦν *accordingly, therefore, consequently*: as καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥστ' οἱ Ἕλληνες ἐφρόντιζον *and on the next day he did not come; consequently the Greeks were anxious* X. A. 2. 3. 25. Cp. 1382.

**1382.** With an imperative, a hortatory or prohibitory subjunctive, or an interrogative verb, ὥστε often has the force of καὶ οὕτως.

ὥστε θάρρει *and so be not afraid* X. C. 1. 3. 18, ὥστε μὴ θαυμάσης *and so do not wonder* P. Phae. 274 a, ὥστε πόθεν ἴσῃσιν; *and so how do they know?* D. 29. 47. Cp. 1381 a.

**1383.** ὥστε (ὥς) may be used with the potential indicative with ἂν and with the unreal indicative with ἄν.

τοιούτῳν τι ἐποίησεν ὥς πᾶς ἂν ἔγνω ὅτι ἀσμένῃ ἤκουσε *she made such a movement that every one could realize that she heard the music with pleasure* X. S. 9. 3. κατεφαίνετο πάντα αὐτόθεν ὥστε οὐκ ἂν ἔλαθεν αὐτὸν ὁρμώμενος ὁ Κλέων τῷ στρατῷ *everything was clearly visible from it, so that Cleon could not have escaped his notice in setting out with his force* T. 5. 6.

**1384.** ὥστε (ὥς) is occasionally used with the optative without ἂν (by assimilation) and with the potential optative with ἂν.

εἴ τις τὴν γυναῖκα τὴν σὴν οὕτω θεραπεύσειεν ὥστε φιλεῖν αὐτὴν μᾶλλον ποιήσειεν ἑαυτὸν ἢ σέ κτλ. *if some one should pay such attention to your wife as to make her love him better than yourself, etc.* X. C. 5. 5. 30, ὥστ' οὐκ ἂν αὐτὸν γνωρίσαιμ' ἂν εἰσιδὼν *so that I should not recognize him, if I were to see him* E. Or. 379.

### CLAUSES OF PROVISIO

**1385.** ἐφ' ᾧ and ἐφ' ᾧτε *on condition that, on the understanding that* take the infinitive (negative μή), less often the future indicative (negative μή or οὐ), to express a proviso.

ἀφίεμέν σε, ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι φιλοσοφεῖν *we acquit you, on this condition however, that you no longer pursue philosophy* P. A. 29 c, ξυνέβησαν ἐφ' ᾧτε μηδέποτε ἐπιβήσονται αὐτῆς *they made an agreement with the condition that they should never set foot on it again* T. 1. 103.

**1386.** ὥστε with the infinitive (neg. μή) sometimes has a similar force: ὑπὸσχοντο ὥστε ἐκπλεῖν *they gave their promise on the condition that they should sail out* X. A. 5. 6. 26.

### CONDITIONAL CLAUSES

**1387.** A conditional complex sentence commonly consists of two clauses:

The *condition*: the conditional, or subordinate, clause, expressing a supposed or assumed case (*if*); and the *conclusion*: the conclusional, or principal, clause, expressing what follows if the condition is realized.

a. Conditional complex sentences differ from all other complex sentences in that the principal clause is not valid by itself alone.

b. The condition is often called *protasis*, from *πρότασις* (lit. *stretching forward*) *that which is put forward* (in logic, a premise); the conclusion is often called *apodosis*, from *ἀπόδοσις*, lit. *giving back, return*; i.e. the *resuming* or *answering* clause.

**1388.** The condition is introduced by εἰ *if* (in Epic also by



*α')*. Simple *εἰ* is used with the indicative and optative. With the subjunctive, *εἰ* commonly takes *ἄν* (Epic *κέν, κέ*).

a. Of *εἰ* + *ἄν* there are three forms: *εἰάν*, the ordinary form in Attic prose and inscriptions; *ἤν* in Ionic and in the tragic poets and Thucydides; *ἄν* generally in the later Attic writers. Epic has *εἰ ἄν*, *εἴ (αἴ) κεν* or *κε*, sometimes *ἤν*.

**1389.** The particle *ἄν* is used in the conclusion: (1) with the optative mood, to denote possibility (cp. 1204); (2) with the past tenses of the indicative mood, to denote non-fulfilment of the condition (1181) or, occasionally, repetition (1183).

**1390.** The negative of the condition is *μή* because the subordinate clause expresses something *conceived* or *imagined*. The negative of the conclusion is *οὐ*, when the conclusion is stated as a *fact* on the supposition that the condition is true. But the verb of the conclusion may stand in a construction requiring *μή*.

a. For exceptional cases in which *οὐ* is used in the condition, see 1627.

**1391.** The indicative, subjunctive, and optative moods, and the participle (1425, 1429) may stand in condition and conclusion. The imperative and infinitive may be used in the conclusion. The future optative is never used in a conditional sentence except in indirect discourse. The tenses in conditional sentences, except unreal conditions, have the same force as in simple sentences.

**1392.** A *particular* conditional sentence refers to a definite act or to definite acts occurring at a definite time or at definite times. A *generalizing* conditional sentence refers to any one of a series of acts that may occur or may have occurred at any time.

a. Generalizing conditional sentences are commonly distinguished in form from particular conditional sentences only in present and past time, and then only when there is no implication as to the fulfilment of the action. Cp. 1419. Present and past unreal conditional sentences (1397) and all forms of future conditional sentences (1406) may be either particular or generalizing.

## 1393. TABLE OF COMMON ATTIC CONDITIONAL FORMS

TIME	FORM	CONDITION (PROTASIS)	CONCLUSION (APODOSIS)
PRESENT	Simple	εἰ with present or perfect indicative	present or perfect indicative or equivalent
	Unreal	εἰ with imperfect indicative	imperfect indicative with ἄν
	Generalizing	εἰάν with subjunctive	present indicative or equivalent
PAST	Simple	εἰ with imperfect, aorist, or pluperfect indicative	imperfect, aorist, or pluperfect indicative
	Unreal	εἰ with aorist or imperfect indicative	aorist or imperfect indicative with ἄν
	Generalizing	εἰ with optative	imperfect indicative or equivalent
FUTURE	More Vivid	εἰάν with subjunctive	fut. indic. or equivalent
	Emotional	εἰ with future indicative	fut. indic. or equivalent
	Less Vivid	εἰ with optative	ἄν with optative

## PRESENT AND PAST CONDITIONS

## SIMPLE PRESENT AND PAST CONDITIONS

1394. Simple present or past conditions simply *state* a supposition with no implication as to its reality or probability: εἰ ταῦτα ποιεῖς, καλῶς ποιεῖς *if you do this, you do well*, εἰ ταῦτα ἐποίησας, καλῶς ἐποίησας *if you did this, you did well*.

a. Simple present and past conditional sentences are sometimes called *neutral*, because nothing is implied with regard to the truth of either condition or conclusion.

b. Simple conditional sentences though commonly particular may imply generality, especially if a word of general meaning, like *τις*, appears in the condition: εἰ τις δύο ἢ καὶ τι πλείους ἡμέρας λογίζεται, μάταιός ἐστιν *if ever any one counts upon two or even perchance on more days, he is rash* S. Tr. 941. εἰ τίς τι ἐπηρώτῃ, ἀπεκρίνοντο *if ever anybody asked any questions, they answered* T. 7. 10. For the special forms used to express a generalizing condition see 1420, 1421.

1395. Simple present and past conditional sentences have, in the condition, the indicative; in the conclusion, any form of the

simple sentence appropriate to the thought. Forms of the conclusion are

a. **Simple Indicative**: εἰ θεοί τι δρῶσιν αἰσχρόν, οὐκ εἰσὶν θεοί *if gods do aught immoral, they are not gods* E. Fr. 292, εἴ τι ἄλλο ἐγένετο ἐπικίνδυνον τοῖς Ἑλλησι, πάντων μετέσχομεν *if any other danger befell the Greeks, we took our share in all* T. 3. 51, εἴπερ γε Δαρείου ἐστὶ παῖς, οὐκ ἀμαχεὶ ταῦτ' ἐγὼ λήψομαι *if indeed he is a son of Darius, I shall not gain this without a battle* X. A. 1. 7. 9, Κλέαρχος εἰ παρὰ τοὺς ὄρκους ἔλνε τὰς σπονδάς, τὴν δίκην ἔχει *assuming that Clearchus broke the truce contrary to his oath, he has his deserts* 2. 5. 41.

b. **Unreal Indicative with ἂν** (1181): καίτοι τότε τὸν Ὑπερείδην, εἴπερ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἂν εἰκότως ἢ τόνδ' ἐδίωκεν *and yet, if indeed his present charge against me is true, he would then have had more reason for prosecuting Hyperides than (he now has for prosecuting) my client* D. 18. 223 (here ἂν ἐδίωκεν implies εἰ ἐδίωκεν *if he had prosecuted*, 1397). Unreal indicative without ἂν (1174): τοῦτο, εἰ καὶ τᾶλλα πάντ' ἀποστεροῦσιν, ἀποδοῦναι προσήκεν *even if they steal everything else, they should have restored this* D. 27. 37.

c. **Subjunctive**: ὅθεν δὲ ἀπελίπομεν ἐπανέλθωμεν, εἴ σοι ἡδομένῳ ἐστίν *but let us return to the point whence we digressed, if it is agreeable to you* P. Ph. 78 b, εἰ μὲν ἴστε με τοιοῦτον, μηδὲ φωνὴν ἀνάσχησθε *if you know that I am such a man, do not endure even the sound of my voice* D. 18. 10.

d. **Optative of wish**: κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ *may I perish most vilely, if I do not love Xanthias* Ar. Ran. 579. Potential optative with ἂν: θαυμάζοιμ' ἂν εἰ οἶσθα *I should be surprised if you know* P. Pr. 312 c, εἰ μὲν γὰρ τοῦτο λέγουσιν, ὁμολογοῖν ἂν ἔγωγε οὐ κατὰ τούτους εἶναι ῥήτωρ *for if they mean this, I must admit that I am an orator but not after their style* P. A. 17 b.

e. **Imperative**: εἴ τις ἀντιλέγει, λεγέτω *if any one objects, let him speak* X. A. 7. 3. 14.

**1396.** If the condition expresses a *present intention* or *necessity*, the future indicative may be used: αἶρε πλῆκτρον, εἰ μαχεῖ *raise your spur if you mean (are going) to fight* Ar. Av. 759. The future here is generally equivalent to μέλλω with the present or the future infinitive, which is more common in prose (1145).

#### UNREAL PRESENT AND PAST CONDITIONS

**1397.** In present and past unreal conditional sentences the condition implies that the supposition cannot, or could not, be realized, because contrary to a known fact. The conclusion states what *would be* or *would have been* the result if the condition *were* or *had been* realized. The condition has εἰ, the conclusion has ἂν with the indicative. The condition and con-

clusion may have different tenses. Unreal conditions may be either particular or generalizing:

**1398.** The imperfect refers to present time or to a continued or habitual past act or state: *εἰ ταῦτα ἐποίεις, καλῶς ἂν ἐποίεις* if you were (now) doing this, you would be doing well, or *εἰ ταῦτα ἐποίησας, καλῶς ἂν ἐποίησας* if you had been doing this, you would have been doing well. The implied opposite is a present (*ἀλλ' οὐ ποιεῖς* but you are not doing this) or an imperfect (*ἀλλ' οὐκ ἐποίεις* but you were not doing this).

The aorist refers to a simple occurrence in the past: *εἰ ταῦτα ἐποίησας, καλῶς ἂν ἐποίησας* if you had done this, you would have done well. The implied opposite is an aorist (*ἀλλ' οὐκ ἐποίησας* but you did not do this).

The (rare) pluperfect refers to an act completed in past or present time or to the state following on such completion: *εἰ ταῦτα ἐπεποιήκης, καλῶς ἂν ἐπεποιήκης* if you had finished doing this (now or on any past occasion), you would have done well. The implied opposite is a perfect (*ἀλλ' οὐ πεποιήκας* but you have not done this) or a pluperfect (*ἀλλ' οὐκ ἐπεποιήκης* but you had not done this).

a. The pluperfect is used only when stress is laid on the completion of the act or on the continuance of the result of the act, and generally refers to present time. In reference to past time, the aorist is generally used instead of the pluperfect.

**1399.** Same Tenses in Condition and Conclusion. — *ταῦτα δὲ οὐκ ἂν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτῃ μετρίᾳ ἐχρῶντο* but they would not be able to do this, if they were not also following a temperate diet X. C. 1. 2. 16, *οὐκ ἂν οὖν νήσων ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν* accordingly he would not have ruled over islands, if he had not possessed also some naval force T. 1. 9, *εἰ μὴ τότ' ἐπόνουν, νῦν ἂν οὐκ εὐφραϊνόμεν* if I had not toiled then, I should not be rejoicing now Philémon 153, *οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα* Agasias would not have done this, if I had not ordered him X. A. 6. 6. 15.

**1400.** Different Tenses in Condition and Conclusion. — *εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ' ἂν συνεκολούθησά σοι* if I had known this before, I would not even have accompanied you X. A. 7. 7. 11, *εἰ ἡρώτων, . . . εἶπες ἂν* if I were asking . . . you would say P. S. 199 d, *καὶ τᾶλλ' ἂν ἅπαντ' ἀκολουθῶς τούτοις ἐπέπρωκτο, εἰ τις ἐπέθετό μοι* and everything else would have been effected consistently with what I have said, if my advice had been followed D. 19. 173, *εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλεῖᾳ* if you had not come, we should now be marching against the king X. A. 2. 1. 4, *εἰ ἐγὼ πάλαι ἐπεχείρησα πράττειν τὰ πολιτικὰ πράγματα, πάλαι ἂν ἀπολώλη* if I had long ago essayed to meddle with politics, I should long ago have perished P. A. 31 d, *ἡ πόλις ἐλάμβανεν ἂν δίκην, εἰ τι ἡδίκητο* the State would inflict punishment, if it had been wronged Ant. 6. 10, *οὐκ ἂν παρέμεινα, εἰ ἐλελύμην* I should not have stayed, if I had been set free Ant. 5. 13.

**1401.** Homeric Constructions. — The unreal conditional sentence is rare and undeveloped in Homer. In Ψ 274 we have a present unreal conditional

sentence with *εἰ* and the opt. in the condition, and *ἄν* with the opt. in the conclusion. A past condition (imperf. or aor. indic.) and present conclusion (opt. with *ἄν* or *κέν*) occurs in B 80, Ω 220. Past unreal conditional sentences have, in the condition, the imperf. or aor. indic.; in the conclusion, either the imperf. or aor. indic. with *ἄν* or *κέν* or the aor. or pres. opt. with *κέν*. Thus *καί νύ κεν ἔνθ' ἀπόλοιτο . . . Αἰεΐας, εἰ μὴ ἄρ' ὀξὺ νόησε . . . Ἀφροδίτῃ* and here *Aeneas had perished, if Aphrodite had not quickly observed him* E 311. The imperfect in unreal conditional sentences in Hom. is always past.

*Unreal Conditions—Conclusion without ἄν*

**1402.** *ἄν* may be omitted in the conclusion of unreal conditional sentences when the verb of the conclusion is an imperfect denoting unfulfilled *obligation*, *possibility*, or *propriety*. Such are the impersonal expressions *ἔδει*, *χρῆν*, *ἐξήν*, *εἰκὸς ἦν*, *καλὸν ἦν*, etc. (1174), which take an infinitive, the action of which is usually not realized. The present infinitive generally expresses what *would necessarily*, *possibly*, or *properly be done* now. The aorist infinitive, sometimes the present, expresses what *would necessarily*, *possibly*, or *properly have been done* in the past.

*εἰ ταῦτα ἐποίει, ἔδει (ἐξήν) αἰτιάσθαι αὐτόν* if he were doing this (as he is not), one ought to (might) blame him: *εἰ ταῦτα ἐποίησε, ἔδει (ἐξήν) αἰτιάσασθαι* (or *αἰτιάσθαι*) αὐτόν if he had done this (as he did not), one ought to (might) have blamed him.

*χρῆν δὴπον, εἴτε τινὲς αὐτῶν πρεσβύτεροι γενόμενοι ἔγνωσαν ὅτι νέοις οὖσιν αὐτοῖς ἐγὼ κακὸν πώποτε τι ξυμβούλευσα, νῦν αὐτοὺς ἀναβαίνοντας ἐμοῦ κατηγορεῖν* if some of them on growing older had perceived that I ever gave them any bad counsel when they were young, they ought of course now to rise up in person and accuse me P. A. 33 d, *εἴ τινα (προῖκα) ἐδίδον, εἰκὸς ἦν καὶ τὴν δοθεῖσαν ὑπὸ τῶν παραγενέσθαι φασκόντων μαρτυρεῖσθαι* if he had given any dowry, that which was actually delivered would naturally have been attested by those who professed to have been present Is. 3. 28, *εἰ ἐβούλετο δίκαιος εἶναι περὶ τοὺς παῖδας, ἐξήν αὐτῷ μισθῶσαι τὸν οἶκον* if he had wished to be just in regard to the children, he might properly have let the house L. 32. 23.

**1403.** The emphasis falls on the action of the infinitive used with the impersonal expressions of 1402. The impersonal has the effect of a modifying adverb denoting obligation, possibility, or propriety: thus *ἔδει αἰτιάσθαι αὐτόν* is virtually equivalent to *δικαίως* (or *ἀναγκαίως*) *ἂν ἡτιᾶτο*, and *εἰκὸς ἦν αἰτιάσασθαι αὐτόν* to *εἰκότως ἂν ἡτιᾶθη* he would properly have been blamed. If the emphasis falls on the necessity, possibility, or propriety of the act, rather than on the act itself, *ἄν* is regularly used. Thus *εἰ ταῦτα ἐποίει, ἔδει*



(ἐξῆν) ἂν αἰτιασθαι αὐτόν *if he were doing this (as he is not), it would be necessary (possible) to blame him*; but, as the case now stands, it is not necessary (possible).

**1404.** In a conclusion formed by the imperfect of μέλλω and the infinitive (usually future) to denote an unfulfilled past intention or expectation, ἂν is omitted (cp. 1098 a, 1145 a): ᾗ μάλα δὴ Ἀγαμέμνωνος . . . φθίσεσθαι κακὸν οἶτον ἐν μεγάροις ἐμελλον. εἰ μὴ . . . ἔειπες *in sooth I was like to have perished in my halls by the evil fate of Agamemnon, hadst thou not spoken* v 383.

**1405.** ἂν may be omitted with the aorist of κινδυνεύω *run a risk* when the emphasis falls on the dependent infinitive: εἰ μὴ δρόμῳ μόλις ἐξεφύγομεν εἰς Δελφοὺς, ἐκινδυνέυσσαμεν ἀπολέσθαι *if we had not escaped with difficulty to Delphi by taking to our heels, we ran the risk of perishing (= we should probably have perished)*: ἀπωλόμεθα ἂν) Aes. 3. 123.

### FUTURE CONDITIONS

**1406.** Future conditions set forth suppositions the fulfilment of which is still undecided. There are two main forms: More Vivid Future conditions and Less Vivid Future conditions. A variety of the first class is the Emotional Future (1410).

a. The difference between the two main forms lies merely in the greater or lesser vividness of the conception. In both nothing is implied as to the truth of either condition or conclusion. Both may be particular or generalizing (1392).

### MORE VIVID FUTURE CONDITIONS

**1407.** More vivid future conditional sentences have in the condition ἔάν (ἤν, ἄν) with the subjunctive; in the conclusion, the future indicative or any other appropriate form of the simple sentence referring to future time: ἔάν ταῦτα ποιῆς (ποιήσης), καλῶς ποιήσεις *if you (shall) do this, you will do well*. Forms of the conclusion are

a. **Future Indicative**: ἔάν ζητῆς καλῶς, εὕρήσεις *if you seek well, you shall find* P. G. 503 d, ἤν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν *for if we take this, they will not be able to remain* X. A. 3. 4. 41.

b. **Other Tenses of the indicative.** **Present** (1085): ἤν θάνης σύ, παῖς ὃδ' ἐκφεύγει μόρον *if thou art slain, you boy escapes death* E. And. 381. **Aorist** (1128): εἰ μὲν κ' αἶθι μίνων Τρώων πόλιν ἀμφιμάχωμαι, ὄλετο μὲν μοι νόστος *if I tarry here and wage war about the city of the Trojans, my return home is lost for me* I 412. **Perfect**: see 1138.

c. **Subjunctive**: μηδ', ἤν πολλῇ νεώτερος τριάκοντα ἔτων, ἔρωμαι (1192),

δύοσσαν πωλεῖ; *am I not to ask 'what do you sell it for?' if the seller is under thirty years of age?* X. M. 1. 2. 36, καὶ φαινόμεθα ἄδικα αὐτὰ ἐργαζόμενοι, μὴ οὐ δέη (1189) ὑπολογίζεσθαι κτλ. *and if we appear to do this unjustly, I rather think it may not be necessary to take notice, etc.* P. Cr. 48 d.

d. Optative of wish; as ἦν σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνον, κάκιστ' ἀπολοίμην *if ever in the future I take them away from you, may I perish most vilely!* Ar. Ran. 586. Potential optative with ἂν; as ἂν κατὰ μέρος φυλάττωμεν, ἥτιον ἂν δύναιντο ἡμᾶς θηρᾶν οἱ πολέμοι *if we keep guard by turns, the enemy may (for will) be less able to harry us* X. A. 5. 1. 9. Sometimes the opt. with ἂν seems to be merely a mild future: ἦν οὖν μάθης μοι τὸν ἄδικον τοῦτον λόγον, οὐκ ἂν ἀποδοίμην οὐδ' ἂν ὀβολὸν οὐδένι *if then you learn this unjust reason for me, I will not pay even an obol to anybody* Ar. Nub. 116.

e. Imperative, or infinitive for the imperative (1248): ἦν πόλεμον αἰρήσθαι, μηκέτι ἤκετε δεῦρο ἀνεν ὅπλων *if you choose war, do not come here again without your arms* X. C. 3. 2. 13. σὺ δ', ἂν τι ἔχῃς βέλτιόν ποθεν λαβεῖν, πεираσθαι καὶ ἐμοὶ μεταδιδόναι *but if you can find anything better from any quarter, try to communicate it to me too* P. Crat. 426 b.

1408. The present subjunctive views an action as continuing (not completed); the aorist subjunctive as simply occurring (completed). Neither tense has any time of itself. The aorist subjunctive may mark the action of the condition as completed before the action of the principal clause takes place (cp. the Lat. future perfect).

1409. Homeric Constructions. — (a) εἰ with the subjunctive, with no marked difference from εἴ κεν (εἰ ἂν, ἦν): εἴ περ γὰρ σε κατακτάνῃ, οὗ σ' κλαύσομαι *for if he slay thee, I shall not bewail thee* X 86. This construction occurs in lyric and dramatic poetry, and in Hdt. (1169). (b) Subjunctive with κέν in condition and conclusion (1195): εἰ δέ κε μὴ δώσῃν, ἐγὼ δέ κεν αὐτὸς ἔλωμαι *and if he do not give her up, then will I seize her myself* A 324. (c) εἴ (αἴ) κεν with the future in the condition (rare): σοὶ ὄνειδος ἔσσεται, εἴ κ' Ἀχιλλῆος ἐταῖρον κύνες ἐλκήσουσιν *it will be a reproach unto thee, if the dogs drag the companion of Achilles* P 557. Some read here the subjunctive ἐλκήσωσιν.

1410. Emotional Future Conditions.—When the condition expresses strong feeling, the future indicative with εἰ is generally used instead of εἴαν with the subjunctive. Such conditional sentences commonly contain a warning or a threat or in general something undesirable. The conclusion may take any of the forms of 1407.

εἰ μὴ καθέξεις γλῶσσαν. ἔσται σοι κακά *if you won't hold your tongue, there's trouble in store for you* E. Fr. 5. ἀποκτενεῖς γάρ. εἴ με γῆς ἔξω βαλεῖς *for thou wilt slay me if thou shalt thrust me out of the land* E. Phoen. 1621, εἰ ὧδε στρα-

τενσόμεθα, οὐ δυνησόμεθα μάχεσθαι *if we keep the field thus, we shall not be able to fight* X. C. 6. 1. 13. ἀθλιώτατος ἂν γενοίμην (potential opt.), εἰ φυγὰς ἀδίκως καταστήσομαι *I should become most wretched, were I to be driven unjustly into exile* L. 7. 41.

**1411.** When εἰ with the future indicative is contrasted with εἰάν with the subj., the former usually presents the unfavorable, the latter the favorable, alternative : ἦν μὲν γὰρ ἐθέλωμεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκμήσομεν, εἰ δὲ φοβησόμεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ἡμᾶς αὐτοὺς *if we are (shall be) willing to die for the sake of justice, we shall gain renown ; but if we are going to fear dangers, we shall bring ourselves into great confusion* I. 6. 107.

**1412.** εἰ with the future indicative may have a modal force and resemble δεῖ or μέλλω (*must, am to*) with the infinitive : βαρεῖα (κῆρ), εἰ τέκνον δαΐξω *hard is fate, if I must slay my child* A. Ag. 208.

#### LESS VIVID FUTURE CONDITIONS

**1413.** Less vivid future conditional sentences (*should . . . would*) have in the condition εἰ with the optative, in the conclusion ἂν with the optative : εἰ ταῦτα ποιούης, καλῶς ἂν ποιούης or εἰ ταῦτα ποιήσεις, καλῶς ἂν ποιήσεις *if you should do this, you would do well*.

οὐκ ἂν φορητὸς εἴης, εἰ πράσσοις καλῶς *thou wouldst be unendurable shouldst thou be prosperous* A. Pr. 979, κλῆρις ἂν, εἰ ψανύσεις *thou wouldst regret it, if thou shouldst touch them* A. Supp. 925. δεῖν ἂν εἶην εἰργασμένος, εἰ λίποιμι τὴν τάξιν *I should be in the state of having committed a dreadful deed, if I were to desert my post* P. A. 28 d.

a. A thing physically impossible may be represented as supposable, hence this construction is occasionally used of what is contrary to fact : φαίη δ' ἂν ἡ θανοῦσά γ', εἰ φωνὴν λάβοι *the dead would speak if gifted with a voice* S. El. 548. Cp. 1401.

**1414.** In poetry and Herodotus the reference is occasionally to present time : οὐδ' ἂν σὺ φαίης, εἴ σε μὴ κνίζοι λέχος *not even thou wouldst say so unless the marriage embittered thee* E. Med. 568.

**1415.** The conclusion may be an optative without ἂν, expressing a wish : εἰ μὲν συμβουλευόμην ἃ βέλτιστά μοι δοκεῖ, πολλά μοι καὶ ἀγαθὰ γένοιτο *if I should give the advice that seems best to me, may many blessings fall to my lot* X. A. 5. 6. 4.

**1416.** The present optative views an action as continuing (not completed) ; the aorist optative, as simply occurring (completed). The future

optative is never used except in indirect discourse to represent a future indicative: *εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμῖν χρήσοιτο* he declared that if he caught any one attempting to escape, he would treat him as an enemy (direct = *λήψομαι, χρήσομαι*) X. C. 3. 1. 3.

**1417. Homeric Constructions.** — (a) In the condition, *εἴ κεν* (*εἰ ἄν*) with the optative with about the same force as *εἰ* alone: *εἰ τούτω κε λάβοιμεν, ἀροίμεθά κε κλέος* if we should seize them, we would win renown E 273, *οὐ μὲν γάρ τι κακώτερον ἄλλο πάθοιμι. οὐδ' εἴ κεν τοῦ πατρὸς ἀποφθιμένοιο πυθοίμην* for I could not suffer anything worse, not even if I should learn of my father's death T 321. See (d). (b) In the conclusion, the present indicative (*ἦ* 52), future (I 388), future with *κέν* (*μ* 345: but this may be the aorist subjunctive). (c) In the conclusion, the hortatory subjunctive (*Ψ* 893), the subjunctive with *ἄν* or *κέν* (A 386). (d) In the conclusion, the optative not in a wish, but with the same force as the optative with *ἄν* (*κέν*). See T 321 in (a).

### GENERALIZING CONDITIONS

**1418.** A generalizing conditional sentence refers indefinitely to any act or series of acts supposed to occur or to have occurred at any time; and without any implication as to fulfilment.

The condition has the force of *if ever*, the conclusion expresses a repeated or habitual action or a general truth.

**1419.** Unreal conditional sentences of present or past time and future conditional sentences may be either particular or generalizing (1392). Generalizing present and past conditional sentences are sometimes expressed in the same form as simple present or past conditional sentences (cp. 1394 b), but usually such conditional sentences have special forms in the conditional clause.

**Present.** Condition: *εἰάν* (= *εἰάν ποτε*) with the subjunctive; conclusion: the present indicative (1420).

**Past.** Condition: *εἰ* (= *εἰ ποτε*) with the optative; conclusion: the imperfect indicative (1421).

a. Observe that it is the character of the *conclusion* alone which distinguishes the present generalizing conditional sentence from the vivid future and the past generalizing conditional sentence from the less vivid future.

b. By reason of the past conclusion in a past generalizing conditional sentence, the optative in the condition refers to the past. Only in this use (and when the optative in indirect discourse represents a past indicative) does the optative in Attic prose refer distinctly to the past. Cp. 1208, 1401.

c. The tenses of the condition have the same force as in future conditional sentences (cp. 1408, 1416).

#### PRESENT GENERALIZING CONDITIONS

**1420.** Present generalizing conditional sentences have, in the condition, *ἐάν* (*ἤν*, *άν*) with the subjunctive; in the conclusion, the present indicative or an equivalent: *ἐάν ταῦτα ποιῇς* (*ποιήσῃς*), *σὲ ἐπαινῶ* *if ever you do this, I always praise you.*

*ἤν δ' ἐγγὺς ἔλθῃ θάνατος. οὐδεὶς βούλεται θνήσκειν* *but if death draws near, no one wishes to die* E. Alc. 671, *ἐάν ἴσοις ἴσα προστεθῇ. τὰ ὅλα ἐστὶν ἴσα* *if equals be added to equals, the wholes are equal* Euclid, Ax. 2.

a. The gnomic aorist (1122) in the conclusion is equivalent to the present indicative: *ἤν δέ τις τούτων τι παραβαίῃ. ζημίαν αὐτοῖς ἐπέθεσαν* *but if any one ever transgresses any one of these regulations, they always impose punishment upon them (him)* X. C. 1. 2. 2.

b. In poetry *εἰ* is often used instead of *ἐάν*. Cp. 1169.

#### PAST GENERALIZING CONDITIONS

**1421.** Past generalizing conditional sentences have, in the condition, *εἰ* with the optative; in the conclusion, the imperfect or an equivalent: *εἰ ταῦτα ποιοίῃς* (*ποιήσεις*), *σὲ ἐπῆνουν* *if ever you did this, I always praised you.*

*εἴ ποῦ τι ὀρώψῃ βρωτόν. διεδίδου* *if ever he saw anything to eat anywhere, he always distributed it* X. A. 4. 5. 8, *εἰ μὲν ἐπίοιεν οἱ Ἀθηναῖοι. ἐπεχώρουν. εἰ δ' ἀναχωροῖεν. ἐπέκειντο* *if the Athenians advanced, they (the Syracusans) retreated; if they retired, they fell upon them* T. 7. 79.

a. The optative is here sometimes called the *iterative* optative. The mood has, however, no iterative force in itself, the idea of repetition being derived solely from the context.

**1422.** The conclusion may have the iterative imperfect or aorist with *άν* (1095, 1127): *εἰ δέ τις αὐτῷ περὶ του ἀντιλέγοι. ἐπὶ τὴν ὑπόθεσιν ἐπανήγεν* *άν πάντα τὸν λόγον* *if ever any one opposed him on any matter, he would always bring the entire discussion back to the main point* X. M. 4. 6. 13, *εἴ τις αὐτῷ δοκοῖ βλακύνειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν* *άν* *if ever any one seemed to him to be lagging, he would always pick out the likely man and strike him* X. A. 2. 3. 11.

#### VARIATIONS FROM THE ORDINARY FORMS OF CONDITIONAL SENTENCES

**1423.** *εἰ* with the optative (instead of *ἐάν* with the subjunctive) is not infrequent in the condition with a primary tense of the indicative, or an imperative, in the conclusion.



The present indicative occurs especially in general statements and maxims: ἀνδρῶν γὰρ σωφρόνων μὲν ἔστιν, εἰ μὴ ἀδικοῦντο, ἡσυχάζειν *for it is the part of prudent men to remain quiet if they should not be wronged* T. 1. 120. Fut. indic.: εἰ σώσαιμί σ', εἴσῃ μοι χάριν; *should I save thee, wilt thou be grateful to me?* E. Fr. 129. Imperative: εἴ τις τὰδε παραβαίνοι, ἐναγῆς ἔστω *if any one should transgress these injunctions, let him be accursed* Aes. 3. 110. A perfect indicative and a subjunctive are very rare.

**1424.** εἰ with the optative in the condition and an unreal indicative in the conclusion is rare: εἰ μὲν γὰρ εἰς γυναῖκα σωφρονεστέρῃαν ξίφος μεθείμην, δυσκλεῆς ἂν ἦν φόνος (*for ἂν εἴη*) *for should we draw the sword upon a purer woman, foul were the murder* E. Or. 1132.

#### MODIFICATIONS OF THE CONDITION

**1425. Condition Implied.** — The condition may be implied in a participle, an adverb, a prepositional phrase, etc.

πῶς δῆτα δίκης οὔσης (= εἰ δίκη ἔστιν) ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ δῆσας; *how, pray, if there is any justice, has Zeus not perished since he bound his own father?* Ar. Nub. 904, οὐ γὰρ ἂν ἐβλήθη ἀτρεμίζων (= εἰ ἡτρεμίζε) *for he would not have been hit if he had been keeping quiet* Ant. 3. β. 5, ὁλοῦμαι μὴ μαθὼν (= εἰ μὴ μάθω) *I shall be undone if I don't learn* Ar. Nub. 792, νικῶντες (= εἰ νικῶεν) μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων (= εἰ ἡττηθείεν) δ' αὐτῶν οὐδεὶς ἂν λειφθείη *should they be victorious they would kill no one, but if defeated no one of them would be left* X. A. 3. 1. 2, οὓς ἀχαρίστους εἶναι δικαίως (= εἰ δικαίως ὑπολαμβάνοιτε) ἂν ὑπολαμβάνοιτε *whom you would justly consider to be ungrateful* Aes. 3. 196, διὰ γ' ἑμᾶς αὐτοὺς (= εἰ ὑμεῖς αὐτοὶ μόνοι ἦτε) πάλαι ἂν ἀπολώλειτε *if you had been left to yourselves, you would have long ago perished* D. 18. 49.

**1426. Verb Omitted.** — The verb of the condition is usually omitted when the conclusion has the same verb (cp. 1130): εἴ τις καὶ ἄλλος ἀνὴρ, καὶ Κῦρος ἀξίός ἐστι θαυμάζεσθαι *if any other man (is worthy to be admired), Cyrus, too, is worthy to be admired* X. C. 5. 1. 6.

**1427. a.** εἰ μὴ (*if not*) *except*: οὐ γὰρ ὀρώμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους *for we do not see any except a few men yonder* X. A. 4. 7. 5.

**b.** εἰ μὴ εἰ (*if not if, unless if*) *except if*: ἐπράχθη οὐδὲν ἀπ' αὐτῶν ἔργον ἀξιόλογον, εἰ μὴ εἴ τι πρὸς τοὺς περιοίκους τοὺς αὐτῶν ἐκάστοις *nothing noteworthy was done on their part except it might be (lit. except if there was done) something between each of them and his neighbors* T. 1. 17.

**c.** εἰ μὴ διὰ (*if not on account of*) *except for*: (οὐ) Μιλτιάδην εἰς τὸ βάραθρον ἐμβαλεῖν ἐψηφίσαντο, καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν; *did they not vote to throw Miltiades into the pit, and except for the prytan would he not have been thrown there?* P. G. 516 e. With εἰ μὴ διὰ the ellipsis is to be filled by supplying the negated predicate of the main clause (here οὐκ ἐνέπεσεν).

d. εἰ δὲ μὴ (*but if not*) otherwise: ἀπῆται τὰ τῶν Καλχηδονίων χρήματα· εἰ δὲ μὴ, πολεμήσειεν ἔφη αὐτοῖς *he demanded back the property of the Calchedonians; otherwise (i.e. if they should not restore it: εἰ μὴ ἀποδοῖεν) he said that he should make war upon them* X. II. 1. 3. 3. εἰ δὲ μὴ often occurs even where the preceding clause is negative and we might expect εἰ δέ, as μὴ ποιήσης ταῦτα· εἰ δὲ μὴ . . . αἰτιάων ἔξεις *do not do this: but if you do, you will have the blame* X. A. 7. 1. 8. εἰ δὲ μὴ is generally used where (after a preceding εἰάν) we might expect εἰάν δὲ μὴ, as εἰάν μὲν τι ὑμῖν δοκῶ ἀληθὲς λέγειν, ξυνομολογήσατε· εἰ δὲ μὴ, ἀντιτείνετε *if I seem to you to speak the truth at all, agree with me; otherwise, oppose me* P. Ph. 91 c.

**1428. Condition Omitted.**—To the potential optative with ἄν, and the indicative with ἄν, a condition may often be supplied either from the context or from the general sense of the passage; in some cases there was probably no conscious ellipsis at all: ποῦ δῆτ' ἄν εἶεν οἱ ξένοι; *where, pray (should I inquire) would the strangers be found to be?* S. El. 1450, ἀριθμὸν δὲ γράψαι οὐκ ἂν ἐδυνάμην ἀκριβῶς *but to give the number accurately I should not be able (if I were trying)* T. 5. 68.

#### MODIFICATIONS OF THE CONCLUSION

**1429.** The conclusion may be expressed in a participle or infinitive with or without ἄν as the construction may require.

αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ μισθόν, ὥς οὕτως (1425) περιγενομένος (= περιγενομένην) ἂν τῶν ἀντιστασιωτῶν *he asked him for pay for two thousand mercenaries on the ground that thus he would get the better of his adversaries* X. A. 1. 1. 10, τὰλλ' εἰπὼν (= εἰποιμι) ἂν ἡδέως, εἰσω though I would gladly mention the other matters, I will forbear D. 8. 52, οὐδενὸς ἀντεπόντος διὰ τὸ μὴ ἀνασχέσθαι ἂν τὴν ἐκκλησίαν *no one spoke in opposition because the assembly would not have suffered it (= εἴ τις ἀντείπε, οὐκ ἂν ἡνέσχετο ἢ ἐκκλησίᾳ)* X. H. 1. 4. 20. Cp. 1220 ff.

**1430. Verb Omitted.**—The verb of the conclusion is often omitted, especially when the condition has the same verb (cp. 1426). Here a potential optative with ἄν is represented by ἄν alone (1166). Thus εἰ δὴ τῷ σοφώτερός του φαίην εἶναι, τοῦτ' ἄν (φαίην εἶναι) *if I should say that in any respect I am wiser than any one, (I should say) in this* P. A. 29 b. So with ὥς ἄν, ὥσπερ ἄν εἰ. etc.: παρὴν ὁ Γαδάτας δῶρα πολλὰ φέρων, ὥς ἄν (φέρει τις) ἐξ οἴκου μέγαλον *Gadatas came bringing many gifts, such as one with large means (might bring)*, X. C. 5. 4. 29, φοβούμενος ὥσπερ ἄν εἰ παῖς *fearing like a child (ὥσπερ ἄν ἐφοβείτο, εἰ παῖς ἦν)* P. G. 479 a, ἡσπάζετο αὐτὸν ὥσπερ ἄν (ἀσπάζοιτο) εἴ τις πάλοι φιλῶν ἀσπάζοιτο *he greeted him as one would (do) who had long loved him* X. C. 1. 3. 2.

**1431. Conclusion Omitted.**—(a) When the conclusion is *it is well* (καλῶς ἔχει) or the like: εἰάν μὲν ἐκὼν πείθεται (καλῶς ἔξει)· εἰ δὲ μὴ (1427 d) εἰθὺ-

νοῦσιν ἀπειλαῖς *if he willingly obeys* (it will be well); *otherwise they straighten them by threats* P. Pr. 325 d. (b) In passionate speech for rhetorical effect (*aprosiopesis*): εἴ περ γάρ κ' ἐθέλῃσιν Ὀλύμπιος ἀστεροπητῆς ἐξ ἐδέων στυφελίξαι· ὁ γὰρ πολὺ φέρτατός ἐστιν *for if indeed the Olympian lord of lightning will to thrust us out from our habitations, thrust us he will; for he is by far the most powerful* A 581.

#### CONDITION AND CONCLUSION COMBINED

**1432. εἰ and ἄν in the Condition.** — The potential optative with ἄν or the unreal indicative with ἄν, standing in a clause with εἰ, is the conclusion of another condition expressed or understood.

καὶ ἐγώ, εἴπερ ἄλλω τῷ ἀνθρώπῳ πειθοίμην ἄν, καὶ σοὶ πείθομαι *and I, if (it is true that) I would trust any man, trust you* P. Pr. 329 b (here πειθοίμην is the condition with εἰ; and also, with ἄν, the conclusion to an understood condition, e.g. *if I should think of so doing*); εἰ τοίνυν τοῦτο ἰσχυρὸν ἦν ἄν τούτῳ τεκμήριον. κἄμῳ γενέσθω τεκμήριον *if then (it is true that) this would have been strong evidence for him (if he had been able to bring it forward), let it be evidence for me too* D. 49. 58.

**1433. εἰ, εἰάν, on the chance that.** — A condition may set forth the motive for the action or feeling expressed by the clause on which it depends, εἰ and εἰάν having force of *on the chance that, in case that, in the hope that, if haply*. The real conclusion here is not the clause on which the condition depends, but the idea of purpose or desire suggested by the condition itself.

ἄκουσον καὶ ἐμοῦ. εἰάν σοι ἔτι ταῦτὰ δοκῇ *listen to me too on the chance (in the hope) that you may still have the same opinion* P. R. 358 b, πορευόμενοι εἰς τὴν Ἀσίαν ὡς βασιλεῖα, εἴ πως πείσειαν αὐτόν *going into Asia to the king in the hope that somehow they might persuade him* T. 2. 67.

a. Homer uses this construction with οἶδα, εἶδον, and verbs of *saying*: ἐνίσπες εἴ πως ὑπεκπροφύγοιμι Χάρυβδιν *tell me if haply I shall (might) escape Charybdis* μ 112. Observe that this construction is not an indirect question.

#### CONCESSIVE CLAUSES

**1434.** Concessive clauses are commonly introduced by καὶ εἰ (κεῖ), καὶ εἰάν (κἄν) *even if*, εἰ (εἰάν) καί *although*, and have the construction of conditional clauses (negative μή).

**1435. καὶ εἰ (even if) clauses.** — καὶ εἰ (εἰάν) commonly implies that the conclusion must hold even in the extreme case which these words introduce (*even supposing that, even in the case that*).

ὁδοποιήσεί γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βούλονται ἀπτεῖναι *he would make a road for them, even supposing they should want to depart with four-horse chariots* X. A. 3. 2. 24.

**1436.** εἰ καὶ (*although*) clauses. — εἰ (ἐάν) καί commonly admits that a condition exists (*granting that*), but does not regard it as a hindrance.

πόλιν μὲν, εἰ καὶ μὴ βλέπεις, φρονεῖς δ' ὅμως οὔα νόσῳ σίνεσταιν *though thou canst not see, thou yet dost feel with what a plague our city is afflicted* S. O. T. 302.

### RELATIVE CLAUSES

**1437.** Relative clauses are introduced by relative pronouns or by relative adverbs of *time, place, or manner* (cp. 304, 310). The antecedent of the relative may be either expressed or implied in the main clause. Common demonstrative antecedents of the relative pronouns are οὗτος . . . (ὅς), τοιούτος . . . (οἷος), τοσοῦτος . . . (ὅσος).

a. For temporal clauses, which are like relative clauses in many respects, see 1485 ff. On relatives in interrogative and exclamatory sentences, see 1548, 1559 ff.

**1438.** A relative pronoun may often have the force of a personal or demonstrative pronoun with a conjunction or a connective particle (καί, ἀλλά, δέ, γάρ, οὖν, ἄρα, etc.). Thus πῶς οὖν ἂν ἐνόχος εἴη τῇ γραφῇ; ὃς (= οὗτος γάρ, cp. 1470) φανερὸς ἦν θεραπεύων τοὺς θεοὺς *how then could he be subject to the indictment? For he (lit. a man who) manifestly worshipped the gods* X. M. 1. 2. 64.

**1439.** Transition from a relative to an independent clause sometimes occurs: (ἰχθύων) οὓς οἱ Σύροι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον (cp. 1101), οὐδὲ τὰς περιστερὰς *fish which the Syrians regard as gods and do not permit to be injured* (cp. 1224 a), *nor do they permit the doves to be injured* X. A. 1. 4. 9.

**1440.** A subordinate relative clause may precede the main clause or be incorporated into it (1463). The relative clause is often made emphatic by placing after it the main clause with the demonstrative antecedent. (Examples 1443, 1476.)

**1441.** ὅς *who* and the other simple relatives (e.g. οἷος, ὅσος) refer to a particular person or thing. ὅσπερ *the very one who* is especially definite and denotes identity (302 b). ὅς γε (*quippe qui*) is causal (1470).

a. ὅς is often used for ὅστις *whoever* (1445) if followed by the subjunctive with αὖν, by the optative, or by μή; and in clauses of purpose (1339) and of cause (1369).

**1442.** ὅστε (or ὅτε), ἥτε, ὅτε *whoever, whichever*, formed of the relative pronoun and τε, which serves to mark a statement as *general*, occurs in Homer and sometimes in Attic poetry.

**1443.** ὅ at the beginning of a sentence may have the force of *as to what* suggesting the matter to which it pertains: ὁ δ' ἐξήλωσας ἡμᾶς, ὥς τοὺς μὲν φίλους εὖ ποιεῖν δυνάμεθα, οὐδὲ ταῦθ' οὕτως ἔχει *as to what excited your envy of us — that we are able to benefit our friends — not even this is as you suppose* X. Hi. 6. 12.

**1444.** An introductory relative clause with ὅ may stand in apposition to an entire clause that follows (694): ὁ πάντων θαυμαστότατον, Σωκράτη μεθύοντα οὐδεὶς πώποτε ἑώρακεν ἀνθρώπων *what is most wonderful, no one whatsoever has ever yet seen Socrates drunk* P. S. 220 a.

**1445.** ὅστις *whoever*, ὅποῖος, ὅπόσος *of what sort, as much as, as many as*, denote a person or thing in general, or mark the *class, character, quality or capacity* of a person (less often of a thing).

μακάριος ὅστις οὐσίᾱν καὶ νοῦν ἔχει *happy is the man who possesses property and sense* Men. Sent. 340.

a. After a negative expressed or implied, ὅστις (not ὅς) is commonly used because of its general meaning. So οὐκ (οὐδεὶς) ἔστιν ὅστις, τίς ἔστιν ὅστις (1472); cp. πᾶς ὅστις (plural generally πάντες ὅσοι).

**1446.** Relative local clauses are introduced by οὖ, ὅπου, ἐνθα, ἵνα (usually poetic) *where*, οἶ, ὅποι, ἐνθα *whither*, ὅθεν, ὁπόθεν, ἐνθεν *whence*, ἥ, ὅπη *which way, where, whither*. ὅθι, ὁπόθι *where* are Epic and Lyric, ἥχι *where* is Epic.

**1447.** Relative clauses of manner are introduced by ὥς, ὥσπερ, καθάπερ, ὅπως, ἥ, ὅπη, ὅτω τρόπῳ, etc., *as, how*.

**1448. Definite and Indefinite Antecedent.** — The antecedent of a relative pronoun or adverb may be definite or indefinite.

a. With a definite antecedent the relative clause may take any form that occurs in an independent sentence; negative οὐ, unless the particular construction requires μή. With an indefinite antecedent the relative clause commonly has a conditional force (negative μή).



**1449.** The antecedent is either definite (negative οὐ) or indefinite (negative μή) when the relative clause has the indicative. The antecedent is indefinite (negative μή) when the relative clause has the subjunctive with ἄν or the optative (not in a wish).

ἃ βούλεται πράττει *he does what he wishes (i.e. the particular things he wishes to do)*; negative ἃ οὐ βούλεται πράττει. ἅτινα βούλεται πράττει *he does whatever he wants (i.e. if he wants to do anything, he does it)*; negative, ἅτινα μὴ βούλεται πράττει.

a. When the verb of the relative clause is indicative, it is often doubtful whether the antecedent is definite or indefinite; but in negative clauses the kind of negative (οὐ or μή) generally makes this clear: ἃ μὴ οἶδα οὐδὲ οἶμαι εἰδέναι *whatever I do not know (= εἴ τινα μὴ οἶδα) I do not even think I know* P. A. 21 d. Here ἃ οὐκ οἶδα would mean *the particular things I am ignorant of*, and would have no conditional force.

**1450.** When the antecedent is definite, the simple relatives (ὅς, οἷος, ὅσος, etc.) are used; when indefinite, the compound relatives (ὅστις, ὅποῖος, ὅπόσος, etc.) are regular, but the simple relatives often occur. When the antecedent is indefinite, ὅς is used with the subjunctive with ἄν or the optative; while ὅστις is preferred to ὅς if the verb is indicative (1476 a).

**1451. Omission of the Antecedent to a Relative.** — The demonstrative pronoun antecedent to a relative is often omitted when it expresses the general idea of person or thing.

ἐγὼ δὲ καὶ (οὔτοι) ὧν κρατῶ μενοῦμεν *but I and those whom I command will remain* X. C. 5. 1. 26. καλὸν τὸ θνήσκειν οἷς (for τοῖς οἷς) ὑβριν τὸ ζῆν φέρει *death is sweet to those to whom life brings contumely* Men. Sent. 291.

**1452.** A demonstrative adverb may be suppressed: ἄξω ὑμᾶς ἔνθα (for ἐκέῖσε ἔνθα) τὸ πρᾶγμα ἐγένετο *I will bring you to the spot where the affair took place* X. C. 5. 4. 21.

**1453.** The antecedent is omitted in the phrases ἔστιν ὅστις (rarely ὅς) *there is some one who, somebody*, plural εἰσιν οἱ *some* (less often ἔστιν οἱ): ἔστιν οὖν ὅστις βούλεται ὑπὸ τῶν συνόντων βλάπτεσθαι; *is there then any one who wishes to be harmed by his companions?* P. A. 25 d, ἔστιν ὅτῳ πλεῖον ἐπιτρέπεις ἢ τῇ γυναικί; *is there any one to whom you entrust more than to your wife?* X. O. 3. 12, εἰσὶ δὲ καὶ οἱ φεύγουσιν *some horses too run away* X. Eq. 3. 4. ἔστιν οἷ *imitates ἔστιν ὅτε (ἐνίστε), ἔστιν οὐ, etc.* (1454).

a. The oblique cases of εἰσὶν οἱ (ἐνιοί) are generally ἔστιν ὧν, ἔστιν οἷς, ἔστιν οὓς (or οὕστινας): πλὴν Ἰώνων καὶ ἔστιν ὧν ἄλλων ἐθνῶν *except the Ionians and some other nations* T. 3. 92, αὐχμοὶ ἔστι παρ' οἷς μεγάλοι *great droughts among some* 1. 23, ἔστι μὲν οὓς αὐτῶν κατέβαλον *some of them they struck down* X. H. 2. 4. 6.

**1454.** Here belong certain idiomatic phrases due to the omission of the antecedent: ἔστιν οὐ (ὅπου) *somewhere, sometimes*, ἔστιν ἢ *in some way*, ἔστιν ὅτε (and ἐνίῳτε = ἐνι ὅτε, cp. 148 b) *sometimes*, ἔστιν ὅπως *somehow* (in questions = *is it possible that?*), οὐκ ἔστιν ὅπως *in no way, it is not possible that* (lit. *there is not how*). Thus ἔστι δ' οὐ σιγῇ λόγον κρείσσων γένοιτ' ἂν *but sometimes silence may prove better than speech* E. Or. 638, ἔστιν ὅτε καὶ οἷς (1453) βέλτιον τεθνάναι ἢ ζῆν *sometimes and for some people it is better to die than to live* P. Ph. 62 a, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν *it is not possible that he will not attack us* X. A. 2. 4. 3.

**1455. Relative not repeated.**—If two or more relative clauses referring to the same antecedent are connected by a copulative conjunction and the second relative would have to stand in a different case from the first, it is generally omitted. Its place is often taken by αὐτός (less often by οὗτος or ἐκεῖνος) or by a personal pronoun.

Ἀριαῖος, ὃν ἡμεῖς ἠθέλομεν βασιλεῖα καθιστάναι, καὶ (ᾧ) ἐδώκαμεν καὶ (παρ' οὗ) ἐλάβομεν πιστά, ἡμᾶς κακῶς ποιεῖν πειρᾶται *Ariæus, whom we wished to set up as king, and to whom we gave, and from whom we received pledges, is attempting to injure us* X. A. 3. 2. 5, ποῦ δὲ ἐκεῖνός ἐστιν ὁ ἀνὴρ ὃς συνεθήρᾳ ἡμῖν καὶ σύ μοι μάλα ἐδόκεις θαυμάζειν αὐτόν; *where, pray, is that man who used to hunt with us and whom you seemed to me to admire so greatly?* X. C. 3. 1. 38. Cp. "Whose fan is in His hand, and He shall thoroughly purge His floor."

**1456. Verb omitted.**—A verb common to a relative clause and the main clause often appears only in the main clause. Cf. 1331.

**1457. Attraction.**—A relative pronoun is often attracted from its proper case into the case of its antecedent, especially from the accusative into the genitive or dative. An unemphatic demonstrative pronoun as antecedent, though it attracts the relative, is commonly omitted. Cp. "Vengeance is his, or whose he sole appoints."

πρὸ τῶν κακῶν ὧν (for ᾧ) οἶδα *instead of the evils which I know* P. A. 29 b,

ἀφ' ὧν (for τούτων ᾧ) ἵστε from what you know D. 19. 216, φοβοίμην ἄν τῷ ἡγεμόνι ᾧ (for ὃν) δοίη ἔπεσθαι I should fear to follow the leader whom he might give X. A. 1. 3. 17, σὺν οἷς (for τούτοις οὓς) εἶχεν ἦει he went with those he had X. II. 3. 5. 18. Similarly in the case of adverbs: διεκομίζοντο ὅθεν (for ἐκεῖθεν οἷ) ὑπέξέθεντο παῖδας they conveyed their children from the places where (whither) they had deposited them T. 1. 89.

a. Attraction is not necessary, and takes place only when the relative clause is essential to complete the meaning of the antecedent, but not always then. If the relative clause is added merely as a remark, attraction does not take place.

1458. οἶος, ὅσος, ἡλίκος, ὅστις δῆ, ὅτισοῦν and a following nominative may be attracted to the case of the antecedent. The antecedent, if expressed, is often incorporated (1463) in the relative clause.

χαριζόμενος οἷ σοι ἀνδρί (for χαριζόμενος τοιούτῳ ἀνδρὶ οἶος σὺν εἶ) showing favor to such a man as you are X. M. 2. 9. 3, πρὸς ἀνδρας πολυμηρόνς οἶους καὶ Ἀθηναίους (for οἶοι καὶ Ἀθηναῖοι εἰσι) to bold men such as the Athenians T. 7. 21. Here the whole relative clause (with copula omitted) is attracted.

1459. Case of the Relative with Omitted Antecedent.—If the omitted antecedent would have been genitive or dative, the relative (if standing in a different case) is usually attracted into the genitive or dative. But a relative in the nominative masculine or feminine (sometimes in the neuter), or a relative depending on a preposition, retains its own case: δηλοῖς δέ καὶ ἐξ ὧν (for ἐκ τούτων ᾧ) ζῆς you show it also by the life you lead D. 18. 198, τοῦτο δ' ὁμοίον ἐστὶν ᾧ (for τοῦτῳ ὃ) νῦν διη ἐλέγετο this is like that which was said just now P. Ph. 69 a. But ἡ θείγω δῆθ' οἷ μ' ἔφῃσαν: am I to embrace him who begat me? E. Ion 560, εἰδέναι τῇν δόρυμιν (τούτων) ἐφ' οὓς ἂν ἴωσιν to discover the strength of those against whom they are to proceed X. A. 5. 1. 8.

1460. Inverse Attraction. — A nominative or, oftener, an accusative antecedent may be attracted to the case of the relative. Cp. "When him (= he whom) we serve's away," *urbem quam statuo vestra est*.

τάσδε (for αἷδε) δ' ἄσπερ εἰσορᾷς χωροῦσι but the women whom thou seest are coming S. Tr. 283, ἔλεγον ὅτι Λακεδαιμόνιοι ὧν δέονται πάντων (for πάντα) πεπρωγότες εἶεν they said that the Lacedaemonians had gained all they asked for X. II. 1. 4. 2. Similarly in the case of adverbs: καὶ ἄλλοσε (for ἄλλοθι) ὅποι ἂν ἀφίκη ἀγαπήσουσί σε and elsewhere, wherever you go, they will love you P. Cr. 45 c.

1461. οὐδεὶς ὅστις οὐ every one (lit. nobody who not) for οὐδεὶς ἐστὶν ὅστις οὐ commonly shows inverse attraction, is treated like a single pronoun, and inflected οὐδενὸς ὅτου οὐ, etc. Thus οὐδενὸς ὅτου οὐχὶ ἀλογώτερον than which there is nothing more irrational P. Charm. 175 c, οὐδενὶ ὅτῳ οὐκ ἀποκρινόμενος

replying to every one P. Men. 70 c, *περὶ ὧν οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν οἱ πρόγονοι* for which our ancestors underwent every danger D. 18. 200.

**1462.** In like manner *θαυμαστὸς ὅσος*, standing for *θαυμαστὸν ἔστιν ὅσος*, is declined: *χρήματα ἔλαβε θαυμαστὰ ὅσα* he received a wonderful amount of money P. Hipp. M. 282 c. Similarly *θαυμασίως ὥς* for *θαυμαστὸν ἔστιν ὥς*.

**1463. Incorporation.**—The antecedent taken into the relative clause is said to be *incorporated*. The relative and antecedent then stand in the same case, the relative agreeing adjectively with its antecedent. If the antecedent is a substantive, it often stands at the end of the relative clause, and commonly has no article. An antecedent in the nominative or accusative is more frequently incorporated than one in the genitive or dative.

**1464.** A nominative, accusative, or vocative antecedent, when incorporated, generally conforms to the case of the relative. A genitive or dative antecedent generally attracts the relative to its own case.

*εἰ ἔστιν, ἣν σὺ πρότερον ἔλεγες ἀρετὴν, ἀληθὴς* (for *ἔστιν ἡ ἀρετὴ ἀληθὴς, ἣν*) if the virtue which you were speaking of before, is real P. G. 503 c, *εἰς δὲ ἣν ἀφίκοντο κώμην μεγάλην ἣν* (for *ἡ κώμη εἰς ἣν*) the village at which they arrived was large X. A. 4. 4. 2, *εἰ τινα ὁρῶν κατασκευάζοντα ἧς ἄρχοι χώρᾱς* (for *τὴν χώρᾱν ἧς ἄρχοι*) if ever he saw any one improving the district which he governed 1. 9. 19, *κλυθὶ μιν, ὃ χθιζὸς θεὸς ἤλυθες* (for *θεὸς ὃ* or *ὃ θεὸς ὃ*) hear me thou that camest yesterday in thy godhead β 262; *περὶ δ' οὐ πρότερον ἔθηκε νόμον διελθὼν* (for *τοῦ νόμου ὃν*) dealing in detail with the law which he formerly passed D. 24. 61, *ἐπορεύετο σὺν ἧ εἶχε δυνάμει* (for *σὺν τῇ δυνάμει ἣν*) he advanced with what force he had X. II. 4. 1. 23. So even when the antecedent is omitted: *πρὸς ᾧ εἶχε συνέλεγε στρατεύματα* (for *πρὸς τῷ στρατεύματι ὃ*) he was collecting an army in addition to that which he had X. H. 4. 1. 41.

a. But a relative in the *nominative* attracts an incorporated genitive or dative antecedent into its own case: *ἐν δικαστηρίοις καὶ ὅσοι ἄλλοι δημόσιοι σύλλογοι* (sc. *εἰσὶ*) (for *τοσούτοις ἄλλοις συλλόγοις, ὅσοι δημόσιοί εἰσι*) in courts and all the other public assemblies P. Phae. 261 a.

#### THE MOODS IN CERTAIN RELATIVE CLAUSES

**1465.** An extension of the deliberative subjunctive occurs in relative clauses after such expressions as *οὐκ ἔχω, οὐκ ἔστι*, etc., which usually denote baffled will, or an impediment to carrying out an act desired. The subjunctive follows primary tenses: the optative, secondary tenses: *οὐχ ἔξουσιν ἐκείνοι ὅποι φύγωσιν* they will not have any place whither to escape X. A. 2. 4. 20, *οὐδένα γὰρ εἶχον ὅστις τὰς ἐμὰς ἐπιστολὰς πέμψει* for I had no one to convey my letter E. I. T. 588.

**1466.** The deliberative future (1111) occurs in relative clauses: ὅπως μολούμεθ' ἐς δόμους οὐκ ἔχω *how we are to go home I cannot tell* S. O. C. 1742.

**1467.** οὐκ ἔστιν ὅστις (ὅπως, ὅποι) and the interrogatives τίς ἐστιν ὅστις (ὅς) and ἔσθ' ὅπως are sometimes followed by the optative without ἄν (probably potential) in Attic poetry: οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν *there is no one except myself who could cut it* A. Ch. 172, οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλὰ *I could not (lit. there is no way how I could) call false tidings fair* A. Ag. 620, ἔστ' οὖν ὅπως Ἀλκηστis ἐς γῆρας μόλοι; *is there then a way by which Alcestis might reach old age?* E. Alc. 52. Cp. 1202. The potential optative with ἄν also occurs after these expressions.

#### CLASSES OF RELATIVE CLAUSES

**1468.** Ordinary Relative Clauses simply define more exactly a definite antecedent, and have the constructions and negatives of simple sentences.

ταῦτ' ἐστὶν ἃ ἐγὼ δέομαι *this is what I want* X. A. 7.2. 31, παρ' ἐμὲ ἀφικόμενος οὐ πείσεται ἄπερ ἂν ἔπαθεν ἄλλω τῷ συγγενόμενος τῶν σοφιστῶν *in coming to me he will not suffer the treatment he would have suffered had he consorted with any other of the sophists* P. Pr. 318 d, Ἄνυτος ὃδε παρεκαθέζετο. ᾧ μεταδῶμεν τῆς ζητήσεως *Anyltus has taken his seat here and let us give him (lit. to whom let us give) a share in the investigation* P. Men. 89 e, οἶομαι ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν *I think we should endure such things as I pray the gods may inflict upon our enemies* X. A. 3.2.3, δόρατα ἔχοντες ὅσα ἀνὴρ ἂν φέροι μόλις *having as many spears as a man could carry with difficulty* 5.4.25, πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν *I will tell thy wandering, which do thou inscribe in the tablets of thy memory* A. Pr. 788. Cp. 1218.

a. Homer has κέν or ἂν with the future: παρ' ἐμοί γε καὶ ἄλλοι, οἳ κέ με τιμήσουσι *I have others too by my side who will honor me* A 175.

**1469.** Relative Clauses of Purpose take the future indicative (negative μή).

ἔδοξε τῷ δήμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους νόμους συγγράψουσι, καθ' οὓς πολιτεύουσιν *the people voted to choose thirty men who should codify the ancestral laws by which they were to conduct the government* X. II. 2.3.2, πέμψον τιν' ὅστις σημανεῖ *send some one who will announce* E. I. T. 1209, κρύψω τόδ' ἔγχος ἔνθα μή τις ὄψεται *I will hide this sword where no one shall see it* S. Aj. 659.

a. After a secondary tense the future optative is seldom used: ἔφυγον ἔνθα μήποτ' ὀφείμην *I fled where I should never see* S. O. T. 796.

b. For past purpose expressed by ἐμελλον and the infinitive, see 1145 a.

c. Homer uses the subjunctive (with κέν, except Γ 287) after primary



tenses, the optative after secondary tenses: *μάντις ἐλεύσεται, ὅς κέν τοι εἴπῃ-σιν ὁδόν* *a seer will come to tell thee the way* κ 538, *ἄγγελον ἦκαν ὃς ἀγγεῖλειε γυναικί* *they sent a messenger to tell the woman* ο 458. The future also occurs (ξ 332). The present or aorist optative is rare in Attic (S. Tr. 903, Ph. 281).

**1470. Relative Clauses of Cause** take the indicative (negative οὐ). γέ is often used after ὅς.

*θauμαστὸν ποιεῖς, ὃς (= ὅτι σύ, 1438) ἡμῖν οὐδὲν δίδως* *you act strangely in giving us nothing* X. M. 2. 7. 13.

a. *μή* is used when there is also an idea of characteristic (*of such a sort*; cp. 1608) or condition (perhaps to avoid a more downright form of statement).

**1471. Relative Clauses of Result** generally take the indicative. With οὐ, the relative clause approximates ὥστε οὐ with the indicative; with *μή*, it expresses an anticipated result (1473) more precisely than ὥστε *μή* with the infinitive.

*τίς οὕτω μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι;* *who is so infatuated that he does not wish to be a friend to you?* X. A. 2. 5. 12, *ψηφίσασθε τοιαῦτα ἐξ ὧν ὑμῖν μηδέποτε μεταμελήσει* *pass such a vote that in consequence you will never feel regret* And. 3. 41.

a. The indicative with *ἄν* and the optative with *ἄν* are rare.

**1472.** The indicative is used in relative clauses of result introduced by οὐκ ἔστιν ὅστις (οὐ), οὐδεὶς ἔστιν ὅστις (οὐ), οὐκ ἔστιν ὅπως (οὐ), εἰσὶν οἳ, ἔστιν οἷς, etc. Thus *οὐκ ἔστιν οὐδεὶς ὅστις οὐχ αὐτὸν φιλεῖ* *there is no one who does not love himself* Men. Sent. 407, *οὐκ ἔστιν ὅπως ἡβρην κτήσῃ πάλιν αὐθις* *it cannot be that thou canst regain thy youth* E. Heracl. 707.

a. The indicative with *ἄν* and the optative with *ἄν* also occur: *οὐ γὰρ ἦν ὅ τι ἄν ἐποιεῖτε* *for there was nothing that you could have done* D. 18. 43, *ὧν οὐκ ἔστιν ὅστις οὐκ ἄν καταφρονήσειεν* *whom every one would despise* I. 8. 52.

**1473.** The future indicative is often used to express an anticipated result (negative *μή*): *ἀνόητον ἐπὶ τοιοῦτους ἰέναι ὧν κρατήσῃς μὴ κατασχήσει τις* *it is senseless to attack men of such a kind that we shall not hold them in subjection if we conquer them* T. 6. 11.

**1474.** The future indicative is very common when the main clause contains an idea of ability, capacity, or characteristic, and the relative clause denotes what is to be expected of its subject: *ικανοὶ ἔσμεν ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας οἵτινες συμμαχοῦνται* (cp. ὥστε συμμαχεσθαι) *we are able to send you ships and men who will fight with you* X. A. 5. 4. 10, *δεῖταί τις ὅστις αὐτὸν ὀνήσει* *he needs some one to improve him* P. Eu. 306 d.

## CONDITIONAL RELATIVE CLAUSES

**1475.** Conditional relative clauses resemble *if* clauses, ὅς (ὅστις) corresponding to εἴ τις, ὅς (ὅστις) ἄν to εἰάν τις. The antecedent is indefinite (1448); the negative is μή.

a. Such relative clauses have the effect of imposing a condition on the main clause, and correspond in form to the conditions of ordinary conditional sentences. Conditional relative sentences show, in general, the same substitutions permitted in the corresponding conditional sentences. Observe that ὅς ἄν always generalizes, whereas εἰάν may be particular in prose.

**1476.** Simple present and past conditional relative clauses have the present or past indicative. The main clause may have any form of the simple sentence appropriate to the thought (cp. 1395).

οὐ γὰρ ἂν πράττουσιν οἱ δίκαιοι, ἀλλ' ἂν (cp. εἴ τις) μὴ πράττουσι, ταῦτα λέγεις *for it is not what the just do, but what they do not do, that you keep telling us* X. M. 4. 1. 11, ἀνδρας τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξέενυσαν *they killed all of the Athenians who had not sworn out* T. 2. 90, ὃ δέ γε μηδὲν κακὸν ποιεῖ οὐδ' ἂν τινος εἴη κακοῦ αἵτιον; *and that which produces no evil cannot be the cause of any evil either?* P. R. 379 b, ἂ μὴ προσήκει μήτ' ἄκουε μήθ' ὄρᾳ *neither hear nor behold that which beseems thee not* Men. Sent. 39.

a. Since the antecedent is indefinite, simple conditional relative clauses with the indicative in the main clause often have the value of *generalizing* conditions. But generalizing clauses with ὅς (or ὅς μὴ) usually take the subjunctive or optative (1481, 1482), and those with ὅστις (or ὅστις μὴ), which is itself sufficiently general in meaning, the indicative: as ὅστις δ' ἐπὶ μεγίστοις τὸ ἐπίφθορον λαμβάνει, ὀρθῶς βουλευέται *he counsels wisely who incurs envy in causes of greatest moment* T. 2. 64. Cases with the imperfect are doubtful (X. A. 1. 1. 5, 1. 9. 27).

**1477.** If the relative clause expresses a *present intention* or *necessity*, the future indicative may be used (cp. 1396): ἐν τούτῳ κεκωλύσθαι (1138) ἐδόκει ἐκάστω τὰ πράγματα ᾧ μὴ τις αὐτὸς παρέσται *each thought that progress was surely impeded in any undertaking in which he was not going to take part in person* (= ἐν τούτῳ κεκώλυνται ᾧ μὴ πᾶσι παρέσται) T. 2. 8. More common is μέλλω with the present or future infinitive: ἔλοισθ' ὅ τι ᾧπᾶσι συνοίσειν ὑμῖν μέλλει *may you adopt whatever course is likely to be of advantage to you all* D. 3. 36.

**1478.** Present and past unreal conditional relative clauses have a secondary tense of the indicative. The main clause has a secondary tense with ἄν (cp. 1397).

οἱ παῖδες ὑμῶν, ὅσοι (cp. εἴ τις) ἐνθάδε ἦσαν, ὑπὸ τούτων ἂν ὑβρίζοντο *your children, if there had been any of them present, would be now suffering insults*

from these men L. 12. 98, οὐ γὰρ ἂν αὐτοὶ ἐπεχειροῦμεν πράττειν ἃ μὴ ἠπιστάμεθα for we should not ourselves be attempting (as we are) to do what we did not understand P. Charm. 171 e.

**1479. More vivid future conditional relative clauses** vividly anticipate the realization of a future event, and take the subjunctive with ἄν. The main clause has some form referring to the future (cp. 1407).

τῷ ἀνδρὶ ὃν ἂν (cp. εἰς τινα) ἔλθῃς πείσομαι I will obey whatever man you may choose X. A. 1. 3. 15, ἔπειθε ὅπῃ ἂν τις ἡγῆται follow where any one may lead you T. 2. 11, ὥς ἂν (cp. εἰς πῶς) ἐγὼ εἶπω, πειθώμεθα let us all obey as I shall bid B 139, ὥστ' ἀποφύγοις ἂν (potential opt.) ἦντιν' ἂν βούλῃ δίκην so that you can get off in any suit you please Ar. Nub. 1151, ἀπόκριναι ὃ τι ἂν σε ἐρωτῶ answer whatever I ask you L. 12. 24.

a. In the relative clause the future indicative is very rare (T. 1. 22).

b. Homer has some cases of the subjunctive (1169) without κέν or ἄν (e.g. N 234), and sometimes uses the future with κέν or ἄν in the main clause: ὁ δέ κεν κεχολώσεται, ὃν κεν ἴκωμαι and he will be wroth to whom I shall come A 139.

**1480. Less vivid future conditional relative clauses** set forth less vividly the realization of a future event, and take the optative. The main clause has the optative with ἄν (cp. 1413).

ὀκνοίην ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ (cp. εἰς τινα) ἡμῖν Κῦρος δοίη I should hesitate to embark in the vessels that Cyrus might give us X. A. 1. 3. 17, ὅσῳ δὲ πρεσβύτερος γίγνεται, μᾶλλον αἰεὶ ἀσπάζοιτο ἂν (χρήματα) the older he grows, the more he would always respect wealth P. R. 549 b, οὐ κεν ἀλγίος εἴη ἀνὴρ ᾧ τόσσα γένοιτο he were not a man without booty to whom so many things come I 125. These clauses (as those of 1479) may be particular or generalizing.

a. The main clause has the optative without ἄν in wishes: δῶρα θεῶν ἔχοι, ὅττι διδοῖεν may he keep the gifts of the gods whatever they may give σ 142.

b. Homer sometimes uses κέν or ἄν in the relative clause (φ 161).

**1481. Present generalizing relative clauses** have ἄν with the subjunctive. The main clause has the present indicative or an equivalent (cp. 1420).

οὓς (cp. εἰς τινάς) ἂν γνῶσι τούτων τι ἀδικούντας, τιμωροῦνται whomsoever they find doing wrong in any of these respects, these they punish X. C. 1. 2. 6, τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ δαίμων βουληθῇ, πάντων γίγνεται for the end of all events happens as God wills D. 18. 192, πατρίς γάρ ἐστι πᾶς ἐν' ἃν πράττη τις εὖ for every land is a man's own country wheresoever he fares well Ar. Plut. 1151, ὃς κε θεοῖς ἐπιπείθεται, μάλα τ' ἔκλυον (gnomic aorist) αὐτοῦ whoever obeys the gods, him they most do hear A 218.

a. The subjunctive without ἄν (κέν) is found in Homer, later poetry, and Herodotus. Cp. 1169.

**1482.** Past generalizing relative clauses have the optative. The main clause has the imperfect or an equivalent (cp. 1421).

ἐπράττεν ἃ δόξειεν αὐτῷ *he always did whatever he pleased* D. 18.235, ἐθήρᾳ ὅπου περ ἐπιτυγχάνοιεν θηρίοις *he used to hunt wherever they fell in with large game* X. C. 3.3.5, ὅπῃ μέλλοι ἀριστοποιεῖσθαι τὸ στράτευμα, ἐπανήγαγεν ἄν (1422) τὸ κέρας *when the squadron was about to take breakfast, he would draw back the wing* X. H. 6.2.28.

#### LESS USUAL FORMS OF CONDITIONAL RELATIVE SENTENCES

**1483.** Indicative with ἄν or potential optative with ἄν in the relative clause (cp. 1432): ὄντιν' ἄν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε, οὗτος τῶν ἴσων ἄν αἴτιος ᾗν κακῶν ὅσων περ καὶ οὗτος *whomsoever you might have appointed to this post, such a one would have been the cause of as great evils as this man has been* D. 19.29, τὰς δ' ἐπ' Ἰλλυρίων καὶ ὅποι τις ἄν εἴποι παραλείπω στρατείας *I omit his expeditions against the Illyrians and many others (lit. whithersoever) one might speak of* 1.13.

**1484.** Optative in the relative clause, with the present indicative in the main clause (cp. 1423): ἀλλ' ὃν πόλις στήσῃ, τοῦδε χρὴ κλύειν *but whomever the State might appoint, him we must obey* S. Ant. 666, εἰκὴ κράτιστον ζῆν, ὅπως δύναιτό τις ἴσιν *best to live at hazard, as one may* S. O. T. 979. The future indicative and the imperative are rare.

a. The present indicative sometimes may have the force of an emphatic future (ζ 286). Sometimes the optative indicates a case that is not likely to occur; as ἀλλὰ νεμεσᾶτον, ὅτις τοιαῦτά γε ῥέζοι *you are ready to be wroth with another, supposing any one do such things* Ψ 494.

#### TEMPORAL CLAUSES

**1485.** Temporal clauses are introduced by temporal conjunctions or relative expressions having the force of temporal conjunctions.

- A. Denoting time usually *the same* as that of the main verb: ὅτε, ὁπότε, less often ἡνίκα and ὁπηνίκα, *when*: ὡσάκις *as often as*; ἕως, μέχρι, ὅσον χρόνον, *so long as*; ἕως, ἐν ᾧ, *while*. Poetic or Ionic: εὔτε (= ὅτε), ἡμος, ὅπως, *when*, ὅφρα *so long as*.
- B. Denoting time usually *prior* to that of the main verb: ἐπεὶ, ἐπειδὴ, *after, after that* (less exactly *when*); ἐπεὶ πρῶτον, ὡς (ἐπεὶ, ἐπειδὴ) τάχιστα, *as soon as*: ἐξ (ἀφ') οὗ, ἐξ ὅτου, *since*. ἐπείτε *after* is common in Hdt.
- C. Denoting time *subsequent* to that of the main verb: ἕως, ἔστε, μέχρι (οὗ), ἄχρι (οὗ), *until*: πρὶν, πρότερον ἢ, *before, until*. ἔστε in prose is common only in Hdt. and Xen.; ἄχρι is not common. Hom. has also ὅφρα, εἰς ὅτε (κέν), εἰς ὃ (κέν), ὁππότε *until*. Hdt. has ἐς ὃ, ἐς (ἕως) οὗ, *until*.

**1486.** Demonstrative adverbs in the principal clause often correspond to the relative conjunctions: ὅτε . . . τότε, ἐν ᾧ . . . ἐν τούτῳ, ἕως . . . τέως (μέχρι τούτου). So also ἐπεὶ . . . τότε, etc.

**1487.** Clauses introduced by conjunctions or relative adverbs of time have the effect of imposing a limitation or condition on the main clause. In general they have the same constructions as clauses introduced by relative pronouns and by relative adverbs of place and manner.

a. *Until* clauses differ from ordinary conditional relative clauses in the use of the optative in implied indirect discourse (1504) and in the greater frequency of the absence of ἄν (1479, 1481 a, 1494).

#### TEMPORAL CLAUSES WITH THE INDICATIVE

**1488.** Present or past temporal clauses take the indicative if the action is marked as a fact and refers to a definite present or past occasion (negative οὐ). The main clause commonly has the indicative, but may take any form of the simple sentence. Cp. 1394, 1476.

ἕως ἐστὶ καιρός, ἀντιλάβεσθε τῶν πραγμάτων *while there is opportunity, take our public affairs in hand* D. 1. 20, ἥνικα δὲ δειλὴ ἐγένετο, ἐφάνη κονιορτός *but when it was getting to be afternoon, a cloud of dust appeared* X. A. 1. 8. 8, ἥνικ' οὐκ ἔπειθε τὸν φυτοσπόρον τὴν παῖδα δοῦναι, ἐπιστρατεύει *when he could not persuade her sire to give him his daughter, he made war* S. Tr. 359, ἐν ᾧ ὡπλίζοντο, ἦγον οἱ σκοποὶ *while they were arming, the scouts came* X. A. 2. 2. 15. — ἐπεὶ δ' ἐξῆλθεν (1132), ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὡς ἐγένετο *but after he had come out, he announced to his friends how the trial of Orontas had resulted* X. A. 1. 6. 5, ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, Τισσαφέρνης διαβάλλει τὸν Κῦρον *after Darius died, Tissaphernes calumniated Cyrus* 1. 1. 3, ὡς τάχιστα ἕως ὑπέφαιεν, ἐθύοντο *as soon as daylight indistinctly appeared, they sacrificed* 4. 3. 9. — ἐξ οὗ τὰ ξενικά ὑμῖν στρατεύεται, τοὺς φίλους νικά *ever since mercenaries have been in your service, they have been vanquishing your friends* D. 4. 24, ἔμειναν ἕως ἀφίκοντο οἱ στρατηγοί *they waited until the generals arrived* X. H. 1. 1. 29, καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο *and they kept doing this until darkness came on* X. A. 4. 2. 4.

**1489.** μέμνημαι, οἶδα, ἀκούω often take ὅτε *when* instead of ὅτι *that*: as μέμνημαι ὅτε ἐγὼ πρὸς σὲ ἦλθον *I remember when (that) I came to you* X. C. 1. 6. 12. οἶδα (ἀκούω) ὅτε probably imitates μέμνημαι ὅτε, originally *I remember (the moment) when*.

**1490.** The negative is μή only when the temporal relation is regarded as conditional (indefinite): ὁπότε τὸ δίκαιον μὴ οἶδα, ὃ ἐστι, σχολῇ εἶσομαι εἴτε



ἀρετή τις οὐσα τυγχάνει εἴτε καὶ οὐ when (if) I do not know what justice is, I am scarcely likely to know whether it is or is not a virtue P. R. 354 c (cp. 1449).

**1491.** A temporal clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative.

ἐβασάνιζον ἄν μέχρι αὐτοῖς ἐδόκει they would have kept questioning them under torture as long as they pleased D. 53. 25. Cp. 1335, 1397, 1478.

**1492.** The indicative is seldom used in temporal clauses of present and past indefinite frequency (cp. 1420, 1421, 1481, 1482).

περὶ τῶν ἄλλων τῶν ἀδικούντων, ὅτε δικάζονται, δεῖ παρὰ τῶν κατηγορῶν πνεύσθαι with regard to other malefactors, one has to learn during their trial (lit. when they are tried) from the accusers L. 22. 22, καὶ ἦδον καὶ ἐχόρευον ὅποτε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἐμελλον they both sang and danced whenever the enemy were likely to see them X. A. 4. 7. 16.

**1493.** The future indicative is rarely used in temporal clauses, and when so used refers to definite time.

τηνικαῦτα . . . ὅτε οὐδ' ὅ τι χρὴ ποιεῖν ἔξετε at that time when you will not be able to do even what is necessary D. 19. 262.

a. The future is rare because that tense does not usually make clear the difference between action continuing and action simply occurring in the future. For ὅτε with the future, ὅταν with the subj. is commonly used.

#### TEMPORAL CLAUSES WITH THE SUBJUNCTIVE

**1494.** Temporal clauses with the subjunctive and ἄν refer either to the future or to indefinite present time.

a. ἕως (ἔστ', μέχρι) ἄν means as long as or until. The subjunctive without ἄν (κέρ) occurs in poetry (cp. 1169) and in Hdt.; in Attic prose only with μέχρι, μέχρι οὐ, and πρίν (1515 b).

**1495.** The present marks the action as continuing (not completed), the aorist marks the action as simply occurring (completed). The present generally sets forth an action contemporaneous with that of the leading verb; the aorist, an action antecedent to that of the leading verb (cp. the Lat. future perfect). The same distinction holds true in the case of the tenses of the optative.

**1496. Future Time.** — The subjunctive with ἄν, referring to the future, stands in temporal clauses corresponding to more

vivid future conditions (negative μή). The main clause has the future indicative or any form of the verb referring to the future except the optative without ἄν. Cp. 1407, 1479.

ήνίκα δ' ἂν τις ὑμᾶς ἀδικῇ, ἡμεῖς ὑπὲρ ὑμῶν μαχούμεθα *but when any one wrongs you, we will fight in your defense* X. C. 4.4.11, ὅταν μὴ σθένω, πεπαύσομαι *when my strength fails, I shall cease* S. Ant. 91, ἐπειδὰν ἅπαντ' ἀκούσῃτε, κρίνατε *when you have heard everything, decide* D. 4.14, περιμένετε ἕστ' ἂν ἐγὼ ἔλθω *wait until I come* X. A. 5.1.4, μὴ ἀναμείνωμεν ἕως ἂν πλείους ἡμῶν γένωνται *let us not wait until they outnumber us* X. C. 3.3.46, ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἕως ἂν εἷς Ἀθηναίων λείπηται, οὐδέποτε' ἂν συμβουλεύσαιμι ποιήσασθαι τῇ πόλει *so long as a single Athenian is left, I never would recommend the city to make this peace* D. 19.14 (here the opt. with ἄν is nearly equivalent to the future).

**1497.** In *until* clauses the main verb is negative only if the main action does not continue until the subordinate action begins: οὐκ ἀναμένομεν ἕως ἂν ἡ ἡμετέρᾳ χώρα κακῶται *we are not waiting until our country is being ravaged* X. C. 3.3.18. ἕως *while* generally takes the pres. subj., ἕως *until* generally takes the aor. subjunctive.

**1498. Indefinite Present Time.** — In temporal sentences of indefinite frequency, if the main clause has the present indicative or some other tense denoting a present customary or repeated action or a general truth, the temporal clause has the subjunctive with ἄν. Cp. 1420, 1481.

μαίνόμεθα πάντες ὁπόταν ὀργιζώμεθα *we are all mad whenever we are angry* Philemon 184, ποιούμεν ταῦθ' ἐκάστοτε, ἕως ἂν αὐτὸν ἐμβάλωμεν εἰς κακόν *we always do this until we throw him into misfortune* Ar. Nub. 1460, ὅταν σπεύδῃ τις αὐτός, ὡς θεὸς συνάπτεται *whenever a man is eager himself, God too works with him* A. Pers. 742, ὅταν δ' ἑτέρῳ ταῦτα παραδῶ, καταλέλυκε (1136) τὴν αὐτὸς αὐτοῦ δυναστείαν *but whenever he surrenders these rights to another, he destroys once and for all his own sovereignty* Aes. 3.233, πολλάκις ἐθαύμασα (1121) τῆς τόλμης τῶν λεγόντων ὑπὲρ αὐτοῦ, πλὴν ὅταν ἐνθυμηθῶ κτλ. *I have often marvelled at the effrontery of the speakers in his behalf, except when(ever) I consider, etc.* L. 12.41.

#### TEMPORAL CLAUSES WITH THE OPTATIVE

**1499.** Temporal clauses with the optative refer either to the future or to indefinite past time.

**1500. Future Time.** — The optative, referring to the future, stands in temporal clauses corresponding to less vivid future

conditions (negative μή). The main clause has the optative referring to the future. Cp. 1413, 1480.

πεινῶν φάγοι ἂν ὅποτε βούλοιο *when hungry he would eat whenever he wished* X. M. 2. 1. 18, εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι, ὅποτε ἀποδημοίης, ἐπιμελεῖσθαι τῶν σῶν, τί ἂν ποιούης; *should you desire to induce one of your friends to care for your interests when you were away from home, what would you do?* 2. 3. 12, τεθναῖν, ὅτε μοι μηκέτι ταῦτα μέλοι *may I die, when I shall no longer care for these (delights)* Mimnermus 1. 2.

**1501. Homeric Constructions.** — a. The optative with ἄν (κέν) in the temporal clause in Homer for the simple optative in Attic, is either potential, or virtually equivalent to a future; as αὐτίκα γάρ με κατακτείνειεν Ἀχιλλεύς, ἐπὶν γόου ἐξ ἔρον εἶην *for let Achilles slay me forthwith, when I (shall) have satisfied my desire for lamentation* Ω 227, ἕως κε (potential) β 78.

b. The future indicative rarely occurs in the main clause (cp. 1417 b): αἰπύ οἱ ἐσσεῖται νῆας ἐνπρηῖται, ὅτε μὴ αὐτός γε Κρονίων ἐμβάλοι αἰθόμενον δᾶλόν νήεσσι *hard will it be for him to fire the ships unless (lit. when . . . not) the son of Kronos himself hurl upon the ships a blazing brand* N 317.

c. The subjunctive with ἄν (κέν) in the main clause: οὐκ ἂν τοι χραίσμη κίθαρις, ὅτ' ἐν κονίῃσι μυγείης *thy cithern will not avail thee when thou grovellest in the dust* Γ 55.

**1502.** The potential optative with ἄν having its proper force may appear in temporal clauses (cp. 1432): φυλάξῃς τὸν χειμῶν' ἐπιχειρεῖ, ἥνίκ' ἂν ἡμεῖς μὴ δυναίμεθ' ἐκέῃσ' ἀφικέσθαι *by watching for winter to set in he begins his operations when we could not (in his opinion) reach the spot* D. 4. 31 (cp. 1501 a).

**1503.** After a secondary tense introducing indirect discourse (real or implied) the optative without ἄν may represent the subjunctive with ἄν.

παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, πάντας ἀναπαύεσθαι καὶ ἔπεσθαι ἥνίκ' ἂν τις παραγγέλλῃ (= ἐπειδὴ δειπνήσητε, ἀναπαύεσθε) *they issued orders that, when they had supped, all should rest and follow when any one should give the command* X. A. 3. 5 18, ἔδοξεν αὐτοῖς προΐεναι, ἕως Κύρῳ συμμείξαιεν (= προΐωμεν ἕως ἂν συμμείξωμεν) *they resolved to keep advancing until they should join Cyrus* 2. 1. 2.

**1504.** Temporal conjunctions meaning *so long as*, *while*, and *until* sometimes seem to imply purpose, and take the aorist optative after a secondary tense. Since such optatives are due to the principle of implied indirect discourse (1591), the subjunctive with ἄν, denoting mere futurity, might have been used instead. Thus σπονδὰς ἐποιήσαντο ἕως ἀπαγγελθείη τὰ λεχθέντα *they made a truce (to last) until the terms should be announced* X. II. 3. 2. 20 (here we might have had ἕως ἂν ἀπαγγελθῇ). Compare ἕως ἂν ταῦτα διαπράξωνται φυλακὴν κατέλιπε *he left a garrison (to remain there) until they should settle these matters* X. II. 5. 3. 25 (here ἕως διαπράξαιεν might have been used).

**1505. Indefinite Past Time.** — In temporal sentences of indefinite frequency, if the main clause has the imperfect or some other tense denoting a past customary or repeated action, the temporal clause has the optative. Cp. 1421, 1482, 1492.

ἐθῆρνευεν ἀπὸ ἵππου ὁπότε γυμνάσαι βούλοιτο ἑαυτόν *he was wont to hunt on horseback whenever he wanted to exercise himself* X. A. 1. 2. 7, ὁπότε προσβλέψειε τινὰς τῶν ἐν ταῖς τάξεσιν, εἶπεν ἄν (1122) κτλ. *whenever he looked toward any of the men in the ranks, he would say* X. C. 7. 1. 10.

**1506. Indefinite Present Time.** — The optative is rarely used for the subjunctive (1423) in sentences of indefinite present time: φρονήσεως δὲ πολλῆς πρὸς τοὺς πολὺν πλείους, ὁπότε καιρὸς παραπέσοι *when the critical moment arrives, he must have great judgment to cope with forces much more numerous than his own* X. Hipp. 7. 4.

### *πρίν* BEFORE, UNTIL

**1507.** *πρίν* takes sometimes the infinitive and sometimes the indicative, subjunctive, and optative. After an *affirmative* clause *πρίν* generally takes the infinitive and means *before*. After a *negative* clause *πρίν* generally means *until* and takes a secondary tense of the indicative (of definite time), and the subjunctive or optative (of future or indefinite time).

**1508.** When the main clause is affirmative, the clause with *πρίν* simply designates the time before which something happens. When the main clause is negative, the clause with *πρίν* not only defines the time as before, but generally serves also as a *condition* realized or to be realized before the action of the main clause is realized; as μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε *do not go away until you hear* X. A. 5. 7. 12 (*i.e. without hearing* = ἔαν μὴ ἀκούσῃτε).

**1509.** *πρίν* is used with the aorist or (less often) with the imperfect indicative only when *πρίν* is equivalent to *ἕως until*; but, when the verb of the main clause is negated, *πρίν* may be translated by either *before* or *until*. When *πρίν* means *before* and not *until*, it takes the infinitive. Thus, *I was doing this before Socrates arrived* is ταῦτα ἐποίουν πρίν Σωκράτην ἀφικέσθαι (not Σωκράτης ἀφίκετο); *I was not doing this until (or before) Socrates arrived* is οὐ ταῦτα ἐποίουν πρίν Σωκράτης ἀφίκετο.

It is correct to say οὐ ποιήσω τοῦτο πρίν ἂν κελεύῃς, ποιήσω (or οὐ ποιήσω) τοῦτο πρίν κελεύσαι, but incorrect to say ποιήσω τοῦτο πρίν ἂν κελεύῃς.

**1510.** *πρίν* was originally an adverb meaning *before*, *i.e. sooner* or *formerly*. This use appears in Homer when *πρίν* occurs with the indic., the

anticipatory subj. (1195), or the opt. with *κέν*. Thus *τὴν δ' ἐγὼ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν* *but her I will not release; sooner shall old age come upon her* A 29, *οὐδέ μιν ἀνοστήσεις· πρίν καὶ κακὸν ἄλλο πάθῃσθα* *nor shalt thou recall him to life; sooner (before this) thou wilt suffer yet another affliction* Ω 551, *πρίν κεν . . . πατρίδα γαῖαν ἴκοιο* *sooner you would return to your native country* γ 117. The adverbial force survives in Attic only after the article: *ἐν τοῖς πρίν λόγοις* *in the foregoing statements* T. 2. 62.

1511. *πρότερον* or *πρόσθεν* may be used in the principal clause as a forerunner of *πρίν*. Examples 1512, 1515, 1516. Hom. has *πρίν . . . πρίν*.

### *πρίν* WITH THE INDICATIVE

1512. *πρίν* in Attic prose when referring to a definite past action takes the indicative if the verb of the main clause is *negative* or implies a negative (rarely when it is affirmative).

*οὔτε τότε Κύρῳ ἰέναι ἤθελε πρίν ἢ γυνὴ αὐτὸν ἔπεισε* *nor was he willing then to enter into relations with Cyrrus until his wife persuaded him* X. A. 1. 2. 26, *οὐ πρόσθεν ἐπαύσαντο πρίν ἐξεπολιόρκησαν τὸν Ὀλοῦρον* *they did not cease from hostilities until they had captured Olurus by siege* X. H. 7. 4. 18. The tense in the *πρίν* clause is usually the aorist or historical present.

a. The verb of the main clause may be *virtually* negative: *τοὺς Ἀθηναίους λαιθάνουσι πρίν δὴ τῇ Δῆλῳ ἔσχον* *they escaped the notice of the Athenians (i.e. οὐχ ὄρωνται ὑπὸ τῶν Ἀθηναίων) until at last they reached Delos* T. 3. 29.

b. When the verb of the principal clause is *affirmative* (in prose only in T. 7. 39, 7. 71, Aes. 1. 64), the leading verb is an imperfect, which emphasizes the continuation of the action up to the point of time expressed by the *πρίν* clause.

1513. A *πρίν* clause, depending on a past tense of the indicative denoting non-fulfilment, itself denotes non-fulfilment and takes a past tense of the indicative. See 1335, third example.

### *πρίν* WITH THE SUBJUNCTIVE

1514. *πρίν* with the subjunctive and *ἄν* refers to the future or to indefinite present time.

1515. After a negative clause referring to the future, unless it contains an optative without *ἄν*, *πρίν* takes the subjunctive (generally the aorist) with *ἄν*, to denote an anticipated future action.

*οὐ πρότερον κακῶν παύσονται αἱ πόλεις πρίν ἂν ἐν αὐταῖς οἱ φιλόσοφοι ἄρξω-σιν* *States will not find relief from their miseries until philosophers become rulers*



in them P. R. 487 e, *μὴ ἀπέλθῃτε πρίν ἂν ἀκούσῃτε* *do not go away until you hear (shall have heard)* X. A. 5. 7. 12, *οὐ χρεὶ μ' ἐνθύνδε ἀπελθεῖν πρίν ἂν δῶ δίκην* *I must not depart hence until I have suffered punishment* 5. 7. 5, *μηδένα φίλον ποιῶν πρίν ἂν ἐξετάσῃς πῶς κέχρηται τοῖς πρότερον φίλοις* *make no one your friend until you have inquired how he has treated his former friends* I. 1. 24 (a rule of action).

a. The principal clause may be *virtually* negative: *αἰσχρὸν* (= *οὐ καλὸν* or *οὐ δέιν*) *δ' ἡγοῦμαι πρότερον πάνσασθαι πρίν ἂν ὑμεῖς ὅ τι ἂν βούλησθε ψηφίσῃσθε* *I consider it base (i.e. I do not consider it to be honorable, or necessary) to stop until you have voted what you wish* L. 22. 4.

b. Homer does not use *κέν* or *ἄν* in this construction since *πρίν* is used adverbially by him (cp. 1510). But Hom. has *πρίν γ' ὅτ' ἂν*. *πρίν* with the subjunctive without *ἄν* occurs as an archaism in Hdt. and the drama; in Attic prose rarely, except in Thuc.

**1516.** After a negative clause of present time expressing a customary or repeated action or a general truth, *πρίν* takes the subjunctive with *ἄν*.

*οὐ πρότερον πάνονται πρίν ἂν πείσωσιν οὓς ἡδίκησαν* *they do not cease to endure until they have won over those whom they have wronged* P. Ph. 114 b, *οὐδεὶς πώποτε ἐπέθετο* (1121) *πρότερον δῆμον καταλύσει πρίν ἂν μείζον τῶν δικαστηρίων ἰσχύσῃ* *no one has ever attempted the subversion of the people until he became superior to the courts of justice* Aes. 3. 235.

**1517.** In actual or implied indirect discourse depending on a secondary tense, the subjunctive with *ἄν* is often retained unchanged after *πρίν* (cp. 1519).

*εἶπον μηδένα τῶν ὀπισθεν κινεῖσθαι πρίν ἂν ὁ πρόσθεν ἡγήται* *I ordered that none in the rear should move until the one before him led the way* X. C. 2. 2. 8 (here *πρίν ἡγοῖτο* is possible).

#### *πρίν* WITH THE OPTATIVE

**1518.** *πρίν* with the optative is used only in indirect discourse or by assimilation to another optative.

**1519.** In actual or implied indirect discourse, after a negative secondary tense, *πρίν* with the optative may represent *πρίν* with *ἄν* and the subjunctive of the direct form. Cp. 1515, 1517, 1504.

*ἀπαγόρευε μηδένα βάλλειν πρίν Κῦρος ἐμπλησθείη θηρῶν* *he forbade any one to shoot until Cyrus should have had his fill of hunting* X. C. 1. 4. 14 (= *μηδεὶς βαλλέτω πρίν ἂν Κῦρος ἐμπλησθῇ*). But in indirect discourse the infinitive is preferred (1522).

**1520.** *πρίν* may take the optative by assimilation to a negative optative on which it depends. See 1337 a, third example.

### *πρίν* WITH THE INFINITIVE

**1521.** When the main clause is affirmative, *πρίν* before regularly takes the infinitive (generally the aorist).

ἐπὶ τὸ ἄκρον ἀναβαίνει Χειρίστροφος πρίν τινος αἰσθῆσθαι τῶν πολεμίων *Chirisophus ascended the height before any of the enemy perceived him* X. A. 4. 1. 7, πρίν καταλῦσαι τὸ στράτευμα πρὸς ἄριστον βασιλεὺς ἐφάνη *before the army halted for breakfast, the king appeared* 1. 10. 19.

**1522.** When the main clause is negative, *πρίν* sometimes takes the infinitive in Attic. In such cases *πρίν* generally means *before*, though occasionally it means *until*. There is often a contrast between *before* and *after*. Thus πρίν ἀνάγεσθαι με εἰς τὴν Αἴνον οὐδεὶς ἡτιάσατό με *before* (and not *after*) *I proceeded to set sail for Aenus no one accused me* Ant. 5. 25, οὐς (λόγους) εἴ τις ἐπέδειξεν αὐτοῖς πρίν ἐμὲ διαλεχθῆναι περὶ αὐτῶν, οὐκ ἔστιν ὅπως οὐκ ἂν δυσκόλως πρὸς σέ διετέθησαν *and if any one had shown these arguments to them before I discussed them, it is inevitable that they would have been discontented with you* I. 12. 250, καὶ μοι μὴ θορυβήσῃ μηδεὶς πρίν ἀκοῦσαι *and pray let no one raise a disturbance before he hears* D. 5. 15.

a. In some cases the subjunctive with *ἄν* or the optative might have been used instead of the infinitive: ἱκέτερον μηδὲ μὴς ἀποτρέπεσθαι πρίν ἐμβαλεῖν εἰς τὴν τῶν Λακεδαιμονίων χώραν *they entreated them by no means to turn aside until they should invade the territory of the Lacedaemonians* X. H. 6. 5. 23 (here the opt. might stand to represent the subj. with *ἄν*, 1519), οὐκοῦν εἴ τις τινα μηχανὴν ἔχοι πρὸς τοῦτο, οὐκ ἂν ποτε λέγων ἀπέποιε τὸ τοιοῦτον πρίν ἐπὶ τέλος ἐλθεῖν; *if ever any lawgiver should have any plan for this, would he ever be weary of discussing such a scheme until he reached the end?* P. L. 769 c (here the subj. with *ἄν* is permitted).

**1523.** The lyric poets and Herodotus use *πρίν* with the infinitive as it is used in Attic. Homer has the inf. after affirmative or negative clauses (*before* and *until*), and often where Attic would use a finite verb: ναῖε δὲ Πηδαιον πρίν ἐλθεῖν νῆας Ἀχαιῶν *he dwelt in Pedaeon before the sons of the Achaeans came* N 172, οὐ μ' ἀποτρέψεις πρίν χαλκῷ μαχέσασθαι (= Attic *ἄν μαχέσῃ*) *thou shalt not dissuade me until thou hast fought with the spear* Y 257.

### πρότερον ἢ, πρόσθεν ἢ, πρὶν ἢ, πάρος

**1524.** *πρότερον ἢ* sooner than, *before*, is used with the (a) indicative: οὐ πρότερον ἐνέδοσαν ἢ αὐτοὶ ἐν σφίσιν αὐτοῖς ἐσφάλησαν *they did not succumb before they were overthrown by themselves* T. 2. 65; (b) infinitive: τὰς δ' ἄλλας πόλεις ἔφη ἀδικεῖν, αἱ ἐς Ἀθηναίους πρότερον ἢ ἀποστῆναι ἀνήλουν *he said the*

other States were wrong, which, before they revolted, used to pay money into the treasury of the Athenians T. 8. 45; (c) subjunctive (without ἄν), chiefly in Hdt.

**1525.** πρόσθεν ἢ sooner than, before: ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παραδοίησαν he answered that they would die before (sooner than that) they would surrender their arms X. A. 2. 1. 10.

**1526.** πρὶν ἢ sooner than, before with the infinitive occurs in Homer (only E 288, X 266) and Hdt. (2. 2); in Hdt. also with the indicative and subjunctive.

**1527.** πάρος before in Homer takes the infinitive (e.g. Z 348).

### INTERROGATIVE SENTENCES (QUESTIONS)

**1528.** Questions are either direct (independent) or indirect (dependent): τίς ἔλεξε ταῦτα; who said this? ἐρωτῶ ὅστις ἔλεξε ταῦτα I ask who said this.

**1529.** Yes and No Questions are asked by the verb (whether something is or is done) and are commonly introduced by an interrogative particle. Questions of Detail are asked by an interrogative pronoun, adjective, or adverb (who, what, where, when, how, etc.).

**1530.** Deliberative Questions ask what is to be done or what was to be done. Questions asking what is to be done in the present or future are expressed by the deliberative subjunctive (1192) or future (1111), by δεῖ or χρῆ with the infinitive, or by the verbal in -τέον with ἐστί. Questions asking what was to be done are expressed by χρῆν (ἐχρῆν) or ἔδει with the infinitive, or by the verbal in -τέον with ἦν.

**1531.** Rhetorical Questions are questions asked for effect and not for information: ἀλλ' οὐκ ἔστι ταῦτα · πόθεν; but this is not so. How can it be? D. 18. 47, cp. other examples 1537, 1540.

**1532.** An interrogative pronoun or adverb often depends on a participle and not on the main verb of the sentence: τί οὖν ποιήσαντος κατεχειροτονήσατε τοῦ Εὐάνδρου; for what act then did you condemn Evander? D. 21. 176.

**1533.** A subordinate clause introduced by a conjunction or a relative pronoun may suddenly change into a direct question of detail, though the construction of the clause remains unaltered: ἐπειδὴ περὶ τίνος Ἀθηναῖοι διανοῦνται βουλευέσθαι, ἀνίστασαι συμβουλεύων; when the Athenians are intending to deliberate (lit. about what?) do you get up to give them advice? P. Alc. I. 106 c.

**1534.** Two questions may be condensed into one by placing an interrogative expression between a noun and its article: ἐγὼ οὖν τὸν ἐκ ποίως πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; *am I then waiting for a general to do this? From what city?* X. A. 3. 1. 14.

**1535.** Two or more interrogative pronominal words without a connective may occur in the same sentence: ἀπὸ τούτων τίς τίνος αἰτιός ἐστι γενήσεται φανερόν *from this it will become clear who is chargeable with what* D. 18. 73.

**1536.** An interrogative pronoun may be used as a predicate adjective with a substantive having the article or with a demonstrative pronoun. Here the interrogative sentence is equivalent to an interrogative clause with a dependent (relative) clause (cp. 799): τίς ὁ πόθος αὐτοὺς ἔκετο; *what is this longing that has come upon them?* S. Ph. 601, τίνας τοῦσδ' εἰσorpō; *who are these I see?* E. Or. 1347 (in fuller form *τίνες εἰσὶ οἷδε οὐς εἰσorpō*);).

### DIRECT (INDEPENDENT) QUESTIONS

**1537.** Any form of statement may be used as a direct question. The interrogative force may be indicated by the use of certain particles (see 1539, 1540), by placing an emphatic word first, or merely by the context, as

Ἑλληνες ὄντες βαρβάροις δουλείσμεν; *shall we, who are Greeks, be subject to barbarians?* E. Fr. 719, ἔχομέν τι παρὰ ταῦτα ἄλλο λέγειν; *have we anything else to say on the other side?* P. Ph. 80 b.

**1538.** Questions of detail (1529) generally have no interrogative particle: πόσον ἄπεστιν ἐνθένδε τὸ στράτευμα; *how far distant from here is the army?* X. C. 6. 3. 10, τί ἂν αὐτῷ εἶπες; *what would you have said to him?* P. R. 337 c.

**1539. Direct Questions Introduced by Interrogative Particles.** ἦ and ἄρα introduce questions asking merely for information and imply nothing as to the answer expected.

ἦ τέθνηκεν Οἰδίπου πατήρ; *is Oedipus' father dead?* S. O. T. 943, ἄρ' εἰμι μάντις; *am I a prophet?* S. Ant. 1212.

**1540.** οὐ, ἄρ' οὐ, οὐκοῦν expect the answer *yes*; μή, ἄρα μή, μὼν (= μή οὖν) expect the answer *no*.

οὐχ οὕτως ἔλεγες; *did you not say so?* P. R. 334 b (i.e. 'I think you did, did you not?'). ἄρ' οὐχ ὕβρις τάδε; *is not this insolence?* S. O. C. 883, οὐκοῦν εὖ σοι δοκοῦσι βουλευέσθαι; *do they not then seem to you to plan well?* X. C. 7. 1. 8, μή τι νεώτερον ἀγγέλλεις; *no bad news, I hope?* P. Pr. 310 b, ἄρα μή αἰσχυνθῶμεν; *we shall not be ashamed, shall we?* X. O. 4. 4, μὼν τί σε ἀδικεῖ; *surely he has not wronged you, has he?* P. Pr. 310 d.

**1541.** εἶτα and ἔπειτα (more emphatic καὶτα, καῖπειτα) strengthen questions expressing surprise, indignation, etc.; and often indicate a contrast between what a person has or has not done and what is or was to be expected of him: εἶτα πῶς οὐκ εἰθὺς ἐπήγειράς με; *then why did you not rouse me at once?* P. Cr. 43 b.

**1542.** ἄλλο τι ἤ; *is it anything else than?* and ἄλλο τι; *is it not?* are used as direct interrogatives: ἄλλο τι ἢ οὐδέν κωλύει παρέιναι; *there's nothing to hinder our passing, is there?* (lit. *is there anything else the case than this that nothing prevents, etc.*) X. A. 4. 7. 5, ἄλλο τι φιλεῖται ὑπὸ θεῶν; *is it not loved by the gods?* P. Euth. 10 d.

**1543.** ἀλλά (or ἀλλ' ἢ) introduces a question opposed to an expressed or implied thought of the speaker (especially an objection): ἤτουν τί σε καὶ ἐπεὶ μοι οὐκ ἐδίδους ἔπειτον; ἀλλ' ἀπήτουν; *did I ask anything of you and strike you when you would not give it to me? Or did I demand anything back?* X. A. 5. 8. 1, ἀλλ' ἢ, τὸ λεγόμενον, κατόπιν ἑορτῆς ἤκομεν; *but have we arrived, as the proverb says, late for a feast?* P. G. 447 a.

**1544.** Direct Alternative Questions. — Direct alternative questions are generally introduced by πότερον (πότερα) . . . ἢ *whether . . . or*.

πότερον δέδρακεν ἢ οὐ; *has he done it or not?* D. 23. 79. ἢ often stands alone without πότερον: ἔλθε τὴν εἰρήνην ἢ οὐ; *did he break the peace or not?* D. 18. 71.

**1545.** ἢ (ἡὲ) . . . ἢ (ἦε), or ἢ (ἦε) alone, occur in Homer, who does not use πότερον; as ἢ ῥά τι ἴδμεν ἐνὶ φρεσὶν, ἦε καὶ οὐκί; *do we know aught in heart, or do we not?* δ 632, ψεύσομαι ἢ ἔτυμον ἑρέω; *shall I speak falsehood or the truth?* K 534. Cp. 1551. These words are so accented by the ancients.

#### INDIRECT (DEPENDENT) QUESTIONS

**1546.** Indirect questions are introduced by interrogative pronouns, adjectives, and adverbs, indefinite relative pronouns and adverbs (304, 310), or by certain interrogative words (1550, 1553).

**1547.** The interrogative of the direct question may be retained in an indirect question, but frequently an interrogative pronoun, adjective, or adverb, is replaced by the corresponding indefinite relative.

ἡρώτων αὐτοὺς τίνας εἶεν *they asked them who they were* X. A. 4. 5. 10 (= τίνας ἐστέ;), ἡρώτων ὃ τι ἐστὶ τὸ πρᾶγμα *I asked what the matter was* 5. 7. 23 (= τί ἐστι;). Cp. 847.



**1548.** After verbs meaning *to say, know, see, make known, perceive*, etc. (but not after verbs of *asking*, 1547) the indirect question has the form of a relative sentence, the simple relatives being found where the indefinite relatives (or the interrogatives) might stand in an indirect question. When  $\delta\varsigma$  is so used, it has the force of  $\sigma\acute{o}\varsigma$ ; and rarely follows a negative clause, because verbs denoting lack of knowledge are allied in meaning to verbs of *asking*. The usual forms are e.g.  $\sigma\acute{o}\delta\acute{\alpha}$   $\sigma\epsilon$   $\delta\varsigma$   $\epsilon\acute{\iota}$  *I know thee who thou art* and  $\sigma\acute{o}\kappa$   $\sigma\acute{o}\delta\acute{\alpha}$   $\sigma\epsilon$   $\sigma\acute{o}\sigma\tau\iota\varsigma$   $\epsilon\acute{\iota}$ . Thus  $\epsilon\acute{\kappa}\epsilon\lambda\epsilon\nu\sigma\epsilon$   $\delta\epsilon\acute{\iota}\xi\alpha\iota$   $\delta\varsigma$   $\epsilon\acute{\iota}\eta$  *he ordered him to explain who (what sort of person) he was* D. 52. 7 (direct  $\tau\acute{\iota}\varsigma$ ; indirect  $\tau\acute{\iota}\varsigma$  or  $\sigma\acute{o}\sigma\tau\iota\varsigma$ ),  $\pi\rho\omicron\upsilon$ - $\delta\eta\lambda\omicron\nu$   $\alpha\acute{\iota}$   $\xi\mu\epsilon\lambda\lambda\epsilon$   $\pi\rho\acute{\alpha}\xi\epsilon\iota\nu$  *he set forth what (sort of things) he intended to do* T. 1. 130 (direct  $\tau\acute{\iota}\nu\alpha$  or  $\pi\acute{o}\tau\iota\alpha$ , indirect  $\tau\acute{\iota}\nu\alpha$  ( $\alpha\acute{\iota}$   $\tau\acute{\iota}\nu\alpha$ ) or  $\pi\acute{o}\tau\iota\alpha$  ( $\acute{o}\pi\acute{o}\tau\iota\alpha$ )).  $\gamma\eta\delta\epsilon\iota$   $\tau\acute{o}$   $\acute{\alpha}\rho\gamma\acute{\upsilon}\rho\iota\omicron\nu$   $\sigma\acute{o}$   $\eta\nu$  (cp. 1594) *he knew where the money was* D. 48. 14 (direct  $\pi\acute{o}\upsilon$ , indirect  $\pi\acute{o}\upsilon$  or  $\sigma\acute{o}\upsilon$ ). Cp. 1558.

**1549.** The context must often determine whether a sentence is an indirect question or a relative clause. Thus, without the context,  $\sigma\acute{o}\kappa$   $\epsilon\acute{\iota}\chi\omicron\nu$   $\sigma\acute{o}\pi\omicron\iota$   $\acute{\alpha}\pi\omicron\sigma\tau\alpha\acute{\iota}\nu$  (X. II. 3. 5. 10) might mean *they did not know to whom* (—  $\eta\gamma\gamma\acute{o}\upsilon\nu$   $\pi\rho\acute{o}\varsigma$   $\tau\acute{\iota}\nu\alpha\varsigma$ ) *to revolt* or *they had no allies to whom* ( $\pi\rho\acute{o}\varsigma$   $\sigma\acute{o}\varsigma$ ) *to revolt*. But the present or aorist optative in relative clauses of purpose is rare (1469 c).

**1550.** Simple indirect questions are introduced by  $\epsilon\acute{\iota}$  *whether*, less often by  $\acute{\alpha}\rho\alpha$ .

$\eta\rho\epsilon\tau\omicron$   $\alpha\upsilon\tau\acute{o}\nu$   $\epsilon\acute{\iota}$   $\beta\lambda\eta\theta\epsilon\acute{\iota}\eta$  (—  $\epsilon\beta\lambda\acute{\eta}\theta\eta\varsigma$ ;) *he asked him whether he had been struck* X. C. 8. 3. 30,  $\acute{\iota}\delta\omicron\mu\epsilon\nu$   $\acute{\alpha}\rho$   $\sigma\acute{o}\tau\omega\sigma\acute{\iota}$   $\gamma\acute{\iota}\gamma\eta\tau\alpha\iota$   $\pi\acute{\alpha}\nu\tau\alpha$  *let us see whether every-thing is thus produced* P. Ph. 70 d.

**1551.**  $\epsilon\acute{\iota}$  often has an affirmative force (*whether*); but it not seldom has a negative force (*whether . . . not*) after verbs expressing uncertainty:  $\epsilon\acute{\iota}$   $\mu\acute{\epsilon}\nu$   $\delta\eta$   $\delta\acute{\iota}\kappa\alpha\iota\alpha$   $\pi\omicron\upsilon\iota\rho\omega$ ,  $\sigma\acute{o}\kappa$   $\sigma\acute{o}\delta\alpha$  *I don't know whether or not I shall do what is right* X. A. 1. 3. 5.

**1552.**  $\acute{\epsilon}\alpha\nu$  rarely, if ever, means *whether*, even after verbs of *examining, considering*, where its use is best explained by 1433. Such conditional clauses often approach closely to indirect questions. Cp.  $\sigma\acute{\kappa}\acute{\epsilon}\phi\alpha\iota$   $\acute{\epsilon}\alpha\nu$   $\acute{\alpha}\rho\alpha$   $\kappa\alpha\acute{\iota}$   $\sigma\omicron\acute{\iota}$   $\sigma\upsilon\nu\delta\omicron\kappa\eta$   $\acute{\alpha}\pi\epsilon\rho$   $\acute{\epsilon}\rho\omicron\acute{\iota}$  *consider if* (in case that, on the chance that) *you too agree with me* (P. Ph. 64 c) with  $\sigma\acute{\kappa}\acute{\epsilon}\phi\alpha\sigma\theta\epsilon$   $\epsilon\acute{\iota}$   $\acute{\alpha}\rho\alpha$   $\tau\acute{o}\upsilon\tau\omicron$   $\pi\epsilon\pi\omicron\upsilon\eta\kappa\acute{\alpha}\sigma\iota\nu$   $\sigma\acute{\iota}$   $\beta\acute{\alpha}\rho\beta\alpha\rho\omicron\iota$  *consider whether the barbarians have (not) done this* X. A. 3. 2. 22. Cp.  $\acute{\alpha}\nu\alpha\mu\iota\mu\eta\nu\sigma\kappa\epsilon\sigma\theta\alpha\iota$   $\acute{\epsilon}\alpha\nu$   $\acute{\alpha}\lambda\eta\theta\acute{\eta}$   $\lambda\acute{\epsilon}\gamma\omega$  *to recall to your recollection if I speak the truth* And. 1. 37.

**1553. Indirect Alternative Questions.** — Indirect alternative questions are introduced by words signifying *whether . . . or: πότερον (πότερα) . . . ἢ, εἴτε . . . εἴτε, εἰ . . . εἴτε, εἰ . . . ἢ*.

$\pi\acute{o}\tau\epsilon\rho\omicron\nu$  ( $\pi\acute{o}\tau\epsilon\rho\alpha$ ) . . .  $\eta$ :  $\delta\iota\eta\rho\acute{\omega}\tau\acute{\alpha}$   $\tau\acute{o}\nu$   $\text{Κῦρον}$   $\pi\acute{o}\tau\epsilon\rho\omicron\nu$   $\beta\omicron\upsilon\lambda\omicron\iota\tau\omicron$   $\mu\acute{\epsilon}\nu\epsilon\iota\nu$   $\eta$   $\acute{\alpha}\pi\acute{\iota}\nu\alpha\iota$  *she asked Cyrus whether he wanted to stay or go away* X. C. 1. 3. 15.

εἴτε (εἰ) . . . εἴτε: τὴν σκέψιν ποιόμεθα εἴτε ὠφελίαν εἴτε βλάβην παρέχει  
*let us make the inquiry whether it produces benefit or injury* P. Phae. 237 d.  
 εἰ . . . ἥ: ἡρώτῃ εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιοῦσιν, ἥ καὶ  
 τοῖς ἄλλοις ἐσονται σπονδαί *he asked whether he was making a truce merely with*  
*the individual men who were coming and going or whether the truce would be*  
*with the rest as well* X. A. 2. 3. 7.

1554. ἥ (ἡ) . . . ἥ (ἡ) is Homeric: ὄφρ' ἐν εἰδῶ ἡ ἐνόν μεθέπεις ἥ καὶ  
 πατρώϊός ἐσσι ξένος *that I may know well whether thou art newly a visitor or*  
*art actually an ancestral guest-friend* a 175, φρασσόμεθ' ἥ κε νεώμεθ' ἥ κε  
 μένωμεν (cp. 1192) *we shall consider whether we are to go or stay* I 619. Cp.  
 1545.

1555. **The Moods in Questions.** — The moods and tenses of *direct* questions are the same as those used in other simple sentences. The moods and tenses of *indirect* questions follow the same rules as govern clauses in indirect discourse. After primary tenses, the mood and tense of the direct question are retained (indicative, past indicative with ἄν, deliberative subjunctive, potential optative with ἄν). After secondary tenses, the mood and the tense of the direct form are either retained or more commonly the optative is used instead. But a past indicative with ἄν always remains unchanged. Examples 1580, 1581.

1556. Homer does not change an indicative to an optative in indirect discourse except in indirect questions; as εἶροντο τίς εἴη καὶ πόθεν ἔλθοι *they asked who he was and whence he had come* p 368. See 1595.

1557. In the same indirect question, after a secondary tense, one verb may be retained (usually for vividness) in the mood of the direct question and then changed to the optative (cp. 1601).

1558. For the dependent past tense in cases like ἤδει ὅπου ἔκειτο (direct κείται) ἥ ἐπιστολή *he knew where the letter had been put* X. C. 2. 2. 9, see 1594.

## EXCLAMATORY SENTENCES

1559. **Direct** (independent) exclamatory sentences are formed with the infinitive (1250, 1262), or with a finite verb (expressed or understood) introduced by οἶος, ὅσος, or ὥς. These words are commonly associated with vocatives or interjections. Cp. 304. The moods are the same as in questions (1555).

οἷα ποιεῖς, ὦ ἐταίρε *what are you about, my friend!* P. Euth. 15 c, ὅσῃν ἔχεις τὴν δύναμιν *how great your power is!* Ar. Plut. 748, ὡς ἀστεῖος ὁ ἄνθρωπος *how charming the man is!* P. Ph. 116 d.

a. Direct exclamations without a verb may be expressed by the vocative or nominative (861) or by the genitive of cause (906 a).

**1560.** Indirect (dependent) exclamations are introduced by οἷος, ὅσος, οἷως, ὡς, οἶ, ἴνα, and form subordinate clauses (neg. οὐ).

a. It is often difficult to distinguish between indirect exclamations and indirect questions introduced by οἷος or ὅσος. Dependent exclamations are not introduced by the direct interrogatives ποῖος, πόσος, πῶς, etc., nor by the indefinite relatives ὁποῖος, ὁπόσος, ὅπως, etc., both of which classes of words may stand in indirect questions.

b. The introductory verb is sometimes omitted; as ὁ μωρότατος, ἔν' ὑποδιδύκεν *oh the rascal! (to think) where he crept in!* Ar. Vesp. 188.

**1561.** Dependent exclamatory clauses follow, as regards mood and tense, the same rules as govern indirect questions (1555, 1585–1590).

οἷον ἄνδρα λέγεις ἐν κινδύνῳ εἶναι *what a noble man you say is in danger!* P. Th. 142 b, τίς οὐκ οἶδεν ἐξ οἷων συμφορῶν εἰς ὅσῃν εἰδαιμονίᾳ κατέστησαν; *who does not know into what good fortune they came and after how great sufferings?* I. 6. 42, ἐπιδεικνύντες οἷα εἶναι ἡ ἀπορίᾳ *pointing out what their difficulty was* X. A. 1. 3. 13. See also 1562.

**1562.** Verbs and other words expressing *emotion* or its manifestations are often followed by a dependent exclamatory clause with οἷος, ὅσος, ὡς, etc., which is nearly equivalent to a causal sentence introduced by ὅτι τοιοῦτος (τοσοῦτος, οὕτως). In English such clauses are generally preceded by *considering, upon the reflection how, or the like*. Thus ἀπέκλαιον τὴν ἐμμαντοῦ τύχην, οἷον ἀνδρὸς ἐταίρου ἐστερημένος εἶην *I bewailed my fate considering what a companion I had lost* (direct = οἷον ἀνδρὸς ἐταίρου (ὄντος) ἐστέρημαι) P. Ph. 117 c.

## DEPENDENT STATEMENTS

**1563.** Dependent statements, or subordinate clauses stating that something *is*, are expressed by an infinitive or participle with or without an accusative (735 ff., 1303 ff.), by ὅτι (ὡς) with the indicative or optative, especially in indirect discourse.

a. Other such conjunctions are διότι, ὅπως (rare), οὐνεκα and θοοῦνεκα (both poetic), and Hom. ὅττι, ὅ, ὅ τε.

**1564.** ὅτι, ὡς, etc., *that* introduce dependent statements in the indicative or optative after verbs of emotion (*rejoicing*,

*grieving, wondering, 1373*) and after verbs of *saying, thinking, knowing, perceiving, showing, etc.*

1565. A dependent statement with *ὅτι* (*ὡς*) sometimes does not depend directly on a verb but serves simply to expand a clause or a word in the main clause: *τοῦτο δὲ καὶ ἐπαυκὴ τῶν ἀνδρῶν τῶν τότε καταχρησάτων, ὅτι τὸν οὐδὲν ἐκείνων τῶν Ἑλλήνων ὁ συνέδριος ποιεῖν τὴν ἐν αὐτῷ κινδυνῶν ἐν τῇ θαλάσσῃ τῶν ἡμερῶν, (namely) that they dispelled the fear felt by the Greeks* P. Menex. 241 b.

1566. Some verbs of *saying or thinking* are followed, in most cases at the option of the writer, either by a clause with *ὅτι* or *ὡς* or by an infinitive. *ὡς* is often preferred to *ὅτι* when the writer wishes to mark a statement as an opinion, a pretext, or as untrue; so when the main clause or the subordinate clause is negative or when both are negative: *ἀναβάλλει αὐτοὺς ὡς εἰδὲς ἀληθὲς ἐν τῇ ἐχέσσει* *simulaciously affecting them on the score that their intentions were not sincere* T. 5. 45, *οὐ τοῦτο λέγω ὡς οὐ δέῃ κτλ.* *I do not say (this) that it is not necessary* X. C. 5. 4. 20.

1567. The parts called *δῆλος εἶναι ὅτι* (cp. 1374), *λανθάνειν ὅτι* are often used instead of *εἰδέναι ὅτι* *εἶπε* *ὅτι*, *ἀντὶταῦτα, ὅτι*, *οὐκ ὅτι* *πονηροτάτοι εἰναι αἰδὲ πὲρ λανθάνουσιν* *not even you fail to perceive that they are the very worst* X. O. 1. 19.

1568. *ἰσχυεῖν ὅτι* (*ἰσχυροῦναι*) *boldly, εἰδ' ὅτι* (*εἰ εἰδ' ὅτι*) *surely, εὖ ἰσθ. ὅτι* *be assured* are often used parenthetically and elliptically: *ἔχει δὲ οὕτως ἰσχυρὸν ὅτι τοῦτον πρὸς αὐτὸν οὐκ ἔστιν ὁμοῦ* *that about these matters* P. G. 487 d. *ὅτι* here loses all conjunctive force.

1569. A clause with *ὡς* may be used independently in poetry to mark a decisive statement: *ὡς γὰρ ἐκείνη συνδὲς ἐν μεθύσσει* (*know*) *that I will not willingly let my daughter go* E. Hec. 400.

## INDIRECT DISCOURSE

1570. In a *direct* quotation or question the words or thoughts quoted are given at first hand in the exact form used by the original speaker or thinker. In an *indirect* quotation or question the words or thoughts are given at second hand with necessary modifications of person to indicate that the words or thoughts are reported. A speaker may state his own words or thoughts in the form of indirect discourse. Cp. 1578 ff.

1571. Direct quotations may, in prose, be introduced by *ὅτι*, which has the value of quotation marks. So usually when the finite verb is omitted; as *ἀπεκρίνατο ὅτι οὐ* *he answered (that) "no"* X. A. 1. 6. 7.

**1572.** The constructions of indirect discourse are regulated by the character of the leading verb or expression.

a. Verbs of *saying* (cp. 1566) take either the infinitive or ὅτι (ὥς). φημί almost always takes the infinitive. λέγω takes ὅτι (ὥς), or the infinitive (especially with the passive λέγεται, etc.). εἶπov generally takes ὅτι (ὥς). With the infinitive λέγω, especially in the active, φημίζω and φωνῶ, and εἶπον generally mean *command*.

b. Most verbs of *thinking* and *believing* take the infinitive.

c. Most verbs of *knowing*, *learning*, *perceiving*, *hearing*, *showing* and the like take the participle (1303, 1307), but admit the construction with ὅτι (ὥς). Some of these verbs take the infinitive (cp. 1308, 1314).

d. On the construction with verbs of *hoping*, *promising*, and *swearing*, see 1157.

**1573.** The change from direct to indirect discourse often involves a change of *mood*, seldom a change of *tense*. No verb ever *becomes* subjunctive by reason of indirect discourse. The subjunctive (with or without ἄν) may, after a secondary tense, become optative without ἄν. No verb *can* be changed to the optative in indirect discourse except after a secondary tense, and no verb is *necessarily* changed to the optative even after a secondary tense.

**1574.** All optatives in the direct form are retained (with or without ἄν) in indirect discourse introduced by ὅτι or ὥς. After verbs requiring the participle or infinitive, such optatives in principal clauses become participles or infinitives (with or without ἄν).

a. A present optative in indirect discourse may represent (1) the present indicative; (2) the imperfect (1534 b) indicative; (3) the present subjunctive with or without ἄν; (4) the present optative.

**1575.** ἄν of the direct form is retained in indirect discourse except when a dependent subjunctive with ἄν becomes optative after a secondary tense. Here ἐάν, ὅταν, ἐπειδὴν, ἕως ἄν, etc., become εἰ, ὅτε, ἐπειδὴ, ἕως, etc.

**1576.** The same negative (οὐ or μή) used in the direct discourse is commonly kept in the indirect form. But in some cases with the infinitive and participle μή takes the place of οὐ (1616 ff., 1622, 1626).



**1577.** The retention of the mood of direct discourse, where either the changed or unchanged form is possible, is at the option of the writer or speaker; and reproduces with vividness the time and situation in which the quoted words were used.

## SIMPLE SENTENCES IN INDIRECT DISCOURSE

(INCLUDING INDIRECT QUESTIONS)

### 1. *Indicative and Optative after ὅτι or ὥς*

**1578.** In indirect quotations introduced by ὅτι (ὥς), after primary tenses the verb of the direct form remains unchanged in mood and tense.

λέγει δ' ὡς ὑβριστής εἰμι *he says that I am insolent* L. 24. 15 (= ὑβριστής εἶ *you are insolent*), οἶδ' ὅτι οὐδ' ἂν τοῦτό μοι ἐμέμφον *I know that you would not blame me even for this* X. O. 2. 15, ἀπεκρίνατο ὅτι οὐδέν ἂν τούτων εἶποι *he replied that he would have nothing to say in this matter* X. A. 5. 6. 37 (= ἂν εἴποιμι *I will say*).

Indirect questions (1555): εἰ ξυνμπονήσεις σκόπει *consider whether you will assist me?* S. Ant. 41, οὐκ ἔχω τί εἶπω *I do not know what I shall say* D. 9. 54 (= τί εἶπω; *what shall I say?*).

**1579.** After secondary tenses, an indicative or subjunctive without ἄν usually becomes optative, but may be retained unchanged. An indicative with ἄν and an optative with ἄν are retained.

**1580. Changed Form.** — ἔγνωσαν ὅτι κενὸς ὁ φόβος εἴη *they recognized that their fear was groundless* X. A. 2. 2. 21 (= ἐστί), ἤδη ὅτι εὐρήσοιμι *I knew that I should find* P. A. 22 d (= εὐρήσω), ἡγγέλθη ὅτι ἡττημένοι εἶεν οἱ Λακεδαιμόνιοι καὶ Πείσανδρος τεθναίη *it was reported that the Lacedaemonians had been defeated and that Peisander was dead* X. H. 1. 3. 10 (= ἡττημένοι εἰσι and τέθνηκε). Indirect questions (1555): ὅ τι δὲ ποιήσει οὐ διεσήμνη *he did not distinctly indicate what he was going to do* X. A. 2. 1. 23 (= τί ποιήσω; *what am I intending to do?*), τὸν θεὸν ἐπηρώτων εἰ παραδοίεν Κορινθίους τὴν πόλιν *they questioned the god whether they should surrender the city to the Corinthians* T. 1. 25 (= παραδῶμεν; *shall we surrender?*).

**1581. Direct Form Retained.** — διήλθε λόγος ὅτι διώκει αὐτοὺς Κῦρος *a report spread that Cyrus was pursuing them* X. A. 1. 4. 7, ἀποκρινάμενοι ὅτι πέμψουσι πρέσβεις, εὐθὺς ἀπήλλαξαν *they withdrew immediately on answering that they would send envoys* T. 1. 90 (= πέμψομεν, *we shall send*). Indirect questions: ἡπορείτο τί ποιήσει *he was uncertain what to do* X. A. 7. 3. 29 (= τί ποιήσω; *what shall I do?*), ἠρώτησε ποῦ ἂν ἴδοι Προξένον *he asked where he could see Proxenus* 2. 4. 15 (= ποῦ ἂν ἴδοιμι; *where shall I find?*).

2. *Infinitive or Participle*

**1582.** After primary and secondary tenses of verbs which take the infinitive or participle in indirect discourse, the finite verb of the direct form is changed to an infinitive or participle. The tense is unchanged except that a present infinitive or participle may represent an imperfect, and a perfect infinitive or participle may represent a pluperfect. The infinitive or participle with *ἄν* represents either a past indicative with *ἄν* or an optative with *ἄν*, the context determining which mood is meant.

**1583. Infinitive.** — Σωκράτη φησὶν ἀδικεῖν *he says that Socrates is guilty* P. A. 21 b (= Σωκράτης ἀδικεῖ), τριήρεις παρασκευάσασθαι φημι δεῖν *I say you must prepare triremes* D. 4. 16 (= παρασκευάσασθε or παρασκευάσασθαι δεῖ), ἔφη ἢ ἄξιν Λακεδαιμονίους ἢ αὐτοῦ ἀποκτενεῖν *he said that he would either bring the Lacedaemonians or kill them on the spot* T. 4. 28 (— ἄξω, ἀποκτενῶ).

With *ἄν*: ἀκούω Λακεδαιμονίους ἄν ἀναχωρεῖν ἐπ' οἴκου *I hear the Lacedaemonians used to return home* D. 9. 48 (= ἀνεχώρουν ἄν, 1183), οἷσθε γὰρ τὸν πατέρα οὐκ ἄν φνύλλαιεν *for do you think my father would not have taken care* 49. 35 (= ἐφύλλαιεν ἄν, 1181), οὐδ' ἄν εἰς εὐ οἶδ' ὅτι φήσειεν πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἡλωκέναι *no one, I know full well, would say that all this would have been captured by the barbarians* 19. 312 (= ἡλώκει ἄν), ἐνόμισεν οὐκ ἄν δύνασθαι μένειν τοὺς πολιορκοῦντας *he thought the besiegers would not be able to maintain their position* X. A. 7. 4. 22 (= δύναιτο ἄν), τί ἄν οἴομεθα παθεῖν; *what do we think our fate would be?* 3. 1. 17 (= τί ἄν πάθοιμεν;), ἡγάτο τοὺς ἀγνοοῦντας ἀνδριποδώδεις ἄν δικαίως κεκληῖσθαι *he thought that those who were ignorant might deservedly be called slaves* X. M. 1. 1. 16 (= κεκλημένοι ἄν εἶεν). Other examples, 1156, 1252, 1377, 1378, 1615.

**1584. Participle.** — ὁρῶ δὲ καὶ σοὶ τούτων δεῆσον *and I see that you, too, will have need of these* X. M. 2. 6. 29 (= δεήσει), οὐ γὰρ ᾗδεσαν αὐτὸν τεθνηκότα *for they did not know that he was dead* X. A. 1. 10. 16 (= τέθνηκε).

With *ἄν*: οὔτε ὄντα οὔτε ἄν γενόμενα λογοποιούσιν *they make up stories of what neither is, nor could be, the case* T. 6. 38 (= ἂ οὔτε ἔστιν οὔτ' ἄν γένοιτο), πάντ' ἄν φοβηθεῖς ἴσθι *know that thou wouldst fear anything* E. Hipp. 519 (= ἄν φοβηθείης). Other examples 1160, 1303–1309.

## COMPLEX SENTENCES IN INDIRECT DISCOURSE

**1585.** When a complex sentence passes into indirect discourse, its *principal* verb is treated like the verb of a simple sentence and stands, according to the leading verb, in a finite mood after *ὅτι* or *ὥς*, in the infinitive, or in the participle.

**1586.** After primary tenses, all *subordinate* verbs retain the original mood and tense.

λέγουσιν ὡς, ἐπειδάν τις ἀγαθὸς ὢν τελευτήσῃ, μεγάλην μοῖραν ἔχει *they say that, when a good man dies, he enjoys great esteem* P. Crat. 398 b, συλλέγεσθαι φησιν ἀνθρώπους ὡς ἐμὲ πονηροὺς καὶ πολλοὺς, οἳ τὰ μὲν ἑαυτῶν ἀνηλώκασιν *he asserts that there gather about me many base men who have squandered their property* L. 24. 19, παράδειγμα σαφὲς καταστήσατε, ὃς ἂν ἀφιστῇται θανάτῳ *give plain warning that whoever revolts shall be punished with death* T. 3. 40 (= ὅτι ζημιώσεται).

**1587.** After secondary tenses, all *subordinate* verbs in the present, future, perfect, and future perfect indicative, and in the subjunctive, are usually either changed to the corresponding tenses of the optative, or they are retained unchanged (*graphic sequence*). Subjunctives with ἄν lose ἄν on passing into the optative.

**1588.** Optative for Indicative, and Indicative Retained. — εἶπε . . . ὅτι ἄνδρα ἄγοι ὃν εἶρξαι δέοι *he said that he was bringing a man whom it was necessary to lock up* X. H. 5. 4. 8 (= ἄγω, δεῖ), εὖ δὲ εἰδέναι ἔφασαν ὅτι παρέσονται *for they said that they knew well that they would come* 6. 5. 19 (= ἴσμεν ὅτι παρέσονται), ἔλεγον ὅτι ἦκοιεν ἡγεμόνας ἔχοντες, οἳ αὐτοὺς, εἰ σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσιν τὰ ἐπιτήδεια *they said that they had come with guides who would lead them, should a truce be made, to a place where they would get their supplies* X. A. 2. 3. 6 (= ἦκομεν, ἦμας, ἄξουσιν, ἔξετε), ἀγαπήσειν με ἔφασκεν, εἰ τὸ σῶμα σώσω *he said I might think myself well off if I saved my life* L. 12. 11 (= ἀγαπήσεις, εἰ σώσεις).

**1589.** Optative for Subjunctive and Subjunctive Retained. — εἶπεν ὅτι οἰμώξειτο, εἰ μὴ σιωπήσειεν *he said that he would rue it unless he became silent* X. H. 2. 3. 56 (= οἰμώξει, εἰ μὴ σιωπήσῃς), ἔλεγεσ ὅτι οὐκ ἂν ἔχοις ἐξελθὼν ὅ τι χρῶ *(1337 a) σαντῶ you were saying that if you escaped you would not know what to do with yourself* P. Cr. 45 b (= τί χρῶμαι ἐμαντῶ;), εἶπεν ὅτι ἐπιτίθεσθαι μέλλοιεν αὐτῷ, ὅποτε ἀπάγοι τὸ στρατεῖν *he said that they intended to attack him when he led his forces away* X. C. 7. 5. 2 (= μέλλουσι, σοί, ὅποτε ἀπάγῃς), ὤμοσεν Ἀγησιλάῳ, εἰ σπείσεται ἕως ἔλθοιεν οὓς πέμψει πρὸς βασιλέα ἀγγέλους, διαπράξεσθαι κτλ. *he swore to Agesilaus that, if he would make a truce until the messengers whom he would send to the king should arrive, he would bring it about that, etc.* X. Ages. 1. 10 (= εἰ σπείσῃς ἕως ἂν ἔλθωσιν οὓς ἂν πέμψω, διαπράξομαι), οὐκ ἔφασαν ἰέναι, εἰ μὴ τις αὐτοῖς χρήματα διδῶ *they refused to go unless a largess were given them* X. A. 1. 4. 12 (= οὐκ ἴμεν, ἡμῖν), τὴν αἰτιά, ἣ πρόδηλος ἦν ἐπ' ἐκείνους ἡξουσα εἰ τι πάθοι *Χαρίδης the charge which it was plain in advance would be brought against them if anything happened to Charidemus* D. 23. 12 (= εἰάν τι πάθῃ).

**1590.** *Subordinate* verbs in the imperfect, aorist (usually), and pluperfect indicative, and in the optative, remain unchanged.

ἐπιστεῖλαι δὲ σφίσιν αὐτοῖς τοὺς ἐφόρους συγκαλέσαντας τοὺς στρατιωτᾶς εἰπεῖν ὡς ὦν μὲν πρόσθεν ἐποίουν μέμφοντο αὐτοῖς κτλ. they reported that the ephors enjoined upon them to call together the soldiers and say that they blamed them (the soldiers) for what they had done before X. II. 3. 2. 6 (= ἐποιεῖτε, μεμφόμεθα ὑμῖν). ἡλπίζον τοὺς Σικελούς, οὓς μετ' ἐπεψαν, ἀπαντήσεσθαι they were expecting that the Sicels whom they had sent for would meet them T. 7. 80 (μετεπέψαμεν, ἀπαντήσονται). εἶπεν ὅτι ἔλθοι ἂν εἰς λόγους, εἰ ὁμήρους λάβοι he said that he would enter into negotiations if he should receive hostages X. H. 3. 1. 20 (= ἔλθοιμ' ἂν, εἰ λάβοιμ'). See 1593 a, 1596.

#### IMPLIED INDIRECT DISCOURSE

**1591.** Indirect discourse is *implied* in the case of any subordinate clause, which, though not depending formally on a verb of *saying* or *thinking*, contains the *past thought of another person* and not a statement of the writer or speaker. Implied indirect discourse shows itself formally only after secondary tenses.

οἱ δ' ὄκτιρον εἰ ἀλώσονται others pitied them if they should be captured X. A. 1. 4. 7 (= οἰκτίρομεν εἰ ἀλώσονται we pity them if they are going to be captured, 1374). ἐμελλον μαχεῖσθαι ἢν περιτέχωσιν they intended to fight if they met the enemy T. 5. 66 (= μαχοῦμεθα ἢν περιτέχωμεν). Cp. 1371, 1504.

**1592.** So in clauses depending on an infinitive introduced by a verb meaning to *command*, *advise*, *plan*, *ask*, *wish*, etc. (1233). Here the infinitive expressing the command, wish, etc. is not itself in indirect discourse. The negative is *μή*. Thus ἀφικνούνται (historical pres.) ὡς Σιτάλκην βονλόμενοι πείσαι αὐτόν, εἰ δύναιντο, στρατεῦσαι they came to Sitalces with the desire of persuading him, if they could, to make an expedition T. 2. 67 (= εἰ δὲν δυνώμεθα).

#### REMARKS ON THE CONSTRUCTIONS OF INDIRECT DISCOURSE

**1593.** Past Tenses in Indirect Discourse. — a. The potential indicative with *ἄν*, the unreal indicative with *ἄν* (or without *ἄν*, as *ἐχρῆν*, etc.), remain unchanged to prevent confusion with the optative of the direct form. Thus ἀπελογοῦντο ὡς οὐκ ἄν ποτε οὕτω μῶροι ἦσαν εἰ ᾔδεσαν they pleaded that they never would have been so foolish, if they had known X. H. 5. 4. 22 (= οὐκ ἄν ἦμεν, εἰ ᾔσμεν), (ἔλεγεν) ὅτι κρεῖττον ἦν αὐτῷ τότε ἀποθανεῖν he said that it would have been better for him to die then L. 10. 25 (= ἦν μοι).

b. The imperfect and pluperfect in simple sentences or principal clauses usually remain unchanged after secondary tenses to prevent ambiguity; but



when there is no doubt that a past tense stood in the direct form, the imperfect passes into the present optative, the pluperfect into the perfect optative. In *subordinate* clauses both tenses are kept. Thus εἶχε γὰρ λέγειν καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὕστερον οὐδεπώποτε στρατεύσαιντο (cp. c) ἐπὶ βασιλεῖ, *for he was able to say both that alone of the Greeks they had fought on the side of the king at Plataea and that later they had never at any time taken the field against the king* X. II. 7. 1. 34 (= συνεμαχόμεθα, ἐστρατευσάμεθα), τὰ πεπραγμένα διηγούντο, ὅτι αὐτοὶ μὲν πλείοιεν, τὴν δὲ ἀναίρεσιν τῶν ναυῶν προσητάξαιεν *they related what had occurred to the effect that they were themselves sailing against the enemy and that they had given orders for the rescue of the men on the wrecks* X. II. 1. 7. 5 (= ἐπλέομεν, προσετάξαμεν).

c. The aorist indicative without ἄν in a simple sentence or in a principal clause may be changed to the aorist optative after a secondary tense; but in subordinate clauses (except those denoting cause) it remains unchanged to avoid ambiguity with the aorist optative, which usually represents the aorist subjunctive: ἀπεκρῖνάμην αὐτῷ ὅτι σκεῖν οὐ λάβοιμι *I answered him that I did not take the furniture* D. 50. 36 (= οὐκ ἔλαβον), τοῖς ἰδίοις χρήσεσθαι ἔφη, ἃ ὁ πατήρ αὐτῷ ἔδωκεν *he said that he would use his own money that his father had given him* X. II. 1. 5. 3 (= χρήσομαι, μοι ἔδωκεν).

**1594. Inserted Statement of Fact.** — When the present or perfect indicative would have stood in the direct discourse, the imperfect or pluperfect after a secondary tense is often inserted as a *statement of fact* by the writer from his own point of view, though the rest of the sentence may be given in indirect discourse from the point of view of the subject of the leading verb. Here ὅτι may often be translated by *the fact that*.

ἐπείθοντο ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα *they obeyed him seeing that he alone had the mind of an officer* X. A. 2. 2. 5 (= φρονεῖ), ἔφη εἶναι παρ' ἐαυτῷ ὅσον μὴ ἦν ἀνηλωμένον *he said that he had in his possession all that had not been expended* D. 48. 16 (= παρ' ἐμοί ἐστιν ὅσον μὴ ἐστιν ἀνηλωμένον). τοὺς φυγάδας ἐκέλευσε σὺν αὐτῷ στρατεῖσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς καταπράξειεν ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσεσθαι πρὶν αὐτοὺς καταγάγοι οἰκάδε *he urged the exiles to make the expedition with him, promising them that, if he should succeed in accomplishing the purposes of his campaign, he would not cease until he had brought them back to their homes* X. A. 1. 2. 2 (= ἦν καταπράξω ἐφ' ἃ στρατεῖομαι, οὐ παύσομαι πρὶν ἂν καταγάγω). Cp. δῆλον ἦν ὅτι ἐγγὺς πού ὁ βασιλεὺς ἦν *it was clear that the king was somewhere near* X. A. 2. 3. 6 with δῆλον ἦν ὅτι πράγμα τι εἴη *it was clear that something was the matter* 4. 1. 17.

**1595.** Except in indirect questions, the optative of indirect discourse is unknown to Homer (1556). After primary or secondary tenses Homer em-



ploys, in a principal clause, the same past tense that would have been used in an independent clause, from the point of view of the speaker: γίγνωσκον δ' (= ὅτι) δὴ κακὰ μῆδετο *I knew that he was planning evil* γ 166 (i.e. κακὰ ἐμῆδετο καὶ ἐγίγνωσκον *he was planning evil and I knew it*). Here Attic would commonly have μῆδεται or μῆδοιτο. After secondary tenses the future is usually expressed in Homer by ἔμελλον and the infinitive: οὐδὲ τὸ ἦδῃ, ὃ οὐ πείσεσθαι ἔμελλεν *nor did he know this, that she had no thought to comply* γ 146.

**1596.** Optatives with or without ἄν are retained after ὅτι (ὥς).

ἐδίδασκον ὥς συνεστρατεύοντο ὅποι ἡγοῖντο *they showed that they always followed them in their campaigns wherever they led* X. H. 5. 2. 8 (= συνεστρατεύόμεθα, ὅποι ἡγοῖσθε, ci. 1482), ἀπεκρίνατο ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίησαν *he replied that they would sooner die than surrender their arms* X. A. 2. 1. 10 (= ἂν ἀποθάνοιμεν, παραδοῖμεν).

**1597.** Indirect discourse introduced by ὅτι (ὥς) may pass into the infinitive as if the leading verb required the infinitive.

ἡ δὲ ἀπεκρίνατο ὅτι βούλοιο μὲν ἅπαντα τῷ πατρὶ χαρίζεσθαι, ἄκοντα μέντοι τὸν παῖδα χαλεπὸν εἶναι νομίζειν (for νομίζοι καταλιπεῖν *she answered that she wished to do everything to oblige her father, but that she considered it unkind to leave the child behind against his inclination* X. C. 1. 3. 13.

**1598.** An optative introduced by ὅτι (ὥς) may be followed, in a parenthetical or appended clause (often containing γάρ or οὖν), by an *independent* optative, which continues the quotation as if dependent.

ἔλεγον πολλοὶ ὅτι παντὸς ἄξια λ'γοι Σεύθης· χειμὼν γὰρ εἴη *many said that what Seuthes said was of supreme importance; for it was winter* X. A. 7. 3. 13 (here we might have had χειμῶνα γὰρ εἶναι by 1597).

**1599.** An infinitive in indirect discourse may follow a sentence which merely *involves* the idea of indirect statement.

ὁ δὲ αὐτοὺς εἰς Λακεδαίμονα ἐκέλευεν ἵναι· οὐ γὰρ εἶναι κύριος αὐτός *he recommended them to go to Lacedaemon; for (he said that) he was not himself empowered to act* X. H. 2. 2. 12.

**1600.** In subordinate temporal, relative, and conditional clauses the infinitive may be used for the indicative or optative by attraction to an infinitive standing in the principal clause after a verb of *saying*.

οὔτοι δὲ ἔλεγον ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος *and they said that Ariaeus said that there were many Persians better than himself, who would not endure his being king*

X. A. 2. 2. 1 ( = πολλοί εἰσι ἐμαντοῦ βελτίους, οἳ οὐκ ἂν ἀνάσχοιντο ἐμοῦ βασιλεύοντος). Here the relative is equivalent, in sense, to καὶ τούτους (1438).

**1601.** In the same sentence transition from indirect to direct quotation is not seldom permitted, and one verb may become optative while another remains unchanged after a past tense introducing indirect discourse.

καὶν μὲν ἦ ἐκεῖ, τὴν δίκην ἔφη χρῆζειν ( = χρῆζω) ἐπιθεῖναι αὐτῷ, ἣν δὲ φύγη. ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα if he were there, he said he wished to inflict punishment on him, "but if he be fled, we will there take counsel about this" X. A. 1. 3. 20, οἳτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς εἴη these said that Cyrus was dead but that Ariæus had fled 2. 1. 3 (here we might have τεθνήκοι, πέφειγε), ἐδόκει δὴλον εἶναι ὅτι αἰρήσονται αὐτὸν εἴ τις ἐπιψηφίζοι it seemed to be clear that they would elect him if any one should put it to vote 6. 1. 25 (here we might have αἰρήσονται, εἰαν ἐπιψηφίζῃ), παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, ἀναπαύεσθαι καὶ ἔπεσθαι, ἥνικ' ἂν τις παραγγέλλῃ they gave orders that, when they had supped, they should rest and follow when any one gave the command 3. 5. 18 (here we might have ἐπειδὴ δειπνήσωσι, ἥνικα παραγγέλλοι).

**1602.** The idea conveyed by an imperative, a hortatory (or even a deliberative) subjunctive, of direct discourse may be set forth in the infinitive by a *statement* as to what *ought to be*.

ἀπηγόρευε μηδένα βάλλειν he forbade any one to shoot X. C. 1. 4. 14 (cp. μηδεὶς βαλλέτω), εἰς δὲ διή ειπε (1236) στρατηγούς μὲν ἐλέσθαι ἄλλους and some one urged that they choose other generals X. A. 1. 3. 14 (cp. ἔλεσθε or ἔλωμεν), ᾤοντο ἀπιέναι they thought that they should retire X. II. 4. 7. 4 (cp. ἀπιώμεν). The imperative idea may be expressed by ἔφη χρῆναι (δεῖν), as ἔφη χρῆναι πλεῖν ἐπὶ Συρακούσας he said that they ought to sail to Syracuse T. 4. 69.

**1603.** Long sentences (and even some short complex sentences), and a series of sentences, in indirect discourse depending on a single verb of *saying* or *thinking*, are uncongenial to the animated character of Greek. To effect variety and to ensure clearness by relieving the strain on the leading verb, Greek may, *e.g.*, repeat the verb of *saying* or *thinking*, abandon the indirect for the direct form (1601), insert ἔφη χρῆναι or ἐκέλευσε (1602). Some long passages in indirect discourse do, however, appear; as X. C. 1. 3. 4, 8. 1. 10-11, T. 6. 49, P. R. 614 b.

## NEGATIVE SENTENCES

**1604.** The simple negative particles are οὐ and μή. οὐ *contradicts* or *denies*, and negatives assertions: μή *rejects* or *deprecates*, and negatives commands, conditions, and wishes. The rules for the simple negatives apply also to their compounds οὔτε μήτε, οὐδέ μηδέ, οὐδέις μηδέις, etc.

a. The rarer οὐχί (οὐ-χί) denies with greater emphasis than οὐ. The form **μηκέτι** *no longer* is due to the analogy of οὐκ-έτι.

b. *And not* is expressed by καὶ οὐ (μή) after a positive clause, by οὐδέ (μηδέ) after a negative clause.

c. In οὐδ' (μηδ') εἰ or εἰάν *not even if*, the negative belongs to the leading clause, while *even* (-δέ) belongs to the dependent clause. The negative may be repeated in the leading clause: οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλῆθει οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολέμους *even if all the Persians should come, we should not exceed the enemy in numbers* X. C. 2. 1. 8.

**1605.** οὐ and μή generally precede the word they negative; but may follow an emphatic word they negative.

οἱ δὲ στρατηγοὶ ἐξήγον μὲν οὔ, συνεκάλεσαν δέ *and the generals did not lead them out, but called them together* X. A. 6. 4. 20.

a. The negative may stand before an infinitive though the English translation joins it to another verb in the sentence. Cp. 1233 (second example).

b. οὐ with the governing verb may be equivalent in sense to μή with a dependent infinitive: οὐ συμβουλεύων Ξέρξη στρατεῖσθαι ἐπὶ τὴν Ἑλλάδα *advising Xerxes not to march against Greece* (= συμβουλεύων μή στρατεῖσθαι) Hdt. 7. 46.

**1606.** οὐ *adherescent* adheres closely to the following word, with which it practically forms a compound.

ἂ οὐκ ἔατε (= κωλύετε) ἡμᾶς ποιεῖν *what you (do not permit =) forbid us to do* X. C. 1. 3. 10. Similarly οὐ φημι *refuse, deny* (cp. *negotio*), οὐκ ἐθέλω *be unwilling*, οὐκ ἀξιῶ *regard as unworthy*, οὐκ ὀλίγοι *not a few* = πολλοί *many*, οὐχ ἥττον *not less* = μᾶλλον *more*, οὐ πάνυ *not at all*.

a. With verbs of *saying* and *thinking* οὐ is often to be translated with a dependent infinitive: οὐκ ἔφη ἵνα *he said that he would not* (i.e. *refused to*) go X. A. 1. 3. 8, οὐ φᾶσιν εἶναι ἄλλην ὁδὸν *they say there is no other road* 4. 1. 21.

b. οὐ *adherescent* is sometimes called οὐ *privative* because it deprives the following word of its positive meaning.

**1607.** οὐ is used in declarations, μή in commands and wishes. In direct questions, οὐ expects the answer *yes*, μή expects the

answer *no*. In deliberative questions μή is employed. For the use of the negatives in subordinate clauses see the Index.

**1608.** μή is often used to mark *character* (of such a sort): ὁ μηδὲν ἂν ὀμόσας *the man who would not take an oath* D. 51. 40. In such cases ὅς μή may refer to a definite person or thing: ταλαίπωρος ἄρα τις σύ γε ἄνθρωπος εἶ, ᾧ μήτε θεοὶ πατρῷοὶ εἰσι μήτε ἱερά *a wretched being art thou then, who hast neither ancestral gods nor shrines* P. Eu. 302 b. But note οὐδεὶς (or οὐκ ἔστιν) ὅστις οὐ (1445 a).

**1609.** Oaths and protestations in the indicative with μή express a solemn denial or refusal, or repudiate a charge: ἴστω νῦν Ζεὺς μὴ μὲν τοῖς ἵπποισιν ἄνθρωπος ἐποικησέται ἄλλος *let Zeus now know (i.e. I swear by Zeus) that no other man shall mount these horses* K 329.

**1610.** The negatives of finite verbs in direct discourse are retained in indirect discourse introduced by ὅτι (ὥς).

εἶπε . . . ὅτι οὐ περὶ πολιτείας ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαιθ' (= ἂν μὴ ποιήσητε) ἃ Θηράμενης κελεύει *he said that the question would not be about your constitution but about your safety, if you did not do what Theramenes urged* L. 12. 74.

### οὐ AND μή WITH THE INFINITIVE

#### NEGATIVES OF THE INFINITIVE NOT IN INDIRECT DISCOURSE

**1611.** μή is the regular negative of the infinitive not in indirect discourse (1233–1250). Cp. 1376, 1385.

a. The articular infinitive has μή, as τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τὰδε *'tis better for thee not to learn than to learn these things* A. Pr. 624.

**1612.** χρή takes either μή or οὐ with the infinitive: χρή μὴ καταφρονεῖν τοῦ πλήθους *one must not despise the multitude* I. 5. 79, χρή δ' οὐποτ' εἰπεῖν οὐδέν' ὀλβιον βροτῶν *but one must never call any mortal happy* E. And. 100. δεῖ takes μή with the infinitive: μὴ ὀκνεῖν δεῖ αὐτοὺς *they must not fear* T. 1. 120. οὐ δεῖ may be used for δεῖ μή (cp. 1605 b).

a. For οὐ χρή was substituted (for emphasis 1605) χρή οὐ, where οὐ was still taken with χρή; then οὐ was felt to belong with the infinitive.

**1613.** μή is used in oaths and protestations: ἴστω νῦν τόδε γαῖα . . . μὴ τί τοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο *let earth now know this (i.e. I swear by earth) that I will not devise any other harmful mischief to thine own hurt* ε 187.

**1614.** μή is used when the infinitive stands in apposition (1230): τοῦτο ἔν ἐστιν ὧν φημι. μηδένα ἂν ἐν βραχυτέροις ἐμοῦ τὰ αὐτὰ εἰπεῖν *this is one of the things I maintain — that no one can say the same things in fewer words than I can* P. G. 449 c.

## NEGATIVES OF THE INFINITIVE IN INDIRECT DISCOURSE

**1615.** The infinitive in indirect discourse after verbs of *saying* and *thinking* retains *οὐ* if *οὐ* was the negative of the direct discourse.

ἦ (i.e. ἀνάγκη) φαμεν οὐδένα θεῶν οὔτε μάχεσθαι τὰ νῦν οὔτε μαχεῖσθαι ποτε we declare that no one of the gods either now contends with necessity, or ever will contend P. L. 818 e (= οὐδέεις, μάχεται, μαχεῖται). See 1583. On οὐ φημι, see 1606 a.

**1616.** Verbs of *saying* and *thinking* may take *μή* in emphatic declarations involving a wish that the utterance may hold good. Cp. 1618.

φαίην δ' ἂν ἔγωγε μηδενὶ μηδεμίαν εἶναι παιδείην παρὰ τοῦ μη ἀρέσκοντος but for my part I would maintain that no one gets any education from (a teacher) who is not pleasing X. M. 1.2.39. πάντες ἐροῦσι μηδὲν εἶναι κερδαλεώτερον ἀρετῆς all will say that nothing is more profitable than bravery X. C. 7.1.18.

**1617.** *μή* is often found after verbs denoting an oracular response or a judicial decision actual or implied: ἀνέειπεν ἡ Πυθίᾳ μηδένα σοφώτερον εἶναι the Pythian prophetess made answer that no one was wiser P. A. 21 a (direct οὐδέεις σοφώτερός ἐστι).

**1618.** The infinitive in indirect discourse after verbs and other expressions of *assertation* and *belief*, often takes *μή*, where we might expect *οὐ*. Such verbs are those signifying *to hope, expect, promise, put trust in, be persuaded, agree, testify, swear*, etc. The use of *μή* indicates strong assurance, confidence, and resolve; and generally in regard to the future. Cp. 1616.

ἐλπὶς ὑμᾶς μὴ ὀφθῆναι there is hope that you will not be seen X. C. 2.4.23, ὑπὸσχοντο μηδὲν χालεπὸν αὐτοὺς πείσεσθαι they promised that they should suffer no harm X. H. 4.4.5, πιστεύω μὴ ψεύσιν με ταύτας τὰς ἀγαθὰς ἐλπίδας I trust that these good hopes will not deceive me X. C. 1.5.13, ἐπίεσθσαν Ἀθηναῖοι Σωκράτην περὶ θεοὺς μὴ σωφρονεῖν the Athenians were persuaded that Socrates did not hold temperate opinions regarding the gods X. M. 1.1.20, ὁμολογῇ μὴ μετεῖναι οἱ μακρολογῶς he acknowledges that he cannot make a long speech P. Pr. 336 b, αὐτὸς ἑαυτοῦ καταμαρτυρεῖ μὴ ἐξ ἐκείνου γεγενῆσθαι he proves by his own testimony that he is not his son D. 40.47.

**1619.** ἐπίσταμαι and οἶδα generally take *μή* when they denote confident belief: ἐξίσταμαι μὴ τον τόδ' ἀγλαῖσμα πλὴν κείνον μολεῖν I know well (= I assure you) this fair offering has not come from any one save from him S. El. 908. Cp. 1622.

## οὐ AND μή WITH PARTICIPLES AND SUBSTANTIVES

**1620.** The participle has *οὐ* when it states a fact, *μή* when it states a condition. On *μή* due to the force of the leading verb, see 1626.



ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος *he went up on the mountains since no one hindered him* X. A. 1. 2. 22, οὐκ ἂν δύνατο μὴ καμὼν εὐδαιμονεῖν *thou canst not be happy if thou hast not toiled* E. Fr. 461.

**1621.** Οὐ with circumstantial participles of cause, purpose, concession, see 1279–1281. οὐ is used with supplementary participles in indirect discourse (see 1299, 1303–1309).

**1622.** ἐπίσταμαι and οἶδα denoting confident belief may take μὴ for οὐ. Thus ἔξοιδα φύσει σε μὴ πεφνκότα τοιαῦτα φωνεῖν κακά *well do I know that by nature thou art not adapted to utter such guile* S. Ph. 79; cp. 1619.

**1623.** The participle with the article has οὐ when a definite person or thing is meant, but μὴ when the idea is indefinite and virtually conditional (*whoever, whatever*); and when a person or thing is to be characterized (*of such a sort, one who*: 1608). Thus ὁ οὐ δράσας *the definite person who did not do something*, ὁ μὴ δράσας *any one who did not do something* (a supposed case); οἱ οὐ βουλόμενοι ταῦτα οὕτως ἔχειν *the party of opposition* And. 1. 9, οἱ μὴ δυνάμενοι *any who are unable* X. A. 4. 5. 11 (= οὔτινες μὴ δύνανται or ὅσοι ἂν μὴ δύνωνται). ὁ μὴ δαρεῖς ἄνθρωπος οὐ παιδεύεται *he who gets no flogging gets no training* Men. Sent. 422.

**1624.** οὐ and (more commonly) μὴ are used with substantives and substantivized adjectives with the same general difference as with participles.

ἡ τῶν γεφυρῶν οὐ διάλυσις *the non-destruction of the bridges* T. 1. 137, οἱ μὴ πλούσιοι *whoever are not rich* P. R. 330 a, οὐκ ἔστιν ἐν τοῖς μὴ καλοῖς βουλευμασιν οὐδ' ἐλπίς *in schemes that are unwise there is no place even for hope* S. Tr. 725, ἡ μὴ ἐμπειρία *lack of experience* Ar. Eccl. 115.

#### THE NEGATIVES IN INDIRECT QUESTIONS

**1625.** The negative of the direct form is generally preserved in indirect questions.

εἶσομαι πότερον ὃ ἔχων αὐτὸ οὐκ εὐδαίμων ἐστὶν ἢ εὐδαίμων *I shall know whether its possessor is happy or not* P. R. 351 c, οὐκ οἶδ' ὅπως φῶ τοῦτο καὶ μὴ φῶ *I know not how I am to say this and not to say it* E. I. A. 643 (= πῶς μὴ φῶ;).

a. Indirect questions with εἰ have οὐ or μὴ. Thus ἤρετο τὸν δῆμον εἰ οὐκ αἰσχύνοντο *he asked the people whether they were not ashamed* Aes. 1. 84, ἤρετό με εἰ μὴ μέμνημαι *he asked me whether I did not remember* 2. 36.

b. As the second member of an alternative question introduced by εἰ, or not may be either ἢ οὐ or ἢ μὴ. Thus σκοπῶμεν εἰ ἡμῖν πρέπει ἢ οὐ *let us consider whether it is proper for us or not* P. R. 451 d, νῦν ἔμαθον ὃ λέγεις· εἰ δὲ ἀληθὲς ἢ μὴ, πειράσομαι μαθεῖν *now I have made out what you mean; and I will try to make out whether it is true or not* 339 a.

## APPARENT EXCHANGE OF οὐ AND μή

**1626.** Where μή is used when we expect οὐ the expression negated usually depends on a verb that either has μή or would have it, if negated.

νόμιζε μηδὲν εἶναι τῶν ἀνθρωπίνων βέβαιον εἶναι *consider nothing in human life to be secure* I. 1. 42 (= μὴ νόμιζέ τι), εἰ δέ τις νομίζει τι μὴ ἱκανῶς εἰρησθαι *but if any one thinks some point has not been sufficiently mentioned* And. 1. 70, κελεύει μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας *he orders them to remain by the river without crossing* X. A. 4. 3. 28 (cp. 1618).

a. But οὐ may assert itself even under the above circumstances: ἢ ἀφίετε με ἢ μὴ ἀφίετε ὥς ἐμοῦ οὐκ ἂν ποιήσαντος ἄλλα *either acquit me or do not acquit me in the knowledge that I should not act otherwise* P. A. 30 b, εἰ νομίζεις οὐχ ὑφέξειν τὴν δίκην *if thou thinkest not to suffer the penalty* S. O. T. 551 (direct οὐχ ὑφέξω).

**1627.** οὐ is sometimes found in clauses introduced by εἰ (ἐάν).

a. When οὐ is adherescent (1606): εἰ δ' ἀποστήναι Ἀθηναίων οὐκ ἡδικοῦμεν, οὐκ ἡδικοῦμεν *but if we refused to revolt from the Athenians, we were not doing wrong* T. 3. 55.

b. When there is an emphatic assertion of fact or probability and not a hypothetical statement; as where a direct statement is quoted: εἰ, ὥς νῦν φήσει, οὐ παρεσκεύαστο *if, as he will presently assert, he had not made preparations* D. 54. 29.

c. When εἰ (ἐάν) is used instead of ὅτι *that (because)* after verbs of emotion (1373): μὴ θαυμάσης εἰ πολλὰ τῶν εἰρημέρων οὐ πρόπει σοι *do not be surprised if much of what has been said does not apply to you* I. 1. 44. Here μή is possible.

d. When εἰ (ἐάν) approaches the idea of ἐπεὶ *since*: εἰ τοῦσδε οὐ στέργει πατὴρ *if (since) their father has ceased to love these children* E. Med. 88 (often explained as οὐ adherescent). Here μή is possible.

e. Homer sometimes has εἰ and the indicative with οὐ if the subordinate clause precedes; but usually he has εἰ μὴ if the subordinate clause follows: εἰ δέ μοι οὐ τέισουσιν βοῶν ἐπιεικέ' ἀμειβὴν, δύσομαι εἰς Ἀΐδαο *but if they will not pay a fitting compensation for the cattle, I will go down to Hades* μ 382. Some of the cases belong under a.

**1628.** οὐ may go with the leading verb though it stands with the infinitive.

βουλοίμην δ' ἂν οὐκ εἶναι τόδε *I would fain it were not so (I should not wish that this were so)* E. Med. 73.

**1629.** οὐ in a contrast may go closely with a following word or words.

κελεύων οὐκ ἐν τῇ ἐκκλησίᾳ ἀλλ' ἐν τῷ θεάτρῳ τὴν ἀνάρρησιν γίγνεσθαι  
demanding that the proclamation be made not in the assembly but in the theatre  
Aes. 3. 204.

### μὴ AND οὐ WITH THE INFINITIVE

#### REDUNDANT OR SYMPATHETIC NEGATIVE

#### I. With the Infinitive depending on Verbs of Negative Meaning

**1630.** Verbs and expressions of negative meaning, such as *deny, refuse, hinder, forbid, avoid*, often take the infinitive with a redundant μὴ to confirm the negative idea of the leading verb.

καταρνῆ μὴ δεδραῖκέναι τάδε; dost thou deny that thou hast done this? S. Ant. 442, ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἐλθεῖν to hinder the Greeks from coming X. A. 6. 1. 24, ἀπέσχοντο μὴ ἐπὶ τὴν ἑκατέρων γῆν στρατεύσαι they abstained from marching upon each other's territory T. 5. 25.

**1631.** When a verb of *denying, refusing, etc.*, is itself negatived, either directly or by appearing in a question expecting a negative answer, the infinitive generally has μὴ οὐ. Here both the introductory clause and the dependent clause virtually have an affirmative sense.

οὐδεὶς πώποτ' ἀντεῖπεν μὴ οὐ καλῶς ἔχειν αὐτούς (i.e. τοὺς νόμους) no one ever denied that the laws were excellent D. 24. 24, τίνα οἶε ἀπαρνήσεσθαι μὴ οὐχὶ καὶ αὐτὸν ἐπίστασθαι τὰ δίκαια; who, think you, will deny that he too understands what is just? P. G. 461 c (= οὐδεὶς ἀπαρνήσεται).

**1632.** Constructions after Verbs of Hindering, etc. — After verbs signifying (or suggesting) *to hinder* and the like (1630), the infinitive admits the article τό or τοῦ (cp. 901). Hence we have a variety of constructions, here classed under formal types.

1. εἶργει με μὴ γράφειν he hinders me from writing (the usual construction: examples 1630).

2. εἶργει με γράφειν (less common): οἱ θεῶν ἡμᾶς ὅρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις the oaths sworn in the name of the gods prevent us from being enemies to each other X. A. 2. 5. 7.

3. εἶργει με τὸ μὴ γράφειν (rather common): εἶργον τὸ μὴ κακουργεῖν they prevented them from doing damage T. 3. 1.

4. εἶργει με τὸ γράφειν (not uncommon): ἔστιν τις, ὅς σε κωλύσει τὸ δρᾶν there is some one who will prevent thee from the deed S. Ph. 1241.

5. εἶργει με τοῦ μὴ γράφειν (not so common as 3): πᾶς γὰρ ἀσκὸς δύο ἀνδρας ἔξει τοῦ μὴ καταδῶναι for each skin-bag will prevent two men from sinking X. A. 3. 5. 11.

6. εἴργει με τοῦ γράφειν (rare) : κωλύσειε τοῦ κάειν ἐπιόντας he said that *he would prevent them from attacking and burning* X. A. 1. 6. 2.

7. οὐκ εἴργει με γράφειν (not very common, but found especially with κωλύω) : τί κωλύει (= οὐδὲν κ.) καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῆρον προκαταλαβεῖν; *what hinders our ordering Cyrus to take also the heights in advance for us?* X. A. 1. 3. 16.

8. οὐκ εἴργει με μὴ οὐ γράφειν (regular) : οὐκ ἀμφισβητῶ μὴ οὐχὶ σὲ σοφώτερον ἢ ἐμέ (εἶναι) *I do not dispute that you are wiser than I* P. Hipp. Minor 369 d.

9. οὐκ εἴργει με τὸ μὴ γράφειν (occasionally) : καὶ φημι δρᾶσαι κοῦκ ἀπαρνοῦμαι τὸ μὴ (δρᾶσαι) *I both assent that I did the deed and do not deny that I did it* S. Ant. 443.

10. οὐκ εἴργει με τὸ μὴ οὐ γράφειν (very common) : οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν *I will not refuse to declare all* A. Pr. 786.

## II. μὴ οὐ with the Infinitive depending on Negatived Verbs

**1633.** Any infinitive that would take μὴ may take μὴ οὐ (with a negative force), if dependent on a negatived verb. Here οὐ is the sympathetic negative and is untranslatable. This use is often found with verbs and other expressions formed by οὐ (or *a-privative*) with a positive word and meaning *impossible, difficult, wrong*, and the like.

οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν *I cannot consent not to learn this* S. O. T. 1065. πᾶν ἀνόητον ἡγοῦμαι εἶναί σοι μὴ οὐ καὶ τοῦτο χαρίζεσθαι *I think it is utterly senseless for me not to grant you this favor also* P. S. 218 c. οὐδὲς οἷός τ' ἐστὶν ἄλλως λέγων μὴ οὐ καταγέλαστος εἶναι *no one by speaking otherwise can avoid being ridiculous* P. G. 509 a. ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπονδάζειν *so that all were ashamed not (i.e. felt it was not right) to coöperate zealously* X. A. 2. 3. 11.

**1634.** Instead of μὴ οὐ we find also μὴ (rarely) : ἔλεγον ὅτι οὐ δυνήσουντο μὴ πείθεσθαι τοῖς Θηβαίοις *they said that they could not help submitting to the Thebans* X. H. 6. 1. 1 : τὸ μὴ : ἔφη οὐχ οἷόν τ' εἶναι τὸ μὴ ἀποκτεῖναί με *he said it was not possible not to condemn me to death* P. A. 29 c : τοῦ μὴ : ἡ ἀπορία τοῦ μὴ ἡσυχάζειν *the inability to rest* T. 2. 49 (the whole result is negative) : τὸ μὴ οὐ : ἄλογον τὸ μὴ οὐ τέμνειν διχῇ *it is irrational not to make a two-fold division* P. Soph. 219 e.

## μὴ οὐ WITH THE PARTICIPLE

**1635.** μὴ οὐ, instead of μὴ, with conditional participles occurs after expressions preceded by οὐ or involving a negative, and generally when such expressions mean *impossible, difficult, wrong*, and the like.

οὐκ ἄρα ἐστὶν φίλον τῷ φιλοῦντι οὐδὲν μὴ οὐκ ἀντιφιλοῦν *nothing then is beloved by a lover except it love in return* P. Lys. 212 d. δυσάλητος γὰρ ἂν εἴην τοιαῦνδε μὴ οὐ κατοικτίρων ἔδραῖν *for I should prove hard of heart, did I not pity such a supplication as this* S. O. T. 11 (μὴ οὐ κατοικτίρων = εἰ μὴ κατοικτίρομαι).

#### REDUNDANT οὐ

**1636.** Redundant οὐ may appear in ὥς (ὅτι) clauses dependent on verbs of *denying, doubting, etc.*

ὁς μὲν οὐκ ἀληθῆ ταῦτ' ἐστίν, οὐχ ἔξετ' ἀντιλέγειν *that this is true you will not be able to deny* D. 8. 31.

**1637.** Redundant οὐ often appears after πλήν, χωρίς, ἐκτός, ἄνευ *except, without*, and after πρὶν dependent on a negative (which may be involved in a question).

νῦν δὲ φαίνεται (ἡ ναῦς) πλέουσα πανταχόσε πλὴν οὐκ εἰς Ἀθήνας *but now it seems that the ship is sailing everywhere except to Athens* D. 56. 23, πρὶν δ' οὐδὲν ὀρθῶς εἰδέναι, τί σοι πλέον λυπούμενη γένοιτ' ἄν; *before thou knowest the facts, what can sorrow avail thee?* E. Hel. 322. Redundant οὐ is sometimes used after μᾶλλον ἢ *rather than*: πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους *to destroy a whole city rather than the guilty* T. 3. 36.

#### οὐ μὴ

**1638.** An emphatic denial may be expressed by οὐ μὴ with the aorist subjunctive or by οὐ μὴ with the future indicative (first and third persons). The present subjunctive is less common.

οὐ μὴ παύσωμαι φιλοσοφῶν *I will not cease from searching for wisdom* P. A. 29 d, οὐδεὶς μηκέτι μείνῃ τῶν πολεμίων *not one of the enemy will stand his ground any longer* X. A. 4. 8. 13, οὐτι μὴ φύγητε *you shall not escape (a threat)* E. Hec. 1039, οὐ μὴ σοι δύνωνται ἀντέχειν οἱ πολέμοι *your enemies will not be able to withstand you* X. Hi. 11. 15, οὐ σοι μὴ μεθέσομαι ποτε *never will I follow thee* S. El. 1052, οὐ μὴ δυνήσεται Κύρος εὐρεῖν *Cyrus will not be able to find* X. C. 8. 1. 5. In indirect discourse, the future indicative may become optative or infinitive: ἐθέσπισεν ὥς οὐ μὴ ποτε πέρσοιεν *he prophesied that they never would destroy* S. Ph. 611, εἶπεν οὐ μὴ ποτε εὖ πράξειν πόλιν *he declared that the city would never prosper* E. Phoen. 1590.

**1639.** A strong prohibition (cp. 1114) may be expressed in the drama by οὐ μὴ with the second person singular of the future indicative, rarely by οὐ μὴ with the aorist subjunctive.

οὐ μὴ καταβήσῃ *don't come down* Ar. Vesp. 397, οὐ μὴ ληρήσῃς *don't talk twaddle* Ar. Nub. 367 (many editors change to ληρήσεις).



a. A positive command in the future indicative (2 sing.) may be joined by ἀλλά or δέ to the prohibition introduced by οὐ μή: οὐ μὴ λαλήσεις ἀλλ' ἀκολουθήσεις ἐμοί *don't prattle but follow me* Ar. Nub. 505.

#### ACCUMULATION OF NEGATIVES

**1640.** If in the same clause a *simple* negative (οὐ or μὴ) with a verb follows a negative, either *simple* or *compound*, each keeps its own force if they belong to different words or expressions. If they belong to the same word or expression, they make an affirmative.

οὐ διὰ τὸ μὴ ἀκοντίζειν οὐκ ἔβαλον αὐτόν *it was not because they did not throw that they did not hit him* Ant. 3. 8. 6. οὐδεὶς οὐκ ἔπασχε τι *no one was not suffering something (i.e. everybody suffered)* X. S. 1. 9.

a. Two negatives belonging to different words sometimes make an affirmative; as οὐκ ἔστιν (οὐδεὶς) ὅστις οὐ *every one*. Cp. 1445, 1472.

**1641.** If in the same clause one or more *compound* negatives follow a negative, the compound negative simply confirms the first negative.

οὐδεὶς οὐδὲν πενία δρᾷσει *no one will do anything because of want* Ar. Eccl. 605, μὴ θορυβήσῃ μηδεὶς *let no one raise an uproar* D. 5. 15, καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμῶθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε *and neither did any one make an attack from any quarter nor did any one come to the bridge* X. A. 2. 4. 23, τούτους φοβούμενοι μήποτε ἄσεβες μηδὲν μηδὲ ἀνόσιον μήτε ποιήσῃτε μήτε βουλεύσῃτε *holding them (the gods) in fear, never do or intend anything either impious or unholy* X. C. 8. 7. 22.

**1642.** The negative of one clause is sometimes repeated in the same or in another clause either for emphasis or because of lax structure.

ὃς οὐκ, ἐπειδὴ τῷδε ἐβούλευσας μῦρον, δρᾶσαι τὸδ' ἔργον οὐκ ἔτλης *who did not, after you had planned his death, dare to do this deed* A. Ag. 1634.

#### SOME NEGATIVE PHRASES

**1643.** οὐχ ὅτι (οὐχ ὅπως, μὴ ὅτι) . . . ἀλλὰ (καί) *not only . . . but (also)*: οὐχ ὅτι ὁ Κρίτων ἐν ἡσυχίᾳ ἦν. ἀλλὰ καὶ οἱ φίλοι αὐτοῦ *not only was Crito in peace, but his friends also* X. M. 2. 9. 8.

a. These expressions and those of 1644, 1645 are probably due to an early omission of a verb of *saying*. Thus οὐ λέγω (or οὐκ ἔρω) ὅπως, μὴ εἶπω (λέγε, εἶπης) ὅτι *I do (will) not say that, let me not say that, do not say that*. But οὐχ ὅπως, etc., are often used when the above verbal forms cannot be supplied by reason of the form of the sentence.

**1644.** οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι . . . ἀλλὰ (καί) *not only not (so far from) . . . but (also):* οὐχ ὅπως χάριν αὐτοῖς ἔχεις, ἀλλὰ μισθώσῃς σταντὸν κατὰ τουτωνὶ πολίτειαι *not only are you not grateful to them, but you let yourself out for hire as a public man to their prejudice* D. 18. 131.

**1645.** οὐχ ὅπως (rarely οὐχ ὅτι) or μὴ ὅτι (μὴ ὅπως) . . . ἀλλ' οὐδέ (μηδέ) or ἀλλ' οὐ (μή) *not only not (so far from) . . . but not even:* νομίζει ἑαυτὸν μὴ ὅτι Πλαταιεῖ εἶναι, ἀλλ' οὐδ' ἐλευθέρων *he considers himself not only not a Plataean but not even a free man* L. 23. 12.

**1646.** μόνον οὐ, ὅσον οὐ *all but, almost:* μόνον οὐ διεσπάσθην *I was almost torn in pieces* D. 5. 5.

**1647.** οὐ μὴν ἀλλά, οὐ μέντοι ἀλλά *nevertheless, notwithstanding* require a verb or some other word to be supplied. Thus ὁ ἵππος μικροῦ κακείνων ἐξετραχίλισεν· οὐ μὴν (ἐξετραχίλισεν) ἀλλ' ἐπέμεινεν ὁ Κῦρος *the horse was within a little of throwing him also over his head: (not that it did throw him over however, but =) nevertheless Cyrus kept his seat* X. C. 1. 4. 8.

**1648.** οὐ μὴν οὐδέ *nor (yet) again, not however* corresponds to the positive οὐ μὴν (μέντοι) ἀλλά. Thus οὐ μὴν οὐδὲ βαρβάρους εἶρηκε *nor again has he spoken of barbarians* T. 1. 3, οὐ μὲν οὐδ' Ἀχιλεὺς *no, nor even Achilles* B 703.

**1649.** In οὐδὲ γὰρ οὐδέ the first negative belongs to the whole sentence, while the second limits a particular part: οὐδὲ γὰρ οὐδὲ τοῦτο ἐψεύσατο *for he did not deceive me even in this* X. C. 7. 2. 20.

## APPENDIX: LIST OF VERBS

THIS List in general includes the common verbs showing any formal peculiarity of tense. The forms printed in heavy-faced type belong to standard Attic, that is, to the language used in common speech and in ordinary prose; others are poetical, doubtful, dialectal or late. Many regular forms are omitted because they do not appear in the classical writers; though their non-appearance in the extant texts may often be accidental. Later forms are usually excluded, but reference is made to Aristotle, and to Hippocrates, though many works ascribed to him are of later date. The determination of the forms of Attic prose as distinguished from those of poetry is often difficult because of insufficient evidence, and in many cases certainty is not to be attained. The tenses employed in the dialogue parts of Aristophanes and other early writers of Attic comedy are usually to be regarded as existing in the spoken language except when the character of the verb in question is such as to indicate borrowing from Epic or tragedy. Sometimes a tense attested only in tragedy and in Attic prose of the latter part of the fourth century may have been used in the best Attic prose. The expression *in prose* means *in Attic prose*.

A prefixed hyphen indicates that a form used in prose is attested generally, or only, in composition; and that a poetical form occurs only in composition. Rigid consistency would have led to too great detail; besides, many tenses cited as existing only in composition may have occurred also in the simple form. For the details of usage on this and other points the student is referred to Veitch, *Greek Verbs, Irregular and Defective*, and to Kühner-Blass, *Ausführliche Grammatik*.

The tenses cited are those of the *principal parts* (330). Tenses inferred from these are omitted, but mention is made of the future perfect, future passive, and of the future middle when it shows a passive sense.

An assumed form is marked by \* or has no accent; the abbreviations *aor.* and *perf.* denote *first aorist* and *first perfect*; of alternative forms in  $\tau\tau$  or  $\sigma\sigma$  (64), that in  $\tau\tau$  is given when the verb in question belongs to the classical spoken language. In the citation of Epic forms, futures and aorists with  $\sigma\sigma$ , and several other Epic peculiarities, are usually not mentioned.

The appended Roman numerals indicate the class (453-476) to which the present system of each verb belongs; all verbs not so designated belong to the *first* class.

\***ἀάω** (ἀφα-ω), **ἀάζω** *harm, infatuate*: pres. only in mid. **ἀᾶται**; aor. **ᾤασα** (**ᾤᾶσα** or **ᾤασσα**), **ᾤασα**, **ᾤασάμην** (and **ᾤᾶσάμην** or **ᾤασσάμην**) *erred*; aor. pass. **ἀάσθην**; v. a. in **ἀ-ᾤατος**, **ἀ-ᾤᾶτος**, **ᾤν-ᾤατος**. Chiefly Epic.

**ἀγάλλω** (ἀγαλ-) *adorn, honor* (act. in Com. poets): **ἀγαλῶ**, **ἡγῆλα**; mid. **ἀγάλλομαι** *glory in* only pres. and imperf. (III.)

**ᾄγα-μαι** *admire*: aor. **ἡγάσθην**, rarely **ἡγασάμην**, v. a. **ᾄγαστός**. Epic fut. **ἀγάσ-(σ)ομαι**, Epic aor. **ἡγασ(σ)άμην**. Hom. has also **ἀγδομαι** *admire* and **ἀγαλομαι** (**ἀγα-** for **ἀγασ-**) *envy, am indignant at or with*.

**ἀγγέλλω** (ἀγγελ-) *announce*: **ἀγγελῶ**, **ἡγγεῖλα**, **ἡγγέλμαι**, **ἡγγέλθην**, **ἡγγέλησμαι**, **ἡγγέλθην**. 2 aor. pass. **ἡγγέλην** rarely on Att. inser. (III.)

**ἀγείρω** (ἀγερ-) *collect*: **ἡγείρα**. Epic aor. mid. **ἔνν-ηγειράμην**; 2 aor. mid. **ἀγέροντο** *assembled*, **ἡγρετο** (mss. **ἔγρετο**), **ἀγέρεσθαι** 393 a, D. (some read **ἀγέρεσθαι**), **ἀγρόμενος**; plupf. 3 pl. **ἀηγέρετο**; and aor. pass. **ἡγέρθην**. Epic by-form **ἡγέρεθμαι**. (III.)

**ἀγινέω** Epic and Ion. = **ᾄγω**. Inf. **ἀγινέμεναι** Hom., 495.

**ἀγνοέω** *not to know*: regular, but **ἀγνοήσμαι** as pass. (1058). Hom. **ἀγροίεω**.

**ᾄγ-νῦμι** (ἀγ- for φαγ-) *break*, in prose generally **κατάγνυμι**, **κατᾱγνύνω** in all

tenses: -άξω, -έαξα (399), 2 perf. -έαγα (406), 2 aor. pass. -εάγην (400), -ακτός. Epic aor. ἤξα, and 2 aor. pass. εάγην and εἶγην; Ion. 2 perf. ἐηγα. (IV.)

ἄγω *lead*: ἄξω, 2 aor. ἤγαγον, ἤχα, ἤγμαι, ἤχθην, ἀχθήσομαι, ἀκτέος. Fut. mid. ἄξομαι, also = fut. pass. (1058 a). Aor. ἤξα suspected in Att., Hom. ἄξάμην: Hom. has mixed aor. ἄξετε, ἀξέμεναι, ἀξέμεν (515 D.).

ἄδε- or ἄδε- *be seated* in Epic aor. opt. ἀδήσειεν and perf. ἀδηκότες.

ἄδω *sing*: ἄσομαι (1057), ἦσα, ἦσμαι, ἦσθην, ἄστος. Uncontracted forms in Epic and Ion. are δειδω, δέλω and δέλομαι, ἥισα.

ἄε- *rest, sleep*: Epic aor. ἄεσα, ἄσα.

ἄελρω: see αἴρω.

δέξω: Hom. for αὔξω (αὐξάνω).

ἀημι (ἀη-, ἄε-, 458 a) *blow*: 3 s. ἀησι, 3 du. ἀητον, 3 pl. δέισι, inf. ἀήμεναι, ἀῆναι, part. ἀείς, imperf. 3 s. ἀη; mid. pres. ἀηται, part. ἀήμενος, imperf. ἀητο. Poetic, chiefly Epic.

αἰδέομαι (αἰδε- for αἰδεσ-) *respect, feel shame*: αἰδέσομαι (443 a), ἦδεσμαι, ἦδέσθην, αἰδεσθήσομαι rare (1107), ἦδεσάμην *pardon a criminal* in prose, otherwise Tragic. Inv. αἰδέο Hom. (489). Poetic αἰδομαι.

αἰκίζομαι *outrage*: αἰκιοῦμαι, ἠκισάμην, ἠκισμαι, ἠκίσθην *was outraged*. αἰκίξω act. *plague* poetic. Epic δεικίξω. (III.)

αἰνέω *praise*, usu. comp. w. ἐπί, παρά, etc., in prose: -αινέσω (in prose usu. -αινέσομαι, 443 b, 1057 a), -ἦνεσα, -ἦνεκα, -ἦνημαι, -ἠνέθην, -αινεσθήσομαι, -αινετέος, -τός Aristotle. Epic and Lyric are αἰνήσω, ἦνησα.

αἰ-νυμαι *take*: only pres. and imperf. (αἰνύμην). Epic. (IV.)

αἰρέω (αἰρε-, ἐλ-) *take, mid. choose*: αἰρήσω, 2 aor. εἶλον (399), ἦρηκα, ἦρημαι (mid. or pass.), ἦρέθην (usu. *was chosen*), αἰρεθήσομαι, αἰρετός, -τέος. Fut. perf. ἦρήσομαι rare. Hdt. perf. ἀράρηκα, ἀράρημαι; Hom. v. a. ἐλετός. (VI.)

αἴρω (518 b) *raise*: αἶρῶ, ἦρα (ἄρῶ, ἄραιμι, ἄρον, ἄραι, ἄρᾱς), ἦρκα, ἦρμαι, ἦρθην, ἀρθήσομαι, ἀρτέος. Ionic and poetic δέλω (ἄφερ-): ἀερῶ, ἥειρα, ἥερθην, Hom. plupf. ἄωρτο (from ἡορτο) for ἥερτο. Fut. ἀρούμαι and aor. ἠρόμην belong to ἀρνυμαι (ἀρ-) *win*. (III.)

αἰσθ-άνομαι (αἰσθ-, αἰσθε-) *perceive*: αἰσθήσομαι, 2 aor. ἦσθόμην, ἦσθημαι, αἰσθητός. The by-form αἰσθομαι is doubtful. (IV.)

αἰσσω *rush*: see αἶτω.

αἰσχ-ύνω (αἰσχυν-) *disgrace, mid. feel ashamed*: αἰσχυνῶ, ἦσχυνᾶ, ἦσχύνθην *felt ashamed*, αἰσχυντέος. On fut. mid. αἰσχυνοῦμαι and fut. pass. αἰσχυνθήσομαι, see 1107. Hom. perf. pass. part. ἦσχυμμένος. (III.)

αἰῶ *hear*, with ᾱ usu. in Att. poets, ᾱ in Epic, Lyric, and in some Att. poets: imperf. Hom. ἦιον, αἰιον and αἶιον, aor. ἐπ-ἦσε Hdt. (mss. ἐπῆσιε), v. a. ἐπ-αἶστος Hdt. Poetic and Ion. Hom. has also δέλω, of which αἰών (mss. αἰων) may be the 2 aor.

αἰῶ *breathe out*: imperf. αἶον Epic.

ἀκ-αχ-ίζω (ἀκαχιδ-, ἀκαχ-, ἀκαχε-, from ἀχ- redupl., 393 b, D.) *afflict, grieve*: ἀκαχίσω, ἀκάχησα (rare). 2 aor. ἤκαχον, ἀκάχημαι *am grieved* (3 pl. ἀκηχέδαται), inf. ἀκάχῃσθαι (cp. 393 a, D.), part. ἀκαχήμενος and ἀκηχέμενος. Cp. ἀχέω, ἀχεύω, ἀχυνμαι. Epic. (III.)

ἀκ-αχ-μένος (ἀκ-; cp. ἄκ-ρον *peak*) *sharpened*; Epic redupl. perf. part., with no present in use.

- ἀκέομαι (ἀκε- for ἀκεσ-; cp. τὸ ἄκος *cure*) *heal*: ἡκεσάμην, ἀκεστός. Hom. has also ἀκείω.
- ἀκηδέω (ἀκηδε- for ἀκηδεσ-, 443 d; cp. ἀκηδής *uncared for*) *neglect*: ἀκήδεσα Epic. Epic and poetic.
- ἀκούω (ἀκου-, ἀκου-, 37) *hear*: ἀκούσομαι (1057), ἤκουσα, 2 perf. ἀκήκοα (409), 2 plur. ἤκηκόη or ἀκηκόη. ἠκούσθην. ἀκουσθήσομαι. ἀκουστός, -τέος.
- ἀλαλάζω (ἀλαλαγ-) *raise the war-cry*, usu. poetic or late prose: ἀλαλάζομαι (1057), ἡλάλαξα. (III.)
- ἀλάσσομαι *wander*, rare in prose: pres. Epic inv. ἀλάω (mss. ἀλόω, 483), perf. Epic ἀλάλημαι as pres. (ἀλάλησο, ἀλάλησθαι, -ήμενος, 393 D.), aor. Epic ἀλήθην.
- ἀλαπάζω (ἀλαπαγ-) *destroy, plunder*: Epic aor. ἀλαπαξω, ἀλάπαξα. By-forms λαπάζω, λαπάσσω. (III.)
- ἀλδαινῶ (ἀλδαν-) with the by-forms ἀλδάνω, ἀλδῆσκω, *nourish*: Epic 2 aor. (or imperf.) ἤλδανον, v. a. Epic ἄν-αλτος *insatiate*. Poetic. (IV.)
- ἀλείφω (ἀλειφ-, ἀλιφ-) *anoint*: ἀλείψω, ἤλειψα. ἀπ-αλήλιφα (409), ἀλήλιμμαι, ἤλειφθην, ἀλειφθήσομαι, ἐξ-αλειπτέος. 2 aor. pass. ἤλειφην, ἤλειφην doubtful.
- ἀλέξω and ἀλέκω (ἀλεξ-, ἀλεξε-, ἀλεκ-, ἀλκ-) *ward off*: fut. ἀλέξω poetic (rare), ἀλέξομαι Xen., Soph., ἀλεξήσω Hom., ἀλεξήσομαι Hdt.; aor. ἤλεξα Aesch., ἤλεξθαι Epic. ἤλεξάμην Ion., Xen., ἤλεξήσάμην (? Xen., 2 aor. ἄλακον poetic (523. 2). By-form ἀλκάθω poetic (445).
- ἀλέομαι *anoid*: aor. ἡλεάμην (37, 517 a, D.). Cp. ἀλεύω. Poetic.
- ἀλεύω *weave*: ἤλευσα. Usu. in mid. ἀλεύομαι *anoid*, aor. ἡλενάμην, subj. ἐξ-αλεύσωμαι (ἐξ-αλύξωμαι?). Poetic. Other forms with like meaning are ἀλεείνω, ἀλύσχω, ἀλυσκάζω, ἀλυσκαίνω.
- ἀλέω *grind*: ἀλῶ (511), ἤλεσα. ἀλήλεμαι (ἀλήλεσμαι). By-form ἀλήθω.
- ἀλῆναι: see εἶλω.
- ἄλθομαι (ἀλθ-, ἀλθε-) *am healed*: Epic ἄλθετο and ἐπ-αλθήσομαι. Hippocr. has aor. -ηλθέσθην.
- ἀλινδῶ *cause to roll* (also ἀλινδῶω, ἀλίω), usu. comp. with ἐξ: -ἡλίστα, -ἡλικά, ἡλινδῆμαι. ἀλίω is a pres. derived from ἡλίστα (= ἡλινδσα).
- ἀλ-ίσκομαι (ἀλ- for φαλ-, ἀλο-, 441) *am captured* (used as pass. of αἰρέω): ἀλώσομαι, 2 aor. ἔαλων (400) or ἤλων (ἀλῶ. ἀλοῖην. ἀλῶναι. ἀλούς. 524 b), ἐάλωκα (406) or ἤλωκα, ἀλωτός. Epic 2 aor. subj. ἀλώω. Act. ἀλίσκω is not used, but see ἀνᾶλίσκω *expend*. (V.)
- ἀλιταίνομαι (ἀλιτ-, ἀλιταν-) *sin*: Epic aor. ἤλιτον (-όμην), perf. part. ἀλιτήμενος *sinning*. Mostly Epic. Epic by-form ἀλιτραίνω. (III. IV.)
- ἀλλάττω (ἀλλαγ-) *change*, often comp. w. ἀπό, διά, μετά: ἀλλάξω, ἥλλαξα, -ἡλλαχα, ἥλλαγμαί, ἥλλάχθην (usu. in tragedy) and ἥλλάγην (both usu. in comp.), fut. pass. ἀπ-αλλαχθήσομαι (so in tragedy) and ἀπ-αλλαγήσομαι, fut. mid. -αλλάξομαι, fut. perf. ἀπ-ηλλάξομαι, v. a. ἀπ-αλλακτέος. (III.)
- ἄλλομαι (ἀλ-) *leap*: ἀλοῦμαι, ἡλάμην. 2 aor. ἡλόμην rare and uncertain in Att. Epic 2 aor. ἄλσο, ἄλτο, ἄλμενος (8 D.). (III.)
- ἀλυκτάζω *am distressed* Ion., ἀλυκτέω *am anxious* late Ion.: Epic ἀλαλύκτημαι w. reduplication. (III.)
- ἀλύσχω (ἀλυκ-, 475 d) *anoid*: ἀλύξω, ἤλυξα. Hom. has also ἀλυσκάζω and ἀλυσκάνω. Poetic. (V.)
- ἀλφ-άνω (ἀλφ-) *find, acquire*: Epic 2 aor. ἤλφον. (IV.)
- ἀμαρτ-άνω (ἀμαρτ-, ἀμαρτε-) *err*: ἀμαρτήσομαι (1057), 2 aor. ἤμαρτον, ἡμάρτηκα,



ἡμάρτημαι, ἡμαρτήθην. ἀν-αμάρτητος, ἐπεξ-αμαρτητέος. Epic 2 aor. ἡμβροτον (for β, see 113 D.). (IV.)

ἀμβλ-ίσκω (ἀμβλ-) and ἀμβλώ miscarry; reg. in comp. w. ἐξ: -ἡμβλωσα, -ἡμβλωκα, -ἡμβλωμαι. Other forms are late. (V.)

ἀμείβω *change*, rare in Att. prose: ἀμείψω, ἡμειψα. Mid. ἀμείβομαι *make return*, rare in prose and comedy: ἀμείφομαι, ἡμειψάμην. In the meaning *answer* ἡμειψάμην and ἡμείφθην are poetic.

ἀμείρω (ἀμερ-) *deprive* only in pres. Poetic. (III.)

ἀμέρδω *deprive*: ἡμερσα, ἡμέρθην. Poetic.

ἀμπ-έχω and rare ἀμπ-ίσχω (ἀμφί + ἔχω, 108 d) *put about, clothe*: imperf. ἀμπ-έχον (Hom. ἀμπ-έχον), ἀμφ-έξω, 2 aor. ἡμπ-ίσχον. Mid. ἀμπ-έχομαι (ἀμπ-ίσχομαι and ἀμφ-ισκνέομαι) *wear*: imperf. ἡμπ-ειχόμεν (414), fut. ἀμφ-έξομαι, 2 aor. ἡμπ-εσχόμεν and ἡμπ-ισχόμεν. See ἔχω and ἴσχω.

ἀμπλακ-ίσκω (ἀμπλακ-, ἀμπλακε-) *err, miss*: 2 aor. ἡμπλακον and ἡμβλακον (part. ἀμπλακών and ἄπλακών), ἡμπλάκμαι, ἀν-αμπλάκτητος. Poetic. (V.)

ἄμπνυε, ἀμπνύνην, ἄμπνυτο (Epic): see πνέω.

ἀμύνω (ἀμυν-) *ward off*: ἀμυνῶ, ἡμύνα. Mid. ἀμύνομαι *defend myself*: ἀμυνούμαι, ἡμυνάμην, v. a. ἀμυντέος. By-form ἀμυνάθω, 445 a. (III.)

ἀμύττω (ἀμυχ-) *scratch*: ἀμύξω, ἡμύξα. Poetic and Ion. (III.)

ἀμφι-γνοέω *doubt*: imperf. ἡμφ-εγνόουν (ἡμφι-γνόουν?), aor. ἡμφ-εγνόησα. 414.

ἀμφι-έννυμι (late ἀμφιεννύω) *clothe*: ἀμφι-ῶ (511 c), ἡμφί-εσα (413), ἡμφί-εσμαι.

Mid. fut. ἀμφι-έσομαι, aor. ἀμφι-εσάμην poetic. (IV.)

ἀμφισβητέω *dispute*: the augmented (414) ἡμφισβήτηουν, ἡμφισβήτησα (inser.) are better than ἡμφι- (mss.). Fut. mid. ἀμφισβητήσεσθαι as pass. (1058).

ἀνάλνομαι (ἀναν-) *refuse*, only pres. and imperf. in prose; aor. ἡνανάμην poetic. (III.)

ἀν-ᾠλ-ίσκω (ᾠλ-, ᾠλο-, 441) and ἀνᾠλώ *expend* (from ἀνα-φαλ-): imperf. ἀνήλισκον (ἀνήλουν, rare), ἀνᾠλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, fut. pass. ἀνᾠλώθησομαι, ἀνᾠλωτέος. Att. inser. prove the mss. forms ἀνάλωσα, ἀνάλωκα, ἀνάλωμαι, ἀνᾠλώθην to be late. Cp. 401. κατ-ηνάλωσα, -ηνάλωμαι, -ηνᾠλώθην are also late. See ἀλίσκομαι. (V.)

ἀνδάνω (ἀδ- for σφαδ-, 106, and ἀδε-) usu. Epic and Ion., but the pres. occurs in Att. poetry: imperf. Hom. probably ἐάνδανον and ἄνδανον (mss. ἐήνδανον and ἡνδανον), Hdt. ἡνδανον (some write ἐάνδανον); fut. Hdt. ἀδήσω; 2 aor. Hdt. ἔαδον, Hom. εὔαδον (for ἐφφαδον from ἐσφαδον) and ἄδον; 2 perf. Hom. ἔαδα (406). Adj. ἄσμενος *pleased*, in common use. Chiefly Epic and Ion. (IV.)

ἀν-έχω *hold up*, poetic and New Ion.: ἀν-εἶχον, ἀν-έξω and ἀνα-σχῆσω, ἀν-έσχον.

ἀν-έχομαι *endure*: ἡν-ειχόμεν (414), ἀν-έξομαι and ἀνα-σχῆσομαι, 2 aor. ἡν-εσχόμεν, ἀν-εκτός, -τέος.

ἀνήνοθε (ἀνεθ-, ἀνοθ-) *mounts up* ρ 270, *sprang forth* Λ 266. ἀν- is probably the prep. Cp. ἐνήνοθε.

ἀν-οίγ-νυμι and ἀν-οίγω *open*: imperf. ἀν-έωγον (399), ἀν-οίξω, ἀν-έωξα, 1 perf. ἀν-έωχα, 2 perf. ἀν-έωγα (rare, 406) *have opened*, ἀν-έωγμαι *stand open*, ἀν-έωχθην, fut. perf. ἀν-εώξομαι. ἀν-οικτέος. οἰγνύμι and οἶγω (g.v.) poetic. Imperf. ἀνῶγον Ξ 168 may be written ἀνέωγον w. synizesis. ἡνοιγον and ἡνοιξα in Xen. are probably wrong; Hom. has ῶξα (οἶξα?), and ῶειξα (mss. ῶῖξα) from δαίγω (Lesb.); Hdt. ἀνοιξα and ἀνῶξα (mss.). (IV.)

ἀν-ορθόω *set upright* has the regular augment (ἀν-ώρθωσα) : but ἐπ-ανορθόω has double augment : ἐπ-ην-ώρθουν, ἐπ-ην-ώρθωσα, ἐπ-ην-ώρθωμαι (414).

ἀντιβολέω *meet, beseech* often has two augments : ἦντ-εβόλουν, ἦντ-εβόλησα (414). ἀντιδικέω *am defendant* may have double aug. : ἦντ-εδίκουν, ἦντ-εδίκησα (415).

ἀνύω and (rarer) ἀνύτω (478) (often written ἀνύω, ἀνύτω) *accomplish* : ἀνύσω, ἦνυσα, ἦνυκα, δι-ἦνυσμαι (?) Xen., ἀνυστός, ἀν-ἦνυ(σ)τος poetic. Hom. fut. -ανύω. Poetic forms are ἄνω, ἄνω (pres. and imperf.), and ἄνυσμι (ἦνυτο ε 243), ἐπ-ηνύσθην Epic.

ἀνωγα (403 D.) Epic 2 perf. as pres. *command* (1 pl. ἄνωγμεν, imv. ἄνωχθε, ἀνώχθω, ἄνωχθε). 2 plupf. as imperf. ἠνώγεα, 3 s. ἠνώγει and ἀνώγει. To ἀνώγω, a pres. developed from the perf., many forms may be referred, as pres. ἀνώγει, subj. ἀνώγωι, opt. ἀνώγοιμι, imv. ἄνωγε, inf. ἀνωγέμεν, part. ἀνώγων, imperf. ἦνων, fut. ἀνώξω, aor. ἦνωξα. Poetic and Ion.

ἀπ-αντάω *meet* : ἀπ-αντήσομαι (1057), ἀπ-ἦντησα, ἀπ-ἦντηκα, ἀπ-αντητέος.

ἀπατάω *deceive* : regular, but as fut. pass. ἀπατήσομαι and ἐξ-απατηθήσομαι (1058 a).

ἀπ-αράω *take away*, found in the imperf. ἀπηύρων (with aoristic force), fut. ἀπουρήσω, aor. part. ἀπούρᾱς (as if from ἀπούρημι), ἀπουράμενος. The root is probably *φρᾱ*, ἀπηύρων representing ἀπ-εφρων for ἀπ-εφρων (with *η* for *ε* by mistake), as ἀπούρᾱς represents ἀπο-φρᾱς. Poetic and Epic.

ἀπ-αφ-ίσκω (ἀπ-αφ-, ἀπ-αφε-) *deceive*, comp. w. ἐξ : -απαφίσω rare, -απάφησα rare, 2 aor. -ἦπαφον, mid. opt. -απαφοίμην. Poetic. (V.)

ἀπ-εχθ-άνομαι (ἐχθ-, ἐχθε-) *am hated* : ἀπ-εχθήσομαι, 2 aor. ἀπ-ηχθόμην. ἀπ-ῆχθημαι. Simple forms are ἐχθω, ἐχθομαι. (IV.)

ἀπδ-(*φ*)ερσε *swept off* : ἀπο-έρση, ἀπο-έρσειε. Epic.

ἀπο-λαύω *enjoy* (the simple λαύω is unused) : ἀπο-λαύσομαι (1057), ἀπ-έλαινα, ἀπο-λέλαινα.

ἀπ-τω (ἀφ-) *fasten, kindle, mid. touch* : ἄψω, ἦψα, ἦμμαι, ἦφθην, ἀπτός, -τέος. (II.)

ἀράωμαι *pray* (Epic ἀράουμαι), often comp. w. ἐπί or κατά : ἀράσομαι, ἡράσάμην, -ἡράμαι, ἀράτός poetic. Epic act. inf. ἀρήμεναι. Ion. ἀρέομαι.

ἀρ-αρ-ίσκω (ἀρ-) *fit, join trans.* : ἦρσα, 2 aor. ἦραρον trans. and intrans. (409 D.), 2 perf. ἄραρα intrans., aor. pass. ἦρθην. Ion. and Epic 2 perf. ἄρηρα, plupf. ἀρήρεα and ἡρήρεα. 2 aor. part. mid. ἄρμενος, as adj., *fitting*. Poetic. (V.)

ἀράττω (ἀραγ-) *strike*, comp. in prose w. ἀπό, ἐξ, ἐπί, κατά, σύν ; -αράξω, -ἡράξα, -ἡράχθην. Cp. ῥάττω. (III.)

ἀρέ-σκω (ἀρε- for ἀρεσ- ; cp. τὸ ἄρος *help*) *please* : ἀρέσω, ἦρεσα ; mid. ἀρέσκομαι *appease* : ἀρέσομαι, ἡρεσάμην, ἡρέσθην (?) , ἀρεστός *pleasing*. (V.)

ἀρῆμενος *oppressed*. Epic perf. mid. of uncertain derivation.

ἀρκέω (ἀρκε- for ἀρκεσ- ; cp. τὸ ἄρκος *defence*) *assist, suffice* : ἀρκέσω, ἦρκεσα.

ἀρμόττω and poetic ἀρμόδω (ἀρμοδ-) *fit* : ἀρμόσω, ἦρμοσα, ἦρμοσμαι, ἦρμόσθην. Aor. συνάρμοξα Pind., perf. ἦρμοκα Aristotle. 478. (III.)

ἀρ-νυμαι (ἀρ-) *win* : ἀρούμαι, 2 aor. ἠρόμην (inf. ἀρέσθαι). Chiefly poetic. Cp. αἴρω. (IV.)

ἀρώ *plough* : aor. act. ἦρσα and aor. pass. ἠρόθην are, in Attic, attested only in poetry ; perf. mid. ἀρήρομαι Epic and Ion.

ἀρπάζω (ἀρπαγ-) *seize, snatch* : ἀρπάσομαι (1057), less often ἀρπάσω, ἦρπασα,

- ἥρπακα, ἥρπασμαι, ἥρπασθην, ἀρπασθήσομαι. Fut. ἀρπάξω Epic (468), aor. ἥρπαξα poetic, aor. pass. ἥρπάχθην Hdt., v. a. ἀρπακτός Hesiod. (III.)
- ἀρτύω (Hom. ἀρτύω) *prepare*: in prose often comp. w. ἐξ or κατά: ἀρτύσω, ἥρτυσα, -ἥρτυκα, -ἥρτυμαι, -ἥρτυθην. (Cp. Epic ἀρτύνω (ἀρτυν-): ἀρτυνέω, ἥρτυνα, ἥρτυθην.)
- ἀρύω (ἀρύω) *draw water*: ἤρυσσα, ἐπ-ἠρύθην, ἀπ-αρυστέος; ἠρύσθην Hippocr. 478. ἄρχω *begin, rule*, mid. *begin*: ἄρξω. ἤρξα, ἤρχα late, ἠργμαι mid., ἤρχθην, ἀρ-κτέος, fut. mid. ἄρξομαι sometimes as pass. (1058), ἀρχθήσομαι Aristotle.
- ἀστράπ-τω (ἀστραπ-) *lighten, flash*: ἀστράψω, ἥστραψα. (II.)
- ἀτιτάλλω (ἀτιταλ-) *rear*, Epic and Lyric: ἀτίτηλα. (III.)
- ἄττω (ἄσσω; from φαι-φικ-ω) *rush*, rare in prose: ἄξω, ἤξα. From Ion. and poetic αἴσσω (Hom. αἴσσω) come αἴξω, ἤξια (-άμην), ἤχθην (with act. meaning). (III.)
- αἰάινω and αἰάνω, (αἰαν-) *dry*: αἰανῶ Soph., ἤηνα or αἰήνα Hdt., ἠνάνθην in ἀνάσθην Aristoph., fut. pass. αἰανθήσομαι Aristoph., fut. mid. αἰανούμαι as pass. Soph. Mainly poetic and Ion., rare in Att. prose. (III.)
- αὔξ-άνω and (less often) αὔξω (αὔξ-, αὔξε-) *make increase, grow*: imperf. ἠὔξανον or ἠὔξον (ἠὔξανόμην or ἠὔξόμην), αὔξήσω, ἠὔξησα, ἠὔξηκα, ἠὔξημαι, ἠὔξηθην, αὔξηθήσομαι (fut. pass. also αὔξήσομαι, 1058 a), αὔξητέος Aristotle. Cp. Epic and Ion. ἀέξω (-ομαι), imperf. δέξον. (IV.)
- ἀφάσσω *feel, handle* (Hdt.): ἤφασσα. Cp. Ion. and Epic ἀφάω or ἀφάω *handle* (rare in Att.); Hom. ἀφών, Ion. ἐπ-αφήσω, ἐπ-ήφησα. (III.)
- ἀφίημι *let go*: in the imperf. ἤφ-την or ἀφ-τήν. See 413.
- ἀφύσσω (ἀφνγ-) *dip up*: ἀφύξω. Poetic, chiefly Epic. (III.)
- ἀφύω *dip up*: ἤφυσσα (-άμην). Poetic, chiefly Epic.
- ἄχθομαι *am vexed*; as if from \*ἀχθέομαι (ἀχθε- for ἀχθεσ-; cp. τὸ ἀχθος *distress*) come ἀχθέσομαι, ἠχθέσθην, fut. pass. as mid. ἀχθεσθήσομαι (1107).
- ἄχ-νυμαι (ἀχ-) *am troubled*, imperf. ἀχνυτο Ξ 38. Poetic. (IV.)
- ἄχομαι (ἀχ-) *am troubled*. Epic present.
- \*ἄω *satiate* (cp. ἄ-δην *sufficiently*, Lat. *sa-tis*): ἄσω, ἄσα, 2 aor. *satiate myself* (subj. ἔωμεν or ἐώμεν, from ἵομεν, inf. ἄμεναι). Mid. ἄται (better ἄεται), ἄσομαι, ἄσάμην, ἄτος (ἄ-ατος?). Epic.
- ἄωτο: see αἴρω.

- βαδίζω *go*: βαδιόμαι (511 e, 1057), βεβάδικα Aristotle, βαδιστέος. (III.)
- βάξω (βακ-) *speak, utter*: βάξω, βέβακται. Poetic. (III.)
- βαίνω (βα-, βαν-, 474 h, 477) *go*: -βήσομαι (1057), 2 aor. -έβην (524 b and n.), βέβηκα, 2 perf. βεβᾶσι (subj. -βεβῶσι, 541), -βέβαμαι rare, -εβάθην rare, βαςός, δια-βαςός. The *simple* verb appears in Att. prose only in the pres. and perf. act. Epic aor. mid. ἐβησάμην (rare) and ἐβησόμην (515 D.). Causative (*make go*) are βήσω poetic, ἐβησα poetic and Ion. prose. Cp. also βάσκω, βιβάω, βίβημι. (III. IV.)
- βάλλω (βαλ-, βλη-, 111 a, βαλλε-) *throw*: βαλῶ in good prose in comp. (βαλλήσω Aristoph. of continued action), 2 aor. ἔβαλον (-όμην usu. in comp.), βέβληκα, βέβλημαι (opt. δια-βεβλήσθε, 559), ἐβλήθην, fut. pass. βληθήσομαι, fut. perf. βεβλήσομαι usu. in comp., ἀπο-βλητέος. Epic forms of the fut. are ξυμ-βλήσεται; of the 2 aor. act. ξυμ-βλήτην, ξυμ-βλήμεναι; of the 2 aor. mid.

as pass. ἐβλήμην (subj. βλήται, opt. βλήῃ or βλεῖο, inf. βλήσθαι, part. βλήμενος); of the perf. 2 s. βέβληαι and 1 s. βεβόλημαι. (III.)

**βάπ-τω** (βαφ-) *dip*: ἐμ-βάψω, ἔβαψα, βέβαμμαι, 2 aor. pass. ἐβάφην (1 aor. pass. ἐβάφθην Aristoph.), **βαπτός**. (II.)

**βαρύνω** (βαρυν-) *load*, *annoy*: βαρυνῶ, ἐβαρύνθην. (III.)

**βάσκω** (βα-) *go*: poetic form of βαίνω. ἐπιβασκόμεν B 234 *cause to go*. (V.)

**βαστάζω** (βασταδ-) *carry*: βαστάσω, ἐβάστασα. Poetic. Late forms are from **βασταγ-**. (III.)

**βήττω** (βηχ-) *cough*. Ion. are βήξω, ἔβηξα.

**βιβάζω** (βα-) *make go*: usu. comp. w. ἀνά, διά, etc. in prose: -βιβάσω (-ομαι) and -βιβῶ (511 d), -εβίβασα, ἐβιβάσθην Aristotle, -βιβαστέος. 410 a. (III.)

**βιβάω** (βα-) *step*: part. βιβῶν. Epic.

**βιβημι** (βα-) *go*: part. βιβάς. Epic.

**βι-βρώ-σκω** (βρω-) *eat*: βέβρωκα (2 perf. part. βεβρώς poetic, 541 D.), βέβρωμαι, ἐβρώθην Hdt., fut. perf. βεβρώσομαι Hom., βρωτός Eur. Epic 2 aor. ἔβρων. In Att. other tenses than perf. act. and pass. are supplied from ἐσθίω. (V.)

**βιώω** *live* (for pres. and imperf. ζάω and βιοτεύω were preferred): βιώσομαι (1057), ἐβίωσα rare, 2 aor. ἐβίων (524 b), βεβίωκα, βεβιώται (with the dat. of a pronoun), βιωτός, -τέος.

(βιώσκομαι) usu. ἀνα-βιώσκομαι *reanimate, revive* intrans.: ἀν-εβίωσα late Att., intrans., ἀν-εβιωσάμην *reanimated*, 2 aor. ἀν-εβίων intrans. (V.)

**βλάπ-τω** (βλαβ-) *hurt, injure*: βλάψω, ἔβλαψα, βέβλαφα, βέβλαμμαι, ἐβλάφθην and 2 aor. ἐβλάβην. fut. mid. βλάσσομαι (also as pass., 1058 a), 2 fut. pass. βλαβήσομαι. fut. perf. βεβλάψομαι Ion. (p. βλάβομαι *am injured* T 82. (II.)

**βλαστ-άνω** (βλαστ-, βλαστε-) *sprout*: 2 aor. ἔβλαστον. βεβλάστηκα (less often ἐβλάστηκα, 405 c). ἐβλάστησα Ion. and poetic. (IV.)

**βλέπω** *see*: βλέσομαι (1057), ἔβλεψα. βλεπτέος, -τός poetic. Hdt. has fut. ἀνα-βλέψω. βλέπομαι is rare in pass. sense.

**βλίττω** for μ(β)λιτ-ιω (from μλιτ-, 113 D., cp. μέλι, μέλιτ-ος *honey*) *take honey*: ἔβλισα. (III.)

**βλώ-σκω** for μ(β)λω-σκω from μολ-, μλω- (113 D.) *go*: fut. μοιοῦμαι (1057), 2 aor. ἔμολον, perf. μέμβλωκα. Poetic. (V.)

**βοάω** *shout*: βοήσομαι (1057), ἐβόησα. Ion. are βώσομαι, ἔβωσα, βέβωμαι, ἐβώσθην.

**βό-σκω** (βο-, βοσκ-, βοσκε-) *feed*: βοσκήσω and βοσκητέος Aristoph. βόσκομαι *eat*. (V.)

**βούλομαι** (βουλ-, βουλε-) w. augment ἐβουλ- or ἡβουλ- (398) *will, wish*: βουλήσομαι, βεβούλημαι, ἐβουλήθην, βουλητός, -τέος Aristotle. Epic 2 perf. προ-βέβουλα *prefer*. Hom. has also βόλομαι.

**βραχ-**: 2 aor. (ἐ)βραχε, βραχεῖν *resound*. Epic.

**βρέχω** *wet*: ἔβρεξα, βέβρεγμαι, ἐβρέχθην.

**βριζω** *slumber, am drowsy*: ἐβριξα. Poetic. (III.)

**βρίθω** *am heavy*: βρίσω, ἔβρισα, βέβριθα. Mainly poetic.

**βροχ-** *swallow*, often w. ἀνά, κατά: ἐβροξε, 2 perf. -βέβροχε, 2 aor. pass. part. -βροχέος. The common verb is κατα-βροχθίζω (Aristoph.). Epic.

**βρῦκω** *bite, grind the teeth*: βρῦξω (128 a), ἔβρυξα, 2 aor. ἔβρυχον. Chiefly Ion.

**βρῦχάομαι** (βρῦχ-, βρῦχα-) *roar*: βέβρῦχα as pres. (poetic), ἀν-εβρῦχησάμην Plato, βρῦχηθéis Soph.



βρώ-θω eat: 2 perf. opt. βεβρώθεις Δ 35. Cp. βιβρώσκω.

βύνέω (βῦ- for βυσ-) stop up, often w. ἐπί, πρό: -βύσω, -έβυσα, βέβυσμαι, παρά-βυστος. Hdt. has δια-βύνεται. Comic and Ion. (IV.)

γαμέω (γαμ-, γαμε-, 440 a) marry (of the man): fut. γαμῶ, ἔγῃμα. γεγάμηκα.

Mid. γαμέομαι (of the woman): fut. γαμοῦμαι, ἐγῃμάμην, γεγάμημαι, v. a. γαμετός (γαμετή wife), -τέος.

γά-ννμαι (γα-) rejoice: Epic fut. γανύσσομαι (w. νν of the pres. stem). Chiefly poetic. (IV.)

γέγωνα (γων-, γωνε-) 2 perf. as pres. shout: part. γεγωνώς Epic. Other forms may be referred to γεγώνω or γεγωνέω; as subj. γεγώνω, inv. γέγωνε, inf. γεγωνέμεν (Epic) and γεγωνεῖν, imperf. ἐγεγώνει and ἐγέγωνε, 1 pl. ἐγεγώνευν, fut. γεγωνήσω, aor. ἐγεγώνησα, v. a. γεγωνητέος. Poetic, occasionally in prose.

By-form γεγωνίσκω.

γείνομαι (γεν-) am born Epic; aor. ἐγεινάμην begat (poetic) yields in Hdt., Xen. γεινάμενος, γειναμένη parent. (III.)

γελᾶω (γελα- for γελασ-) laugh: γελάσσομαι (1057), ἐγέλασα, ἐγέλασθην, κατα-γέλαστος. 443 a.

γέντο seized, Epic 2 aor. Σ 476. Also = ἐγένετο (γίγνομαι).

γηθέω (γηθ-, γηθε-, 440 a) rejoice: γέγηθα as pres.; γηθήσω and ἐγήθησα poetic.

γηρά-σκω and less com. γηράω (γηρα-) grow old: γηρᾶσσομαι (1057), less often γηράσω, ἐγήρασα, γεγήρακα am old. 2 aor. ἐγήρᾱ Epic and Ion., inf. γηρᾶναι poetic, part. γηράς Hom. (524 b). (V.)

γηρῶ speak out: γηρῶσσομαι (1057), ἐγήρῶσα, ἐγηρῶσθην. Poetic.

γίγνομαι (γεν-, γενε-, γον-) become, am: γενήσσομαι, 2 aor. ἐγενόμην, 2 perf. γέγονα am, have been, γεγένημαι, γεννηθήσσομαι rare. γίνομαι (75) Doric and New Ion. 2 aor. 3 s. γέντο Epic; aor. pass. ἐγενήσθην Doric, Ion., late Att. comedy; 2 perf. part. γεγώς (other athematic forms w. γα- for γν- 541, cp. 544).

γι-γνώ-σκω (γνω-, γνω-) know: γνώσσομαι (1057), 2 aor. ἐγνων (524 b) perceive, ἔγνωκα, ἔγνωσμαι, ἐγνώσθην, γνωσθήσσομαι, γνωστός (γνωτός poetic), -στέος. 1 aor. ἀν-έγνωσα persuaded Hdt. Doric, New Ion. γινώσκω (75). (V.)

γλύφω carve: γέγλυμμαι and ἔγλυμμαι (405 ?). Hdt. has ἐνέγλυφα. Other forms are late.

γνάμπ-τω (γναμπ-) bend: γνάμψω, ἔγναμψα, ἀν-εγνάμψθην. Poetic for κάμπτω. (II.)

γοάω bewail: inf. γοήμεναι Hom. (495), 2 aor. γόον (γο-) Epic. Mid. γοάομαι poetic: γοήσσομαι Hom.

γράφω write: γράψω, ἔγραψα, γέγραφα, γέγραμμαι, 2 aor. pass. ἔγράφην, 2 fut. pass. γραφήσσομαι, fut. perf. pass. γεγράψομαι, γραπτός, -τέος. γεγράφηκα, ἔγραμμαι, and ἔγράφθην are late.

γρύζω (γρυγ-) grunt: γρύξομαι (1057, late γρύξω); ἔγρυξα, γρυκτός. Mostly in Att. comedy. (III.)

δα- teach, learn, no pres.: 2 aor. ἔδαον learned, redupl. δέδαον taught, 2 aor. mid. δεδαέσθαι (δεδάασθαι mss.), 1 perf. δεδάηκα (δαε-) have learned, 2 perf. part. δεδαώς having learned, perf. mid. δεδάημαι have learned, 2 aor. pass. as intrans. ἐδάην learned, 2 fut. pass. as intrans. δαήσσομαι shall learn; ἀ-δάητος. Cp. Hom. δῆω shall find and διδάσκω. Poetic, mainly Epic.

δαι-δᾶλλω (δαιδαλ-, δαιδαλο-) deck out: Pind. has perf. part. δεδαιδαλμένος, aor. part. δαιδαλθεῖς, and fut. inf. δαιδαλωσέμεν. Epic and Lyric (III.)



- δαίζω** (δαίγ-) *rend*: δαίξω, ἐδάξα, δεδάργμαι, ἐδαίχθην. Epic, Lyric, Tragic. (III.)
- δαί-νυμι** (δαί-) *entertain*: δαίνυ Epic imperf. and pres. inv., δαίσω, ἔδαισα. Mid. δαίνυμαι *feast* (opt. δαινῦτο Ω 665, cp. 498 D.), ἐδαισάμην, aor. pass. part. δαισθῆς, ἄ-δαιτος. Poetic, rare in Ion. prose. (IV.)
- δαλομαι** *divide*: perf. 3 pl. δεδαίταται α 23; subj. δάληται Υ 316 (for δαλήται) from δαλομαι or δάλω? Cp. δατέομαι. Poetic.
- δαίω** (δαφ-ιω) *kindle*: 2 perf. δέδηκα *burn* intrans., plupf. δεδήκει. Mid. δαίωμαι *burn* intrans. Mainly poetic. (III.)
- δάκ-νω** (δακ-, δηκ-) *bite*: δήξομαι (1057), 2 aor. ἔδακον, δέδηγμαι, ἐδήχθην, δαχθήσομαι. (IV.)
- δαμ-άζω** *tame, subdue*: fut. δαμάσω, δαμάω, δαμῶ (Hom. 3 s. δαμᾶ and δαμάα, 3 pl. δαμώσσι, 484), aor. ἐδάμασα. Att. prose has only δαμάζω, κατ-εδαμασάμην, ἐδαμάσθην. Mostly poetic, rare in prose. (III.)
- δάμ-νῃ-μι** (and δαμ-νά-ω, 505) (δαμ-, δμη-) *tame, subdue*: perf. mid. δέδμημαι, pass. 1 aor. ἐδμήθην and (more commonly) 2 aor. ἐδάμην, fut. perf. δεδμήσομαι. Poetic. (IV.)
- δαρθ-άνω** (δαρθ-, δαρθε-) *sleep*, usu. in comp., espec. w. κατά: 2 aor. -ἐδαρθον (Hom. ἔδραθον), perf. -δεδάρθηκα. (IV.)
- δατέομαι** (δατ-, δατε-) *divide*: δάσ(σ)ομαι, ἄν-εδασάμην rare in prose (ἔδασ(σ)άμην Epic), δέδασμαι, ἀνά-δαστος. δατέασθαι in Hesiod should be δατέεσθαι. Cp. δαλομαι *divide*. Mainly poetic and New Ion.
- δέαμα**: *appear*, only imperf. δέατο ζ 242. From a kindred root aor. δοάσσατο Ν 458.
- δέδια**, **δέδοικα**, **δειδω** (540) *fear*: see δι-.
- δεδίττομαι** *frighten* (rare in prose): ἐδεδιξάμην rare. Poetic, mainly Epic, are δεδίττομαι, δεδίττομαι, δειδίττομαι: fut. δειδίξομαι, aor. ἐδειδιξάμην. Derived from δέδια (δι-). (III.)
- δείδεκτο** *greeted* I 224, δειδέχεται η 72 (-ατο Δ 4) are referred by some to the mid. of δεικνύμι. Others read δηκ- from another root. Cp. δεικανώνντο *welcomed* Ο 86.
- δειδίσκομαι** *greet*, only pres. and imperf., to be read δηδίσκομαι (408 D.). Epic. (V.)
- δείκ-νυμι** and **δεικ-νύ-ω** (δεικ-) *show* (inflection 364, 498): δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην, δειχθήσομαι, δεικτέος. Hdt. has forms from δεκ-: -δέξω, -έδεξα (-άμην), -δέδεγμαι, -εδέχθην. (IV.)
- δέμω** (δεμ-, δμη-) *build*: ἔδειμα, δέδμημαι. Poetic and Ion.
- δέρκομαι** (δεрк-, δοрк-, δρακ-) *see*: 2 aor. ἔδρακον, perf. δέδορκα as pres., pass. 1 aor. ἐδέρχθην (in tragedy) *saw* and 2 aor. ἐδράκην *saw*, μονό-δερκτος. Poetic.
- δέρω** (δερ-, δαρ-) *flay*: δερῶ, ἔδειρα, δέδαρμαι, 2 aor. pass. ἐδάρην, δρατός Hom. Pres. δέρω (δερ-ιω) Hdt., Aristoph.
- δέχομαι** *receive, await*: δέξομαι, ἐδεξάμην, δέδεγμαι, εἰς-εδέχθην, ἀπο-δεκτέος. δέκομαι New Ion., Pindaric, and Aeolic. Fut. perf. as act. δεδέξομαι poetic. For Epic ἐδέγμην, δέξα, δέχθαι, δέγμενος, δέχεται (3 pl.) see 479 a.
- δέω** *bind* (348 a): δήσω, ἔδησα, δέδεκα (δέδηκα doubtful), δέδεμαι, ἐδέθην, fut. pass. δεθήσομαι, fut. perf. δεδήσομαι, σύν-δετος, ἄν-υπό-δητος, συν-δετέος Aristoph. Mid. in prose only in comp., as περιδήσομαι.
- δέω** (δεφω; δε-, δεε-) *need, lack* (348 a): δήσω, ἔδησα, δεδέηκα, δεδέημαι, ἐδέηθην. Epic aor. δῆσεν Σ 100, ἐδέυσεν ι 540. Mid. δέομαι *want, ask* (Epic δέομαι) δήσομαι (Epic δενήσομαι). Impers. δεῖ it is necessary ἔδει, δέησει, ἐδέησε.

δηριῶ and δηρίω contend: ἐδήρισα Theocr. Mid. δηριόμαι and δηρίομαι as act.: δηρίσσομαι Theocr., ἐδηρίσάμην θ 76, ἐδηρίνθην II 756 contended (as if from δηρίνω), ἀμφι-δήριτος Thuc. Epic and Lyric.

δῆω shall find, Epic pres. w. fut. meaning. Cp. δα-.

δι- (δφι-, δφει-, δφοι-) fear: ἔδεισα, δέδοικα as pres., 2 perf. δέδια as pres. (rare in the sing.; inflection, 540). Epic forms: δειδω (from δεδφοια, 540 D.) as pres., δειλομαι (1057), ἔδδεια (= ἐδφεια), δειδοικα, δέδια (540 D.). Hom. has imperf. δλον feared, fled from an assumed pres. δλω.

δαιτάω arbitrate (from δίατα, but augmented as if a comp. w. double augment in perf., plupf., and in comps.; cp. 415): δαιτήσω, διήτησα (but ἀπ-ειδήτησα), δεδιήτηκα (plupf. κατ-εδεδιήτηκη), δεδιήτημαι (plupf. ἐξ-εδεδιήτητο), διητήθην. Mid. pass one's life: δαιτήσομαι, κατ-εδιητησάμην effected arbitration.

διᾱκονέω minister (from διάκονος): ἐδιᾱκόνουν, διᾱκονήσω, δεδιᾱκόνηκα, δεδιᾱκόνημαι, ἐδιᾱκονήθην. Forms in δεδιη- are wrong, forms in διη- are Ion. and late (uncertain in classical poetry).

δι-δά-σκω (for διδακ-σκω from διδαχ-σκω, 475 d) teach, mid. cause to teach, learn: διδάξω, ἐδίδαξα, δεδίδαχα (538), δεδίδαγμαi, ἐδιδάχθην, διδάξομαι (1058), δι-δακτός, -τέος. Epic aor. ἐδιδάσκησα (διδασκε-) 410 a. (V.)

δι-δη-μι (δη-, δε-) bind, pres. and imperf. Poetic for δέω. Xen. has διδέῃσι.

-δι-δρά-σκω (δρά-) run away, only in comp. w. ἀπό, ἐξ: -δράσσομαι (1057), 2 aor. -έδραν (-δρῶ, -δραίνην, -δράθι late, -δράναι, -δράς. 524 b), -δέδρακα. Hdt. has -διδρήσκω, -δρήσομαι, -έδρην (but -δράς), -δέδρηκα. (V.)

δι-δω-μι (δω-, δο-) give: inflection 362. Fut. δώσω, 1 aor. ἔδωκα in s., 2 aor. ἔδοτον dual, ἔδομεν pl. (527), δέδωκα, δέδομαι, ἐδόθην, δοθήσομαι, δοτός, -τέος. See 501 D. for pres. in Hom. and Hdt. Fut. διδώσω Epic, 2 aor. iter. δόσκον (450).

δι-ζη-μαι (from δι-ζη-) seek (cp. ζητέω) keeps η throughout in the pres. (imperf. ἐδιζήμην), διζήσομαι, ἐδιζησάμην. Poetic and Ion.

δίη-μι cause to flee, only in imperf. ἐν-διεσαν set on Σ 584. Mid. διεμαι flee, cause to flee, subj. διωμαι, opt. διοίμην (accent 392, n. 2), inf. διεσθαι referred by some to the middle of δίω. Epic.

δικ- only in 2 aor. ἔδικον threw. In Pindar and the tragic poets.

διψάω (διψα-, διψη-) thirst: pres. see 346: διψήσω, ἐδιψησα.

δίω: see δι-.

διώκω pursue: διώξομαι (1057) and (less well supported) διώξω, ἐδίωξα, δεδίωχα, ἐδιώχθην, διωκτέος. For ἐδιώκαθον see 445 a.

δοκέω (δοκ-, δοκε-, 440 a) seem, think: δόξω, ἔδοξα, δέδογμαi, κατ-εδόχθην, ἀ-δόκητος. Poetic forms are δοκήσω, ἐδόκησα, δεδόκημαι, ἐδοκήθην. In trimeter Aristoph. uses only the shorter forms.

δουπέω (δουπ-, δονπε-) sound heavily: δεούπησα, 2 perf. δέδουπα fell. Epic aor. ἐγδούπησα. Poetic.

δράττομαι (δραγ-) seize: ἐδραξάμην, δέδραγμαi. (III.)

δράω do: δράσω, ἔδρασα, δέδρακα, δέδραμαι (δέδρασαι, doubtful), ἐδράσθην, δραστέος.

δρέπω pluck: ἔδρεψα, 2 aor. ἔδραπον Pind., ἀ-δρεπτος Aesch. Cp. δρέπ-τω poetic.

δύναμαι am able, can (augment usually ἐδυν-, but also ἡδυν-, 398): δυνήσομαι, δεδύνημαι, ἐδυνήθην, δυνατός. Pres. 2. s. δύνασαι, δύνα poetic, δύνη Ion. (427 a, n. 2), imperf. ἐδύνω (ἐδύνασο late), aor. pass. ἐδυνάσθην Epic, New Ion., Pind.

**δύω** *enter, go down, sink, cause to enter* (trans. generally in comp. w. ἀπό or κατά (1043): also δύνω (Ion., poetic, rare in Xen.) *enter*: -δύσω trans., -εδύσα trans., 2 aor. ἔδυν intrans. (364), δέδυκα intrans., -δεδύκα trans., -δέδυμαι, -εδύθην, -δυθήσομαι Aristoph., -δυτέος. Fut. mid. δύσομαι, aor. mid. -εδυσάμην (Epic also ἐδυσόμην, 515 D.). Hom. 2 aor. opt. δῶη and ἐκδῶμεν (524 b).

**ἐάφθην** N 543, aor. pass., *was hurled* (?), possibly from *φαπ-* (ιάπτω); sometimes referred to ἄπτω or to ἔπομαι.

**εἰάω** *permit, let alone*: εἶάσω, εἶᾱσα (399), εἶᾱκα, εἶᾱμαι, εἶᾱθην, εἶᾱσομαι pass. (1058), εἶᾱτέος. Epic pres. also εἰάω, imperf. εἶᾱ E 517, aor. εἶᾱσα; Hdt. does not augment.

**ἐγγυάω** *pledge*: the forms in ἡγγν- are better than those in ἐνεγν- or ἐγγεγν- (418).

**ἐγείρω** (ἐγερ-, ἐγορ-, ἐγρ-, 31 a) *wake, rouse*: ἐγερῶ, ἡγείρα, 2 perf. ἐγρήγορα (541 D.) *am awake* (for ἐγ-ηγορα, but ρ is also redupl.), ἐγῆγεμαι, ἡγέρην, 2 aor. mid. ἡγρόμην *awoke*, ἐγερτέος, ἐγερτός Aristotle. Hom. 2 perf. 3 pl. ἐγρηγόρθᾱσι, inv. ἐγρήγορθε (for -γορθε), inf. ἐγρήγορθαι or ἐγρηγόρθαι (for -γορσθαι). (III.)

**ἐγκωμιάω** *praise*: ἐγκωμιάσω and ἐγκωμιάσομαι (1057), ἐνεκωμιάσα, ἐγκεκωμιάκα, ἐγκεκωμιάσμαι, ἐνεκωμιάσθην Hdt. (III.)

**ἔδω** *eat*: poetic for ἐσθίω. ἔδμεναι 479 a.

**ἔζομαι** (ἐδ- for σεδ-, cp. *sedeo*) *sit*, usu. καθ-ἔζομαι (which is less common than καθ-ίζομαι): ἐκαθ-εζόμην (413), καθ-εδουμαι (511 b), εἰσάμην rare in prose, καθ-εστός. Fut. ἐφ-έσσομαι trans. ι 455, aor. ἐσάμην and ἐεσάμην Epic. Act. aor. Epic εἶσα (inv. ἔσσον or εἶσον, inf. ἔσσαι, part. ἔσας). See ἔζω. (III.)

**ἐθέλω** (ἐθέλ-, ἐθέλε-) and **θέλω** *wish*: imperf. always ἤθελον in Att.; ἐθελήσω, or θελήσω (rare); ἠθέλησα (subj. ἐθελήσω or θελήσω, opt. ἐθελήσαιμι or θελήσαιμι), ἠθέληκα. The commoner Att. form is ἐθέλω except in the iambic trimeter of tragedy, and in formulas as ἂν θεὸς θέλῃ *if God will*.

**ἐθίζω** (for σφεθ-ιζώ, 106) *accustom*: ἐθιῶ (511 e), ἐθῖσα (399), ἐθῖκα, ἐθισμαι, ἐθίσθην, ἐθιστέος, -τός Aristotle. (III.)

**ἐθω** (for σφεθω, 106) *am accustomed*: pres. part. ἔθων *being accustomed* only in Hom., 2 perf. ἐῶθα (537) *am accustomed*, 2 plupf. εἰώθη (perf. ἔωθα, plupf. ἐώθεα Hdt.). See ἐθίζω.

**εἶδον** *saw*: see ἰδ- and ὀράω.

**εἰκάω** (εἰκαδ-) *liken, conjecture* augments to ἡκ- rather than to εἰκ- in prose (401 b): ἡκαῖον, εἰκάσω, ἡκασα, ἡκασμαι (εἰκασμαι?), ἡκάσθην, εἰκασθήσομαι, εἰκαστός. ἂπ-εικαστέος. Fut. mid. -εἰκάσομαι sometimes as act.

**εἶκω** *yield*: εἴξω, εἶξα, ὑπ-εικτέος. On εἶκαθον see 445 a.

**εἶκω** (εἰκ, οἰκ-, ἰκ-; for *φεικ-*, etc.) *resemble, appear* (no pres. in use): εἴξω rare, 2 perf. ἔοικα as pres. 406 (impers. *ἔοικε it seems*): εἰκῶ, εἰκοίμι, εἰκέναι (poet. εἰκέναι), εἰκῶς, neut. εἰκός *fitting* (εἰκῶς chiefly poetic; also Platonic); 2 plupf. ἐφῆκη and ἤκῃ. *εἰκε seemed likely* (Σ 520) may be imperf.; some regard it as perf. or plupf. For ἔοικα, εἰκῶ, εἰκῶς Hdt. has οἶκα, οἴκω, οἴκως. Athematic forms are εἰκτον, ἐκτην Hom., εἰοιγμεν Att. poets, εἴξασι mainly in Att. poets (541 D.). Cp. εἴσκω.

**εἰλέω** or **εἰλέω** *roll up, pack close*, mostly Epic. εἰλέομαι Hdt., συν-ειλέομαι Xen.: ἂπ-ειλημαι Hdt., ἄν-ειλήθην Thuc.

εἰλλω *roll* pres. act. and pass. in Att. (rare). Cp. ἰλλω.

εἰλόω (φειλυ- for ἐ-φλυ-) *roll, cover, gather up*: εἰλόσω, ἐγλύμαι. Cp. ἐλώω. Poetic and Ion.

εἶλω (ἐλ- for φελ-, cp. *volvere*) *roll up, drive together*: no pres. act. (εἶλομαι Hom.), ἔλσα and ἔελσα, ἔελμαι, 2 aor. pass. ἐάλην and ἄλην (3 pl. ἄλεν, inf. ἄληναι, ἀλήμεναι, part. ἀλέϊς). Homeric.

εἵμαρται *it is fated*: see μέιρομαι.

εἰμί *am*: fut. ἔσομαι (1057). Inflection 365.

εἰμι *go*. Inflection 369.

εἶπον (ἐπ- for φεπ-, 523) *said*, 2 aor. (εἶπω, εἶποιμι, εἰπέ, εἰπεῖν, εἰπών), Epic ἔειπο and εἴπεσκον. First aor. εἶπα rare in Att. (εἵπαιμι, inv. εἶπον, inf. εἶπαι Hdt., part. εἵπās Hdt. and late Att.), ἔειπα poetic; 1 aor. mid. ἀπ-εἰπάμην New Ion. Other tenses are supplied from εἶρω. (VI.)

εἶργω *shut in or out*, also εἶργνύμι and (rarely) εἶργνύω (with εἰ- from εε-, cp. Hom. ἐ(φ)έργω): εἶρξω, εἶρξα, εἶργμαι, εἶρχθην, εἶρκτός, -τέος. Fut. mid. εἶρξομαι is pass. or reflex. (1058). The distinction that the forms with the smooth breathing mean *shut out*, those with the rough breathing mean *shut in*, is late and not always observed in classical Att. Hom. has ἐέργω (in pres.) and ἔργω *shut in or out*: ἔρξα, 2 aor. ἔργαθον and ἐέργαθον, ἔργμαι and ἔεργμαι (3 pl. ἔρχαται, 403 D., plupf. ἔρχατο, ἐέρχατο), ἔρχθην. Hom. has ἐέργνυ K 238. Hdt. usu. has ἔργω (in comp.), with some forms from -έργνυμι and ἐργνύω. Old Att. forms in ἐργ-, ἐργ- are doubtful: Soph. has -έρξω, ἔρξεται; Plato -έρξās.

εἶρομαι (εἶρ-, εἶρε-) *ask*: εἰρήσομαι Hom. and New Ion. Hom. has also (rarely) ἐρέ(φ)ω, subj. ἐρείομεν (= ἐρένομεν) A 62; and ἐρέ(φ)ομαι, inv. ἔρειο or ἐρείο A 611 (428 D. 2). Att. fut. ἐρήσομαι and 2 aor. ἠρόμην presuppose a pres. ἔρομαι, which is supplied by ἐρωτάω.

εἶρω (ἐρ- for σερ-, cp. Lat. *sero*) *join*: rare except in comp. w. ἀπό, διά, σύν, etc.: aor. -εἶρα (Ion. -ερσα), perf. -εἶρκα, perf. mid. ἔερμαι Epic.

εἶρω Hom. *say* (ἐρ-, ῥη- for φερ-, φρη-, cp. Lat. *verbum*), for which pres. Att. uses λέγω, φημί and (esp. in comp.) ἀγορεύω: fut. ἐρῶ, aor. supplied by εἶπον, perf. εἶρηκα (= φε-φρη-κα), perf. pass. εἶρημαι, aor. pass. ἐρρήθην, fut. pass. ῥηθήσομαι, fut. perf. εἰρήσομαι, v. a. ῥητός, -τέος. Ion. are ἐρέω fut., εἶρέθην (but ῥηθῆναι) aor. pass.

εἶσα *seated*: see ἴζω.

εἶσκω (= φε-φικ-σκω, from redupl. φικ-) *liken* (also ἴσκω): imperf. Hom. ἥϊσκον and εἴσκον; perf. mid. προσήξει *art like* Eur., plupf. Hom. ἥϊκτο and εἴκτο have been referred by some to εἴκω. Poetic, chiefly Epic. (V.)

εἶωθα: see ἔθω.

ἐκκλησιάζω *call an assembly*: augments ἐξ-εκκλησιάζον or ἡκ-κλησιάζον, etc. (416).

ἐλαύνω (from ἐλα-νυ-, 474 e) *drive, march*: ἐλῶ (511 b), ἤλασα, -ελέλακα (w. ἀπό, ἐξ), ἐλήλαμι, ἤλαθην, ἐλατέος, ἐξ-ήλατος Hom., ἐλατός Aristotle. Aor. mid. ἤλασάμην rare. Fut. ἐλάσσω ψ 427, ἐδώσι Hom. (484), ἐλάσω rarely in mss. of Xen., perf. ἐλήλασμαι Ion. and late, plupf. ἤληλάμην (Hom. 3 pl. ἐληλάδατο or ἐληλέατο or ἐληλέδατο), ἤλασθην Hdt., Aristotle. ἐλάω is rare and poetic. (IV.)

ἐλέγχω *examine, confute*: ἐλέγξω, ἤλεγξα, ἐλήλεγμαι (355), ἤλέγχθην, ἐλεγχθήσομαι, ἐλεγκτέος.



ἐλελιζω *raise the war-cry, shout*: ἐλέλιξα Xen. (III.)

ἐλελίζω *whirl, turn round*: ἐλέλιξα, ἐλελιχθην. Poetic. (III.)

ἐλίττω (ἐλκ- for φελκ-) *roll* (rarely ἐλίττω): sometimes written ἐλ-: ἐλίξω, ἐλίξα (399), ἐλιγμαι, ἐλίχθην, ἐξ-ἐλιχθήσομαι Aristotle, ἐλικτός. Epic aor. mid. ἐλιξάμην. Epic ἐλέλικτο, ἐλελίχθησαν should be ἐέλ-. ἐλίσσω is the usual form in Hdt. (III.)

ἐλκω *draw* (ἐλκ- for σελκ-; most tenses from ἐλκυ-; ἐλκύω late), often w. ἀνά, ἐξ, κατά, σύν: -ἐλξω, ἐλκυσσα (399), καθ-ἐλκυκα, -ἐλκυσμαι, -ἐλκύσθην, -ἐλκυσθήσομαι, ἐλκτέος. συν-ἐλκυστέος. Fut. ἐλκύσω Ion. and late. By-form ἐλκέω Epic.

ἐλπω (φελπ-) *cause to hope*, mid. (also ἐέλπομαι) *hope* like ἐλπίζω: 2 perf. as pres. ἔολπα (= φεφολπα), 2 plupf. ἐώλπεα, v. a. ᾄ-ελπτος. Mainly Epic.

ἐλύω *roll*: ἐλύσθην Hom. (= ἐ-φλυ-σθην). Cp. εἰλύω.

ἐμέω *vomit*: ἐμοῦμαι (1057), ἤμεσα.

ἐναίρω (ἐναρ-) *kill*: 2 aor. ἤναρον. 1 aor. mid. ἐνηράμην as act. Poetic. (III.)

ἐναρίζω *slay, spoil*: ἐναρίζω, ἐνάριζα, κατ-ηνάρισμαι, κατ-ηναρίσθην. Poetic. (III.)

ἐν-εδρεύω *waylay, lie in ambush* regular: fut. mid. as pass. (1058).

ἐν-έπω and ἐνέπω (ἐν + σεπ-, σπ-, σπε-) *say, tell*: ἐνι-σπήσω and ἐνίψω (ἐνι-σπω?), 2 aor. ἔνι-σπον (ἐνι-σπω, ἐνι-σποίμι, inv. ἐνι-σπες or ἔνι-σπε, 2 pl. ἔσπετε for ἐν-σπετε, inf. ἐνι-σπεῖν and ἐνι-σπέμεν). Poetic.

ἐνήνοθε defect., w. pres. and imperf. meaning: *sit on, be on, grow on, lie on*. In comp. w. ἐπί in Hom. Epic. Connected by some w. ἀνήνοθε.

ἐνιπ-τω (ἐνι-π) *chide*: 2 aor. ἐνένιπον and ἡν-ίπ-απον (411 D.). Epic also ἐνίσσω. Poetic, chiefly Epic. (II.)

ἐν-νύμι (ἐ- for φεσ-, cp. ves-tio) *clothe*, pres. act. only in comp., in prose ἀμφι-έννυμι: ἀμφι-ῶ (511 c), ἡμφί-εσα (413), ἡμφί-εσμαι. Epic forms: imperf. κατα-εἴνυν, fut. ἔσσω and -έσω, aor. ἔσσα and -εσα, mid. pres. inf. ἐπ-εἴνυσθαι Hdt., fut. -έσσομαι, aor. ἐσ(σ)άμην and ἐεσσάμην for ἐ-φεσσαμην, perf. ἔσμαι (403 D.) and εἶμαι (part. εἰμένος in tragedy). The simple verb is poetic, mainly Epic. (IV.)

ἐν-οχλέω *harass* has double augment (414): ἡν-ώχλουν (ἐν-ώχλουν Aristotle), ἐν-οχλήσω, ἡν-ώχλησα, ἡν-ώχλημαι.

ἐξετάζω *investigate*: ἐξετάσω (rarely ἐξετῶ, 511 d), ἐξήτασα, ἐξήτακα, ἐξήτασμαι, ἐξητάσθην, ἐξετασθήσομαι, ἐξεταστέος. (III.)

ἔοικα *seem, resemble*: see εἰκω.

ἐορτάζω *keep festival*: ἐώρτασα (for ἡορ-, 29). Ion. ὀρτάζω.

ἐπ-αυρέω and ἐπ-αυρίσκω (αὔρ-, αὔρε-) *enjoy* (Epic and Lyric) are both rare: 2 aor. ἐπαῦρον. Mid. ἐπαυρίσκομαι Ion., poetic, rare in Att. prose: ἐπανρήσομαι, ἐπηράμην rare, 2 aor. ἐπηνρόμην. (V.)

ἐπενήνοθε: see ἐνήνοθε.

ἐπιβουλεύω *plot against*: regular, but fut. mid. as pass. (1058).

ἐπίσταμαι *understand*: 2 s. ἐπίστασαι, ἐπίστα and ἐπίστη poetic (427 a, n. 2), -ἐπίσται Hdt.: subj. ἐπίστωμαι, opt. ἐπισταίμην, ἐπίσταιο (accent, 392 c, n. 2), inv. ἐπίστω (ἐπίστασο poetic and New Ion.), imperf. ἡπιστάμην, ἡπίστασο and ἡπίστω (427 b, n. 1), fut. ἐπιστήσομαι, aor. ἡπιστήθην, v. a. ἐπιστητός. Distinguish ἐφ-ίσταμαι from ἐφ-ίστημι.

ἐπω (σεπ-, σπ-) *am busy about usu.* w. ἀμφί, διά, ἐπί, μετά, περί (simple only in



- part.): imperf. -ἔιπον (Epic also -επον w. no aug.), fut. -έψω, 2 aor. -έσπον for ἐ-σ(ε)πον (-σπῶ, -σποίμι, -σπῶν, -σπεῖν), aor. pass. περι-έφθην Hdt. The act. forms are poetic, Ion. (imperf. and fut. also Xenophontic). Mid. ἔπομαι follow: εἰπόμην (399), ἔψομαι, 2 aor. ἔσπόμην (σπῶμαι, σποίμην, σποῦ, σπέσθαι, σπόμενος). Hom. has σπεῖο for σποῦ (428 D. 2). For ἔσπωμαι, ἔσποίμην, ἔσπέσθω, etc., following an elided vowel in the mss. of Hom. we probably have, not a redupl. aor. without augment (έσπ- for σε-σπ-), but wrong readings for σπῶμαι etc. with the vowel of the preceding word unelided.
- ἐραμαι (poetic) deponent pass., pres. in prose supplied by ἐράω (ἐρα- for ἐρασ-): imperf. ἦρων (ἡράμην poetic); aor. ἡράσθην fell in love (ἡρασ(σ)άμην poetic), fut. ἐρασθήσομαι poetic, ἐραστός, ἐρατός poetic.
- ἐργάζομαι (φεργ-) work, augments to ἡ- and εἰ- (399 a), redupl. to εἰ- (406): ἡργάζομην, ἐργάσομαι, ἡργασάμην, ἐργασμαι, ἡργάσθην, ἐργασθήσομαι, ἐργαστέος. In Hdt. without augment and reduplication. (III.)
- ἐργω: see ἐργω.
- ἐρδω (from φερῶ = φεργ-ω, 463 a) work, do (also ἔρδω): ἔρξω, ἔρξα, 2 perf. ἔοργα (= φεφοργα), 2 plupf. ἐώργεα (= ἐφεφοργεα) Epic. ἐόργεα Hdt. Ion. and poetic; cp. ῥέξω. (III.)
- ἐρείδω pres. ἡρεῖσα, ἐρήρεισμαι Hdt. (for Hom. ἐρηρέδαται, -ατο some read ἐρηρίδαται, -ατο), plupf. ἡρήρειστο, ἡρελσθην, ἐρείσομαι Aristotle, ἐρεῖσάμην Hom. Hippocr. has -ἡρεῖκα, -ἡρεισμαι, ἐρηρелσεται. Mainly poetic.
- ἐρείκω (ἐρεῖκ-, ἐρικ-) tear, burst: ἡρεῖξα, 2 aor. ἡρικον trans. and intrans., ἐρήριγμα. Poetic and New Ion.
- ἐρείπω (ἐρεῖπ-, ἐριπ-) throw down: ἐρεῖψω, ἡρεῖψα, 2 aor. ἡριπον, 2 perf. -ερήριπα have fallen Epic (plupf. ἐρέριπτο Ξ 15), ἡρελφθην, 2 aor. pass. ἐρίπην. Ion. and poetic.
- ἐρέσσω (ἐρετ-) row: δι-ἡρεσ(σ)α Hom. Late prose has ἐρέσσω and ἐρέττω. (III.)
- ἐρέω ask Epic: see εἶρομαι.
- ἐριδάλω (ἐριδαν-) contend Epic (III. IV.). ἐριδῆσασθαι Ψ 792 (v. l. ἐριζήσασθαι) as if from ἐριδέομαι. By-form ἐριδμάλω Epic.
- ἐρίξω (ἐριδ-) contend: ἡρισ(σ)α, ἐρήρισμαι, ἐριστός. Poetic. (III.)
- ἐρομαι ask: see εἶρομαι.
- ἐρπω (σερπ-) and ἐρπύζω creep augment to εἰ- (399): ἐλρπον, ἐφ-ἐρψω, εἴρπυσσα, ἐρπετόν a beast.
- ἐρρω (ἐρρ-, ἐρρε-) go away, go (to destruction), perish: ἐρρήσω, ἡρρησα, εἰσ-ἡρρηκα.
- ἐρυγ-άνω cast forth, eruct: pres. Att., poetic, New Ion., 2 aor. ἡρυγον. Cp. ἐρεύγομαι Epic, New Ion.: ἐρεύξομαι Hippocr. (1057). (IV.)
- ἐρύκω hold back: ἐρύξω (128 a), ἡρύξα (also Xen.), 2 aor. ἡρύκακον (411 D.). Epic, poetic, New Ion. Hom. has also ἐρῦκάνω, ἐρῦκανάω.
- ἐρῦμαι (for φερῦμαι) and εἶρμαι (for ἐφρῦμαι) protect Epic: pres. 3 pl. εἰρύαται and εἰρδαται (for εἶρυνται), inf. ε(ἴ)ρυσθαι; imperf. ε(ἴ)ρῡτο, εἰρύατο (for εἶρυντο); fut. ε(ἰ)ρύσ(σ)ομαι; aor. ε(ἰ)ρυσ(σ)άμην, perf. ἔρυτο Hesiod. The pres. and imperf. are often taken as μι-forms of ἐρύομαι. By-form ῥόδομαι, q. v.
- ἐρύω (φερν-, φρῡ-) draw: augments to εἰ-: fut. ἐρύω Hom.; aor. ε(ἴ)ρυσ(σ)α Hom. Mid. ἐρύομαι draw to one's self: ἐρύσσομαι, ε(ἰ)ρυσ(σ)άμην, εἴρῡμαι

and εἶρυσμαι (3 pl. εἰρύσται and εἰρέσται), plupf. εἰρύμην (3 pl. εἰρέατο), ε(ὶ)ρύσθην Hippocr., ἐρυστός Soph. Epic and Ion. εἰρύω is poetic (esp. Epic) and New Ion. Late fut. ἐρύσ(σ)ω.

ἐρχομαι (ἐρχ-, ἐλθ-, ἐλευθ-, ἐλυθ-) *go, come*: ἐλεύσομαι, 2 aor. ἦλθον, 2 perf. ἐλήλυθα. In Att. ἐρχομαι is com. only in the indic.; subj. in Epic and Ion.; opt. (in comp.) Xen.; inv. Epic; inf. Epic, Tragic, Ion., in comp. in Att. prose rarely; part. poetic, in comp. in Att. prose. Imperf. ἤρχομην uncom. is rare. For the above tenses Att. prose uses ἴω, ἴοιμι, ἴθι, ἵναμι, ἰών. ἦα simple and in comp. (but not ὑπῆναι for ὑπέρχθεσθαι *flutter*). Fut.: Att. prose uses εἶμι (369), ἀφίξομαι or ἦξω for ἐλεύσομαι (which is Epic, Ion., Tragic); 2 aor. ἦλυθον poetic; 2 perf. ἐλήλουθα or εἰλήλουθα Epic, ἐλήλυμεν, -υτε in Comic and Tragic fragments; 2 plupf. ἐληλύθει Epic. (VI.)

ἐσ-θίω (for ἐδ-θι-ω) *eat*: imperf. ἥσθιον. fut. ἔδομαι (513, 1057), 2 aor. ἔφαγον, perf. ἐδήδοκα. κατ-εδήδεσμαι, ἐδεστός, -τέος. Epic are ἔδμεναι pres., ἐδηδώς 2 perf. part., ἐδέδομαι (?) perf. pass.; ἡδέεσθην Comic, Hippocr., Aristotle. (VI.) ἔσθω Epic and poetic, ἔδω Epic, poetic, and Ion.

ἐστιάω *entertain* augments and reduplicates to εἰ- (399, 406).

εὐδω *sleep*, rare in Att. prose, which usu. has καθ-εύδω: imperf. ἐκάθ-ευδον (413) and καθ-ἠύδον, fut. καθ-ευδήσω, v. a. καθ-ευδητέος. εὐδω is chiefly poetic and Ion. (imperf. εὐδον and ἠύδον).

εὐεργετέω *do good*. The augmented form εὐηρ- is to be rejected (417).

εὐρ-ίσκω (εὐρ-, εὔρε-) *find*: εὐρήσω, 2 aor. ἠύρον or εὐρον (inv. εὐρέ, 392 b), ἠύρηκα or εὐρηκα, εὐρημαι, εὐρέθην. εὐρεθήσομαι, εὐρετός, -τέος; εὐράμην Hesiod. The augment is ἠν- or εὐ- (401 b). (V.)

εὐφραίνω (εὐφραν-) *cheer*: εὐφρανῶ. ἠϋφράνα. Mid. *rejoice*: εὐφρανοῦμαι and εὐφρανθήσομαι, ἠϋφράνθην. The augment is also εὐ- (401 b). (III.)

εὐχομαι *pray, boast*: εὐξομαι. ἠϋξάμην, ἠϋγμαί. εὐκτός, -τέος Hippocr., ἀπ-εύχετος Aesch. The augment is also εὐ- (401 b).

ἐχθαίρω (ἐχθαρ-) *hate*: ἐχθαρώ, ἐχθαροῦμαι (1058). ἤχθηρα, ἐχθαρτέος. Epic and poetic. (III.)

ἐχθω *hate*, ἐχθομαι: only pres. and imperf. Poetic for ἀπ-εχθάνομαι.

ἔχω (έχ-, for σεχ-, and σχ-, σχε-) *have, hold*: imperf. εἶχον (399), ἔξω or σχήσω (1107), 2 aor. ἔσχον for ἐ-σ(ε)χ-ον (σχῶ, σχοίην or -σχοιμι, σχές, σχεῖν, σχών), ἔσχηκα, παρ-έσχημαι, ἐκτέος, ἀνα-σχετός, -τέος. Mid. ἔχομαι *hold by, am near*: ἔξομαι (sometimes pass., 1058), and σχήσομαι (often in comp.), 2 aor. ἐσχόμεν usu. in comp. (σχῶμαι, σχοίμην, σχοῦ, σχέσθαι, σχόμενος), used as pass. for ἐσχεθην (late). Epic forms are perf. συν-όχωκα (for -οκ-οχ-α) B 218, plupf. pass. ἐπ-ώχασα *were shut* M 340. Poetic is 2 aor. ἔσχεθον (445 a). See ἀμπέχω, ἀνέχω, ὑπισχνέομαι. By-form ἴσχω for σι-σ(ε)χ-ω.

ἔψω (έψ-, έψε-) *cook, boil*: ἐψήσομαι (έψήσω Comic), ἤψησα. ἐφθός (for έψθος), ἐψητός, ἤψημαι Hippocr., ἠψήθην Hdt. The pres. έπέω is not Att.

\*ζάω (ζῶ) *live* (ζα-, ζη-, 346): ζῆς, ζῆ: imperf. ἔζων, fut. ζήσω and ζήσομαι. For late ζῆσσα, ζῆσκα Att. has ἐβίωv. βεβίωκα. βίωσομαι is commoner than ζήσομαι. ζάω Epic, New Ion., dramatic.

ζεύγ-νῦμι (ζεγ-, ζηγ-, cp. Lat. *jugum*) *yoke*: ζεύξω, ἔξευξα, ἔzeugμαι, ἐζεύχθην rare, 2 aor. pass. ἐζύγην. (IV.)

ζέω (ζε- for ζεσ-) *boil* (intrans. in prose): ἐξανα-ζέσω, ἔξεσα, ἀπ-έξεσμαι Hippocr.

- ζών-νυμι (ζω-, 474 c, s. 1) *gird*: ἔζωσα, ἔζωμαι (Att. inser.) and ἔζωμαι (preferred in mss.). (IV.)
- ἡβά-σκω *come to manhood*, ἡβάω *am at manhood*: ἐφ-ηβήσω, ἥβησα, παρ-ήβηκα. Epic ἡβώνοντα, etc. (485). (V.)
- ἡγερέθομαι *am collected*: see ἀγείρω.
- ἡδομαι *am pleased*: ἡσθήσομαι (1157), ἡσθην, aor. mid. ἡσάμην ι 353. ἡδω (ἡσα) is very rare.
- ἡδύνω (ἡδυν-) *sweeten*: ἡδύνα, ἡδυσμαι, ἡδύνθην, ἡδυντέος. (III.)
- ἡερέθομαι *am raised*: see αἶρω.
- ἡμαι *sit*. Inflection 382.
- ἡμί *say*. Inflection 385.
- ἡμύνω *sink, bow*: ἡμύσα, ὑπ-εμν-ἡμῦκε X 491 from ἐμ-ημῦκε with ν inserted. Poetic, mostly Epic.
- ἡττώμαι from ἡττάομαι (Ion. ἐσοῦμαι from ἐσσόδομαι) *am vanquished*: regular, but fut. ἡττήσομαι and ἡττηθήσομαι (1157).
- θάλλω (θαλ-) *bloom*, rare in prose: ἔθαλλε *made grow* Pind., 2 perf. τέθηλα (as pres.) is poetic. By-form θαλέθω (445 a). (III.)
- θάπ-τω (θαφ-, 108 g) *bury*: θάψω, ἔθαψα, τέθαμμαι, 2 aor. pass. ἐτάφην, 2 fut. pass. ταφήσομαι, fut. perf. τεθάψομαι, θαπτέος; 1 aor. pass. ἐθάφθην Ion. (rare). (II.)
- θαυμάζω (θαυμ-αδ-) *wonder, admire*: fut. θαυμάσομαι (1057), otherwise regular. 614. 6. (III.)
- θελνω (θεν-) *smile*: θενῶ, ἔθεινα Epic, 2 aor. ἔθερον. Poetic (and in Att. comedy). (III.)
- θέλω *wish*: see ἐθέλω.
- θεραπεύω *serve, heal*: regular, but fut. mid. θεραπεύσομαι is usu. pass. (1058).
- θέρομαι *warm myself* (in prose only pres. and imperf.), fut. θέρσομαι τ 23 (508 D.), 2 aor. pass. as intrans. ἐθήρην (only in the subj. θερέω ρ 23).
- θέω (θευ-, θεε-, θυ-, 456) *run*: θεύσομαι (1057). Other forms supplied by other verbs (see τρέχω).
- θη- in θῆσθαι *milk*, ἐθησάμην *sucked*. Epic.
- θηπ-: see ταφ-.
- θι-γ-γ-άνω (θιγ-) *touch*: θιξομαι (1057), 2 aor. ἔθιγον, ᾄ-θικτος. Poetic, rare in prose (Xen.). (IV.)
- θλάω *bruise, break*: θλάσω, ἔθλασα, τέθλασμαι Theocr., ἐθλάσθην Hippocr., θλαστός. Ion. and poetic. See φλάω.
- θλίβω (θλίβ-, θλιβ-, 434) *press*: ἔθλιψα, τέθλιφα, ἐθλίφθην, τέθλιμμαι and ἐθλίβην Aristotle. Fut. mid. θλίψομαι Hom.
- θνή-σκω, older θνή-σκω (θαν-, θνη-, 447, 475 b) *die*: ἀπο-θανοῦμαι (1057), 2 aor. ἀπ-έθανον, τέθνηκα *am dead*. 2 perf. τέθνατον (541), fut. perf. τεθνήξω (548, 1144), θνητός. In prose regularly ἀπο-θνήσκω in fut. and 2 aor., but always τέθνηκα. (V.)
- θράττω (θράχ-, τράχ-) *disturb*: ἔθραξα, ἐθράχθην Soph. See ταραττω. Mostly poetic. (III.)
- θραύω *break, bruise*: θραύσω. ἔθραυσα, τέθραυμαι and τέθραυσμαι, ἐθραύσθην.
- θρύπτω (θρυφ-, 108 g and s.) *crush, weaken*: τέθρυμμαι. ἐθρύφθην Aristotle, 2 aor. pass. ἐτρύφην Hom., ἔν-θρυπτος. θρύπτομαι *put on airs*. (II.)

θρῶ-σκω and θρώ-σκω (θρω-, θορ-, 447) *leap*: -θοροῦμαι (1057; w. ὑπέρ) poetic, 2 aor. ἔθορον. Mainly poetic. By-form θορνύομαι Hdt. (V.)

θύω (θυ-, θῦ-, 434 D.) *sacrifice*: θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην, θυτέος.

θύω and θένω *rush* poetic: in the classical language only pres. and imperf. θύνέω Hesiod.

ἰάινω (ἰαν-) *warm*: ἔηνα, ἰάνθην without aug. Epic and Lyric. (III.)

ἰάλλω (ἰαλ-) and ἰάλλω *send*: -ιαλῶ, ἔηλα without aug. Epic. Poetic (comp. with ἐπί in Aristoph.). (III.)

ἰαχέω and ἰάχω (for ῥιφαχω) *sound, shout*: ἰαχῆσω, ἰάχησα, 2 perf. part. ἀμφ-ιαχύνω. Hom. has both ἱαχον and ἱαχον. For ἱαχ- in tragedy ἱακχ- is commonly written. Poetic, mainly Epic. Cp. 440 d.

ἰδ-, εἰδ-, οἰδ- (for ϣιδ-, etc.) in εἶδον *saw* from ἐ-ϣιδον 399 (ἔδω, ἔδοιμι, ἰδέ, ἰδεῖν, ἰδών), fut. εἴσομαι *shall know* (Epic εἰδήσω), plupf. ἤδῃ or ἤδειν *knew* (387), ἰστέος. Mid. εἶδομαι *seem, resemble* Epic, poetic, New Ion.: εἰσάμην and εἰσάμην, 2 aor. εἰδῆμην *saw* Epic, poetic. Hdt., προ-ιδέσθαι Thuc. οἰδ- in οἶδα, 387.

ἰδρῶω *sweat*: ἰδρώσω, ἔδρωσα. For the contraction to ω instead of ου (ἰδρῶσι, etc.) see 394 a. Epic ἰδρώνω, ἰδρώνουσα, etc.

ἰδρύω *place* (Epic ἰδρῦω): often comp. w. κατά: -ιδρύσω, -ιδρύσα, -ιδρύκα, ἔδρῡμαι, ἔδρῡθην (ἰδρύνθην Epic), ἰδρῡτέος.

ἰε-μαι (ϣίε-, cp. Lat. *in-vi-tus*) *strive*: usu. in comp., as παρ-ἰεμαι *beg*. The forms are like those from the mid. of ἵημι *send* (cp. 369 D.). Epic aor. εἰσάμην and εἰσάμην.

ἵζω (for σι-ε(δ)-ω, cp. *sedeo*) *seat*, usu. *sit*, mid. ἵζομαι *sit*, classic only in pres. and imperf. Mainly Ionic and poetic. See καθίζω, καθίζομαι, the usual forms in prose. See also ἕζομαι, κάθημαι *sit*. By-form ἰζάνω *seat, place*. (III.)

ἵημι (σι-ση-μι) *send*: ἥσω, ἦκα, 2 aor. εἶπον, etc., εἶκα, εἶμαι, εἶθην, εἶήσομαι, εἶτός, εἶτέος (except pres. all forms in comp. in prose). Inflection 373.

ἰκνέομαι (ικ-) *come*, in prose usu. ἀφ-ικνέομαι: ἀφ-ἵξομαι, 2 aor. ἀφ-ἰκόμην, ἀφ-ἵγμαι. Uncomp. ἰκνούμενος *suitable* (rare). The simple forms ἰκνέομαι, ἵξομαι, ἰκόμην are poetic. Connected forms are poetic ἵκω (imperf. ἵκον, aor. ἵξον) and ἰκάνω, only pres. and imperf. (Epic and Tragic). Cp. 478. (IV.)

ἰλά-σκο-μαι (ἰλα-) *propitiate*: ἰλάσομαι, ἰλασάμην, ἰλάσθην. Epic aor. ἰλασσάμην, Epic pres. also ἰλάομαι. (V.)

ἱλῆμι (ἱλη-, ἱλα- for σι-σλη-, σι-σλα-) *am propitious*: pres. ἱμν. ἱληθι or ἱλαθι, perf. ἱληκα. Mid. ἱλαμαι *propitiate*. Epic.

ἱλλω (ἱλλομαι) *roll*: ἱλα. See εἰλέω and εἰλω. (III or IV.)

ἱμάσσω (ἱμαντ-) *lash*: ἱμασ(σ)α Epic. (III.)

ἱμεῖρω (ἱμερ-) and ἱμερόμαι *desire*: ἱμεράμην Epic, ἱμέρθην Hdt., ἱμερτός. Poetic and Ion. (III.)

ἵπταμαι *fly*: see πέτομαι.

ἴσαμι: Doric for οἶδα *know*: ἴσας (or ἴσαις), ἴσᾱτι, ἴσαμεν, ἴσατε, ἴσαντι, part. ἴσᾱς. ἴσχω *liken* (= ϣικ-σκω): see εἴσχω.

ἵστημι (στη-, στα-) *set, place*: στήσω *shall set*, ἔστησα *set, caused to stand*, 2 aor. ἔστην *stood*, 1 perf. ἔστηκα *stand* (= σε-στηκα), plupf. εἰστήκη *stood* (407) and εἰστήκη rare in prose, 2 perf. ἔστατον *stand* (363), perf. mid.



ἵσταμαι rare, fut. perf. ἐστήξω *shall stand* (548, 1144), aor. pass. ἐστάθην *was set*, v. a. στατός, -τέος. For the inflection see 362, for dialectal forms of present see 499 D., 501 D. Epic 1 aor. 3 pl. ἕστασαν and ἕστησαν, 2 aor. 3 pl. ἕσταν (inf. στήμεναι), 2 perf. inf. ἐστάμεν and ἐστάμεναι, part. ἐσταῖος and ἐστεῖος. Iterat. imperf. ἕστασκε, 2 aor. στάσκε (450).

ἰσχναίνω (ισχναν-) *make dry or lean*: -ισχνανῶ (-οῦμαι), ἰσχνᾶνα Aesch. (518 a, ἰσχυνηα Ion., also Att. ?), ἰσχνάνθην Hippocr., -ισχαντέος Aristotle. (III.)

ἴσχω (for σι-σ(ε)χω-), *have, hold*: see ἔχω.

καδ- (καδε-) in Hom. κεκαδὼν *depriving*, κεκαδῆσω *shall deprive*. Not the same as καδ-(κῆδω). κεκαδόμεν *withdrew* may be from χάζω.

καθαίρω (καθαρ-) *purify*: καθαρῶ, ἐκάθηρα (and ἐκάθᾱρα ?), κεκάθαρμαι, ἐκαθάρθην, καθαρτέος Hippocr. (III.)

καθέζομαι: see ἕζομαι.

καθεύδω *sleep*: see εὐδω.

κάθημαι: see 383.

καθίζω *set, sit*: imperf. ἐκάθιζον (413), fut. καθιῶ (511 e), aor. ἐκάθισα or καθίσα.

Mid. καθίζομαι *sit*: ἐκαθιζόμεν, καθιζήσομαι, ἐκαθισάμεν. Hom. has imperf. κάθιζον or καθίζον, aor. καθέισα and κάθισα, Hdt. κατέισα. See ἕζω, ἕζομαι. (IV.)

καί-νυμαι *excel*: perf. κέκασμαι (κεκαδμένος Pind.). Poetic. (IV.)

καίνω (καν-, κον-) *kill*: κανῶ, 2 aor. ἔκανον, 2 perf. κέκονα (κατα-κεκονότες Xen.). Poetic. (III.)

καίω (for καίω from καφ-ιω 33, 457; καν-, καφ-, και-) and κᾶω (uncontracted, 347) *burn*, often w. ἐν, κατά: καύσω, ἔκανσα, -κέκαυκα, κέκαυμαι, ἐκαύθην, -καυθήσομαι, -καυτός. 2 aor. ἔκηα Epic, poetic (part. κῆας Epic, κέας Att.), 2 aor. pass. ἐκάην *burned* (intrans.) Epic and Ion. The mss. show καίω in tragedy, Thuc., and in Xen. usu., κᾶω in Aristoph., Isocr., Plato. (III.)

καλέω (καλε-, κλη-) *call*: καλῶ (511 a), ἐκάλεσα, κέκληκα, κέκλημαι *am called* (opt. 550 c), ἐκλήθην. fut. pass. κληθήσομαι (καλοῦμαι S. El. 971), fut. perf. κεκλήσομαι *shall bear the name*. κλητός, -τέος. Aeolic pres. κάλημι, Epic inf. καλήμεναι; fut. καλέω Hom., καλέσω Aristotle, aor. ἐκάλεσσα Hom. Iterative καλέεσκον, καλέσκετο. Epic pres. κι-κλή-σκω.

καλύπτω (καλυβ-) *cover* (in prose usu. in comp. w. ἀπό, ἐν, etc.): καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, καλυπτός, συγ-καλυπτέος poetic. (II.)

κάμ-νω (καμ-, κμη-) *labor, am weary or sick*: καμοῦμαι (1057), 2 aor. ἔκαμον, κέκμηκα, ἀπο-κμητέος. Epic 2 aor. subj. also κεκάμω, 2 aor. mid. ἐκαμόμην, 2 perf. part. κεκμηώς. (IV.)

κάμπ-τω (καμπ-) *bend*: κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην, καμπτός. (II.)

κατηγορέω *accuse*: regular. For augment, see 415.

καφ-ε- *rant*, in Epic 2 perf. part. κεκαφῆώς.

κεδάν-νυμι: see σκεδάννυμι.

κεῖ-μαι *lie*: κείσομαι. Inflection 384.

κείρω (κερ-, καρ-) *shear*: κερῶ, ἔκειρα, κέκαρμαι, ἀπο-καρτέος Comic. Epic aor. ἔκερσα (cp. 518 D.), aor. pass. ἐκέρθην Pind., 2 aor. pass. ἐκάρην (Hdt.) prob. Att. (III.)

κείω *split*: Epic κείων § 425.

κείω and κέω *wish to lie down*. Epic. Cp. κείμαι.

κελαδέω *roar*: κελαδῆσω, κελάδησα. By-form Hom. κελάδω in pres. part. Epic and Lyric.



κελεύω *command*: κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, παρακελευστός, δια-κελευστός.

κέλλω (κελ-) *land*: κέλσω (508 D.), ἔκελσα. Poetic = Att. ὀκέλλω. (III.)

κέλομαι (κελ-, κελε-, κλ-) *command*: κελήσομαι, ἐκελησάμην, 2 aor. ἐκεκλόμην (523 D.). Poetic = Att. κελεύω.

κεντέω (κεντ-, κεντε-) *goad*: κεντήσω, ἐκέντησα, κεκέντημαι Hippocr., ἐκεντήθην late Att., συγ-κεντηθήσομαι Hdt., κεστός Hom., aor. inf. κένσαι Hom. for κεντσαι. Poetic and New Ion.

κεράν-νῦμι and κεραν-νύω (κερα-, κρᾶ-) *mix*: ἐκέρασα, ἐκέραμαι, ἐκράβην and ἐκράσθην, κρᾶτέος. Ion. are ἔκρησα (ἐκέρασσα poetic), ἐκέρμαι, ἐκρήθην. By-forms κεράω and κεραίω, and κίρνημι and κιννάω. (IV.)

κερδαίνω (κερδ-, κερδε-, κερδαν-) *gain*: κερδανῶ, ἐκέρδανα (518 a), προσ-κεκέρδηκα. Hdt. has fut. κερδήσομαι, aor. ἐκέρδῃνα and ἐκέρδησα (474 h). (III. IV.)

κεύθω (κευθ-, κυθ-) *hide*: κεύσω, ἔκευσα, Epic 2 aor. ἔκευθον and redupl. 2 aor. in subj. κεκύθω, 2 perf. κέκευθα as pres. in trag. also *am hidden*, and so κεύθω in trag.). Epic by-form κευθάνω. Poetic.

κήδω (κηδ-, κηδε-, καδ-) *distress*: κηδήσω, ἐκήδησα, 2 perf. κέκηθα as pres., sorrow. Poetic. Mid. κήδομαι *am concerned*: κεκαδήσομαι Hom., ἐκηδεσάμην Aesch.

κηρύττω (κηρυκ-) *proclaim*: κηρύξω, 128 a, ἐκήρυξα, ἐπι-κεκήρυχα, κεκήρυγμαί, ἐκηρύχθην, fut. pass. κηρύχθήσομαι and (Eur.) κηρύξομαι (1058 a). (III.)

κι-γ-χ-άνω (κιχ-, κιχε-), Epic κιχάνω, *come upon, reach, find*: κιχήσομαι (1057), 2 aor. ἔκιχον, Epic ἐκιχησάμην, ἀ-κίχητος. Hom. has 2 aor. pass. ἐκίχην as intrans.: κιχήω (mss. -είω), κιχείην, κιχῆναι and κιχήμεναι, κιχείς and (mid.) κιχήμενος. These forms may come from a pres. κιχημι, but they all have aoristic force. Poetic. (IV.)

κιδ-νῆμι: see σκεδάννῦμι. (IV.)

κί-νῦμαι *move myself*. Pres. and imperf. Epic. Att. κινέω. (IV.)

κίρ-νῆμι and κιννάω Epic: see κεράννῦμι.

κί-χρη-μι (χρη-, χρα-) *lend*: ἔχρησα, κέχρηκα, κέχρημαι. Fut. χρήσω Hdt., probably also Att. Mid. *borrow*: ἐχρησάμην.

κλάζω (κλαγγ-, κλαγ-, 464) *resound, clang*: κλάξω, ἔκλαξα, 2 aor. ἔκλαγον, 2 perf. κέκλαγγα as pres., fut. perf. κεκλάγξομαι as fut. *shall scream* (562, 1057). Epic 2 perf. κεκλήγοντες (531 D. 2). By-form κλαγγάνω (478). Mainly poetic. (III.)

κλαίω *weep* (for κλαίω from κλαφ-ιω 33, 457: κλαν-, κλαφ-, κλαι-, κλαιε-), κλάω in prose (not contracted, 347): κλαίῃσω or κλαῖῃσω (κλαύσομαι *shall suffer for it*), ἔκλαυσα. Poetic are κλαυσούμαι (512), κέκλανμαι, κέκλανσμαι, κλαντός, κλανστός (?). The mss. have κλαίω in Xen. usu., κλάω in Aristoph. (III.)

κλάω *break*, in prose w. ἀνά, ἀπό, ἐπί, κατά, πρὸς, σύν: -έκλασα (443 a), -έκκλασμαι, -εκλάσθην, ἀνα-κλασθήσομαι Aristotle.

κλείω *shut* (Older Att. κλήω): κλείσω and κλήσω, ἔκλεισα and ἔκλησα, ἀπο-κέκληκα, κέκλειμαι and κέκλημαι (κέκλεισμαι has some support), ἐκλείσθην and ἐκλήσθην, κλειστός and κληστός. κληῖω is Ion.

κλέπ-τω (κλεπ-, κλοπ-) *steal*: κλέψω (less often κλέφομαι), ἔκλεψα, κέκλοφα, κέκλεμμαι, 2 aor. pass. ἐκλάπην, κλεπτός, -τέος. 1 aor. pass. ἐκλέφθην Ion. and poetic. (II.)

κλήζω *celebrate in song*: κλήσω, ἔκλησα (Dor. ἐκλείξα from κλείζω). Poetic. (III.)

κλίνω (κλι-ν-), *bend*, usu. comp. w. κατά: -κλινῶ, ἔκλινα, κέκλιμαι, 2 aor. pass. -εκλίνην, 2 fut. pass. -κλινήσομαι, perf. κέκλικα late, 1 aor. pass. ἐκλίθην poetic, ἐκλίνθην Epic, poetic, v. a. ἀπο-κλιτέος Aristotle. (III.)

κλύω *hear*: imperf. ἔκλυον is an old 2 aor. from an assumed pres. κλεύω; 2 aor. inv., without thematic vowel, κλῦθι and (Epic) κέκλυθι; perf. κέκλυκα rare; part. κλύμενος as adj. *famous* = κλυτός. Poetic.

κναίω *scratch*, usu. comp. w. διά: -κναίσω Eur., -έκναισα, -κέκναικα, -κέκναισμαι, -εκναίσθην, -κναισθήσομαι.

\*κνῶω (κνώ) *separate* (κνα-, κνη-) (on pres. contraction κνής, κνή, etc. see 346) often comp. w. κατά: κνήσω Hippocr., ἔκνησα, -κέκνησμαι, -εκνήσθην. Cp. κναίω.

κοιλαίνω (κοιλ-αν-) *hollow*: κοιλανῶ, ἐκοίλῶ (518 a), κεκοίλασμαι and ἐκοιλάνθην Hippocr. (III. IV.)

κομίζω (κομιδ-) *care for*: κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι (usu. mid.), ἐκομίσθην, κομισθήσομαι, κομιστέος. (III.)

κόπτω (κοπ-) *cut*, usu. in comp. in prose: κόψω, ἔκοψα, -κέκοφα (διά, ἐξ, σύν, etc.), κέκομαι, 2 aor. pass. -εκόπην (ἀπό, περί), 2 fut. pass. -κοπήσομαι, fut. perf. -κεκόψομαι, κοπτός. Hom. has 2 perf. part. κεκοπώς. (II.)

κορέν-νυμι (κορε- for κορεσ-) *satiate*: fut. κορέω Hom., κορέσω Hdt., aor. ἐκόρεσα poetic, 2 perf. part. κεκορηώς *satisfied* Epic (531 D.), perf. mid. κεκόρεσμαι Xen., κεκόρημαι Ion., poetic, aor. pass. ἐκορέσθην poetic, v. a. ἀ-κόρητος and ἀ-κόρε(σ)τος *insatiate*, both poetic. Ion. and poetic, rare in prose. (IV.)

κορύσσω (κορυθ-) *arm with the helmet, arm*: act. only pres. and imperf. Hom. aor. part. κορυσσάμενος, perf. part. κεκορυθμένος. Poetic, mostly Epic. (III.)

κοτέω *am angry*: ἐκότεσα (-άμην) and κεκοτηώς Epic.

κραῖζω (κράγ-, κραγ-) *cry out*: 2 aor. ἔκραγον, 2 perf. κέκρᾱγα as pres. (inv. 541, 1135), fut. perf. as fut. κεκράξομαι *shall cry out* (547). By-form κραυγάζω. (III.)

κραίνω (κραν-) *accomplish*: κρανῶ, ἔκρᾱνα, perf. 3 s. and pl. κέκρανται, ἐκράνθην, κρανθήσομαι, ᾄ-κραντος. Epic by-form κραιαίνω (κρᾱαίνω?): ἐκρήνηα (ἐκράνηα?), perf. 3 s. κεκράανται, plupf. κεκράαντο, aor. pass. ἐκράανθεν Theocr., ᾄ-κράαντος. Poetic. (III.)

κρέμα-μαι (κρεμα-) *hang*, intrans., used as pass. of κρεμάννυμι. Pres. inflected as ἵσταμαι (subj. κρέμωμαι, opt. κρεμαίμην, 500), κρεμήσομαι. Cp. κρέμνημι and κρεμάννυμι.

κρεμάν-νυμι (κρεμα-, 474 f and n. 1) *hang*, trans.: κρεμῶ, ἐκρέμασα, ἐκρεμάσθην, κρεμαστός. Mid. intrans. see κρέμαμαι. Fut. κρεμάσω Comic poets, κρεμῶ Epic. (IV.)

κρίζω (κρικ- or κριγ-) *creak*: 2 aor. Epic κρίκε (v. l. κρίγε), 2 perf. κέκρίγα Aristotle. (III.)

κρίμ-νημι (κριμ-νη-, κριμ-να-) often miswritten κρημνημι, *hang*, trans., rare in act. Mid. κρίμναι *am suspended* = κρέμαμαι. Poetic. (IV.)

κρίνω (κρι-ν-) *judge*: κρίνῶ, ἔκρινα, κέκρικα (533 a), κέκριμαι, ἐκρίθην (ἐκρίνθην Epic), κριθήσομαι (κρινεῖσθαι rarely pass., 1058 a), κριτέος, κριτός poetic. (III.)

κρούω *beat*: κρούσω, ἔκρουσα, -κέκρουκα, -κέκρουμαι and -κέκρουσμαι, -εκρούσθην, κρουστέος.

κρύπτω (κρυφ-) *hide*: κρύψω (prose w. ἀπό, κατά), ἔκρυψα, κέκρυμμαι (in prose

w. ἀπό), ἐκρύφθην, κρυπτός, κρυπτέος poetic. Poetic 2 aor. pass. ἐκρύφην is rare (Soph.), κεκρύφωμαι Hippocr. (II.)

κτάομαι acquire: κτήσομαι, ἐκτησάμην, κέκτημαι (405 N.) possess (subj. κεκτώμαι, -ῆ, -ῆται, 557; opt. κεκτηίμην, -ῆο, -ῆτο. 559; doubtful are κεκτώμην, -ῶο, -ῶτο); fut. perf. κекτήσομαι shall possess (1144); ἐκτήθην pass.; κτητός, -τέος. Aor. mid. ἐκτησάμην usu. = have possessed. Ion. perf. mid. ἐκτημαι (405 N.) and fut. perf. ἐκτήσομαι shall possess (both in Plato).

κτείνω (κτεν-, κτον-, κτα-ν-, 435, 437) kill, in prose usually comp. w. ἀπό, in poetry w. κατά; ἀπο-κτείνω: κτενῶ, ἐκτείνα, 2 perf. ἀπ-έκτονα. Ion. fut. κτενέω (κτανέω from κταίνω). Poetic 2 aor. ἐκτανον and ἐκταν (524 b); subj. κτέωμεν mss. χ 216, inf. κτάμεναι, part. κτάς; mid. ἐκτάμην was killed (cp. 1046). Epic aor. pass. ἐκτάθην. In Att. prose ἀπο-θνήσκω is generally used as the pass. of ἀπο-κτείνω. By-forms ἀπο-κτείνῃμι and ἀπο-κτεινύω (sometimes written κτείνῃμι, -ύω, κτίνῃμι, -ύω). (III.)

κτίζω found: κτίσω, ἔκτισα, ἔκτισμαι Pind., ἐκτίσθην, εὖ-κτιτος poetic. Epic 2 aor. mid. part. κτίμενος (κτι-) as pass., founded. (III.)

κυπαέω (κυπ-, κτυπε-) sound: ἐκτύπησα, 2 aor. ἐκτυπον Hom. (521 D.). Poetic. κῦδαίνω (κῦδ-αν-) honor: ἐκδόηνα Epic. Hom. has also κῦδάνω (478) and κῦδαίω. (III, IV.)

κυνέω (κυ-, κυε-) am pregnant: ἐκύησα conceived, κεκύηκα. Fut. κυήσω Hippocr., aor. pass. ἐπ-εκυήθην Aristotle. Mid. bring forth. Connected forms are κύω (usu. poetic): ἔκῦσα impregnated Aesch. (κῦσαμένη being pregnant), caus. κυῖσκω impregnate and conceive, κυῖσκομαι conceive.

κυλίνδω and κυλινδέω, later κυλίω, roll: ἐκύλισα, κατα-κεκύλισμαι, ἐκυλίσθην, ἐκ-κυλίσθῃσομαι, κυλίστός. From ἐκύλισα (= ἐκυλινδσα) the pres. κυλίω was formed. Connected is καλινδέομαι.

κυνέω (κυ-) kiss: κυνήσομαι (?), ἔκῦσα. Poetic. προσ-κυνέω render homage to: προσ-κυνήσω, προσ-ἐκύνῃσα (προσ-έκῦσα poetic). (IV.)

κύπτω (κυφ-, cp. κύβδα; or κῦφ-, cp. κῦφός) stoop: ἀνα-κύψομαι (1057), ἔκυψα, κέκυφα. If from κῦφ- the υ is long in all forms. (II.)

κνέω (κνρ-, κνρε-, 440 d) meet, happen is regular (poetic and Ion.). κέρω (κνρ-) = κνρέω is mainly poetic: κύρσω (508 D.), ἔκνρσα. (III.)

κωκῶ lament: κωκόσω Aesch., κωκόσομαι (1057) Aristoph., ἐκώκῡσα poetic.

κωλύω hinder: regular, but (rare) fut. mid. κωλύσομαι as pass. (1058) T. 1. 142.

λα-γ-χ-άνω (λαχ-, ληχ-) obtain by lot: λήξομαι (1057), 2 aor. ἔλαχον, 2 perf. εἴληχα (408), εἴληγμαι, ἐλήχθην, ληκτέος. Ion. fut. λάξομαι. Ion. 2 perf. λέλογχα (also poetic). Hom. 2 aor. ἔλλαχον (redupl. λέλαχον made partaker). (IV.)

λάβομαι and λάβῃμαι (Epic and Ion.) = λαμβάνω.

λα-μ-β-άνω (λαβ-, ληβ-) take: λήψομαι (807), 2 aor. ἔλαβον, εἴληφα (408), εἴλημμαι, ἐλήφθην, ληφθήσομαι, ληπτός, -τέος. Fut. λάμψομαι (better λάψομαι) Ion., λάψομαι Doric; 2 aor. inf. λελαβέσθαι Hom.; perf. λελάβηκα (λαβε-) Ion. and Doric; perf. mid. λέλλημαι poetic, λέλαμμαι Ion.; aor. pass. ἐλάμφθην Ion., ἐλάφθην Doric; v. a. κατα-λαμπτέος Hdt. (IV.)

λάμπω shine: λάμψω, ἔλαμψα, 2 perf. λέλαμπα poetic.

λα-ν-θ-άνω (λαθ-, ληθ-) escape the notice of, lie hid: λήσω, 2 aor. ἔλαθον, 2 perf. λέληθα as pres., v. a. ἀ-λαστος poetic. Mid. in prose usu. ἐπι-λανθάνομαι

*forget* (λανθάνομαι poetic, rare in prose; λήθομαι poetic): ἐπι-λήσομαι, 2 aor. ἐπ-ελαθόμην, perf. mid. ἐπι-λέλησμαι. Hom. has 2 aor. λέλαθον *caused to forget* and λελαθόμην *forgot* (441 D.), perf. mid. λέλασμαι. λελήσομαι is poetic. By-forms are λήθω, -ομαι, chiefly poetic; ἔλησα poetic; and ληθάνω *cause to forget* Epic, poetic. (IV.)

λάπ-τω (λαβ- or λαφ-) *lap, lick*: pres. late: ἐκ-λάψομαι Aristoph., ἐξ-ελαψα Aristoph., λέλαφα Aristoph. Fut. λάψω Hom. (II.)

λάσκω, for λακ-σκω, 475 d (λακ-, λακε-) *speak*: λακήσομαι (1057), 2 aor. ἔλακον (ἐλάκησα rare), 2 perf. as pres. λέληκα Epic = λέλάκα Tragic (part. λελάκνυα Epic), 2 aor. mid. λελακόμην Epic. Poetic verb. By-forms ἐπι-ληκέω Epic, λακάζω Tragic. (V.)

λάω *see*: only part. λάων and imperf. λάε. Epic.

\*λάω (λῶ) *wish* (λα-, λη-): contr. λῆς, λῆ, inf. λῆν (346). Doric verb. Also λείω.

λέγω *say*: λέξω, ἔλεξα, perf. εἴρηκα (see under εἶρω), λέλεγμαι, ἐλέχθην, fut. pass. λεχθήσομαι, fut. perf. λελέξομαι, λεκτέος. -τός poetic. Fut. mid. λέξομαι as pass. is poetic (1058 a). δια-λέγομαι *discuss*: δια-λέξομαι and δια-λεχθήσομαι (1107), δι-είλεγμαι, δι-ελέχθην (δι-ελέγην Aristotle), δια-λεκτέος.

λέγω *collect, count*, usu. in comp. w. ἐξ or σύν: -λέξω, -έλεξα, 2 perf. -είλοχα (408), -είλεγμαι and -έλεγμαι, 2 aor. pass. -ελέγην (-ελέχθην rare in Att.), fut. perf. -λεγήσομαι, -λεκτέος, λεκτός poetic. 2 aor. mid. ἐλέγμην i 335.

λείπω (λειπ-, λοιπ-, λιπ-, 435 b) *leave*, often in comp. w. ἀπό, κατά, ὑπό, etc.: λείψω, 2 aor. ἔλιπον, 2 perf. λέλοιπα *have left, have failed*. λείπομαι mid. *remain*, pass. *am left, am inferior*: λέλειμμαι. ἐλείφθην, fut. pass. λειφθήσομαι, fut. perf. λελείψομαι, λειπτέος. Fut. mid. λείψομαι is rarely pass. (1058 a). 2 aor. mid. ἐλιπόμην in prose only in comp. (as pass. A 693). By-form *κατα-λιμπάνω*. On the inflection of the 2 aor. see 343.

λεπτύνω (λεπτυν-) *thin*: ἐλέπτυνω, λελέπτυσμαι, ἐλεπτύνθην. (III.)

λέπω (λεπ-, λαπ-) *peel*, usu. comp. w. ἀπό, ἐκ: -λέψω, -έλεψα, λέλαμμαι (inser.), -ελάπην.

λεύω *stone to death*, usu. comp. w. κατά in prose: -λεύσω, -έλευσα, -ελεύσθην, -λευσθήσομαι.

λέχ- *lay to rest* (cp. λέχ-ος *bed*): λέξομαι, ἔλεξα (ἐλεξάμην *went to rest*, inv. λέξο, 515 D.), 2 aor. athematic forms (520 a) ἔλεκτο *went to rest*, inv. λέξο for λεχ-σο, inf. κατα-λέχθαι for -λεχσθαι, part. κατα-λέγμενος. Epic.

λήθω: see λανθάνω.

λι-λαίομαι (λα- for λασ-) *desire eagerly* only pres. and imperf.; with perf. λελήμαι (λια-). Epic. Cp. λάω. (III.)

λίσσομαι rarely λίτομαι (λιτ-) *supplicate*: ἐλλισάμην Epic, 2 aor. ἐλιτόμην Epic, πολύ-λλιστος. Poetic, rare in prose. (III.)

λιχμάω (and λιχμάζω) *lick*: perf. part. λελιχμότες Hesiod. Usually poetic.

λοέω (= λορεω) *wash*: λοέσσομαι, ἐλόε(σ)σα, -άμην. Epic. See λούω.

λούω *wash* loses *v* before a short vowel and then contracts (349 b): λούω, λούεις, λούει, λούμεν, λούτε, λούσι, ἔλουν, λούσομαι (λούσω late), ἔλουσα, ἔλουναι, ἄ-λουτος. Hom. has λῶω, λοέω: λοέσσομαι, λούσα § 217, λῶεσσα (-ατο), Hippocr. ἐλούθην.

λυμαίνω (λύμαν-) *abuse*: usu. λυμαίνομαι as act.: λυμανοῦμαι, ἐλυμηνάμην, λελύμασμαι (usu. mid.), ἐλυμάνθην Tragic. (III.)



λύω (λυ-, λῦ-) *loose*. Inflection 342. On 2 aor. mid. Epic ἐλύμην as pass., cp. 1046. On perf. opt. λελύτο, see 559 D.

μαίνω (μαν-, μην-) *mad*: *mad* *mad*, act. usu. poetic: ἔμνηνα, μέμνηνα *am mad*. Mid. μαίνομαι *rage*: *μανοῦμαι* Hdt., 2 aor. pass. ἐμάνην. (III.)

μαίσομαι (for μα(σ)-ομαι) *desire, strive*: μάσσομαι, ἐμα(σ)σάμην, ἐπί-μαστος. Epic. Connected are Aeol. μάομαι (μῶται, opt. μῶτο, inv. μῶσο) and Epic and poetic μαιμάω. (III.)

μα-ν-θ-άνω (μαθ-, μαθε-) *learn*: μαθήσομαι (1057), 2 aor. ἔμαθον, μεμάθηκα, μαθητός, -τέος. Hom. has 2 aor. ἔμασθον (397 a, D.). (IV.)

μαραίνω (μαραν-) *cause to wither*: ἐμαράνα, ἐμαράνθην Hom. (III.)

μάρ-ναμαι (μαρ-να-) *fight*: only in pres. and imperf., subj. μάρνωμαι (500 D.), inv. μάρναο. Poetic. (IV.)

μάρπ-τω (μαρπ-) *seize*: μάρψω, ἔμαρψα, 2 aor. ἔμαρπον (?) and redupl. μέμαρπον (?) Epic, 2 perf. μέμαρπα Epic. Poetic. (II.)

μάττω (μαγ-) *knead*: μάξω, ἔμαξα, μέμαχα, μέμαγμαi. 2 aor. pass. ἐμάγην (προσεμάχθην Soph.). (III.)

μάχομαι (μαχ-, μαχε-) *fight*: μαχοῦμαι (511 b), ἐμαχεσάμην, μεμάχημαι, μαχετέος. Pres. Hom. μαχέομαι (part. μαχοῦμενος and μαχετόμενος, fut. Hom. μαχήσομαι (-έσσομαι ?) and μαχέομαι, Hdt. μαχήσομαι; aor. Epic ἐμαχεσ(σ)άμην (v. l. -ησάμην), Hdt. ἐμαχεσάμην; v. a. μαχητός Hom., ἀ-μάχετος Aesch.

μέδω and μεδέω *rule* (440 d). Epic and poetic. μέδομαι *am concerned about*.

μεθύ-σκω *make drunk*: ἐμέθυσα, μεθύσκομαι *get drunk*, ἐμεθύσθην *got drunk*. (V.)

μεθύω *am drunk*: only pass. and imperf.; other tenses from the pass. of μεθύσκω.

μείγ-νῦμι (μειγ-, μιγ-) *mix* (often written μίγνῦμι), also μειγνύω, and less com. μίσγω (475 c): μείξω, ἔμειξα, μέμειγμαi, ἐμείχθην, ἀνα-μειχθήσομαι rare, 2 aor. pass. ἐμίγην, μεικτός, -τέος. The forms with *ει* are restored on the authority of inser. Epic 2 fut. pass. μιγήσομαι, Epic 2 aor. mid. ἔμικτο (ἔμεικτο ?), poetic fut. perf. μεμείξομαι. (IV.)

μείρομαι (μερ-, for σμερ-, μορ-, μαρ-) *obtain part in*: 2 perf. ἔμμορε (405 D.) *has a share in*. Epic. εἴμαρται *it is fated* (from σε-σμαρ-ται, 408 a). (III.)

μέλλω (μελλ-, μελλε-) *intend*, augments ἐ-, rarely ἡ- (398): μελλήσω, ἐμέλλησα, μελλητέος.

μέλω (μελ-, μελε-) *care for, concern* poetic: μελήσω poetic, μελήσομαι Epic, 2 perf. μέμηλα Epic (535 D.), μεμέλμαι as pres. poetic (Epic μέμ-β-λεται, cp. 113 D., 549 D.), μελήθην poetic. Impersonal: μέλει *it is a care*, μελήσει, ἐμέλησε, μεμέληκε, μελητέος. Prose ἐπι-μέλομαι or ἐπι-μελέομαι *care for* (the latter form is far more com. on Att. inser. after 380 B.C.): ἐπι-μελήσομαι, ἐπι-μεμέλμαι, ἐπ-μελήθην, ἐπι-μελητέος.

μέμονα (μεν-, μον-, μα-) *desire*: 2 perf. as pres.; sing. μέμονας, -ονε; otherwise athematic forms, as μέματον (544), μέμαμει, -ατε, -άσσι, inv. μεμάτω, part. μεμᾶως and μεμᾶως, μεμανία, inf. μεμονέναι Hdt. Epic, poetic.

μέμφομαι *blame*: μέμψομαι, ἐμεμψάμην, ἐμέμφθην rare in prose, μεμπτός.

μένω (μεν-, μενε-) *remain*: μενῶ, μέμνηα, μεμένηκα (440 c), μενετός, μενετέος. By-form μλ-μν-ω Epic and poetic.

μερ-μηρίζω *ponder, devise*: ἀπ-μερμήρισα Aristoph., μερμήριξα Epic. Poetic. (III.)



μήδομαι *devise*: μήσομαι, ἐμῆσάμην. Poetic.

μηκάομαι (μηκ-, μακ-, 441) *bleat*: pres. and imperf. not used; Hom. 2 aor. part. μακῶν, 2 perf. part. μεμηκώς, μεμακυῖα (544), 2 plupf. ἐμέμηκον.

μητιάω (μητι-, 441, cp. μῆτις) *plan*: also μητιόομαι and (Pind.) μητίομαι: -ίσομαι, -ισάμην. Epic and Lyric.

μιαίνω (μιαν-) *stain*: μιανῶ, ἐμιάνα, μεμίαςμαι, ἐμιάνην, μιανθήσομαι, ἀ-μιάντος poetic. (III.)

μι-μνή-σκω and μι-μνή-σκω (μνα-, 475 b) *remind*, mid. *remember*. Act. usu. ἀνα- or ὑπο-μυμήσκω (the simple is poetic except in pass.): -μνήσω, -έμνησα, perf. μέμνημαι = pres. (405 s.) *remember*, ἐμνήσθην as mid. *remembered*, *mentioned*, fut. pass. = mid. μνησθήσομαι *shall remember*, fut. perf. μεμνήσομαι *shall bear in mind* (562), v. a. ἐπι-μνηστέος, ἀ-μναστος Theoc. μέμνημαι has subj. μεμνώμαι (557), opt. μεμνήμην (μεμνώμην doubtful, 559 b), inv. μέμνησο (Hdt. μέμνεο), inf. μεμνήσθαι, part. μεμνημένος. Fut. μνήσω (-ομαι), aor. ἔμνησα (-άμην) are poetic. Epic μνάομαι in Hom. ἐμνῶντο, μνωόμενος (V.)

μῖμνω *remain*: poetic for μένω.

μίσγω (for μι-(μ)σγω, 475 c) *mix*, pres. and imperf. See μείγνυμι.

μύζω suck, Ion. μυζέω, late ἐκ-μυζάω. Hom. ἐκ-μυζήσας *squeezing out*.

μύζω (μυγ-) *grumble*: ἔμυξα. (III.)

μῦκάομαι (μῡκ-, μῡκ-, μῡκα-, 441) *bellow*: ἐμῡκησάμην, Epic 2 aor. μύκον (521 D.), Epic 2 perf. μέμυκα as pres.

μύττω (μυκ-) *wipe* usu. comp. w. ἀπό: -έμυξα, -εμεμύγμην. (III.)

μύω *shut* the lips or eyes (ῡ late, uncertain in Att.): ἔμυσα, μέμυκα.

ναίω (νασ-ιω) *dwell*: ἔνασσα *caused to dwell*, ἐνασσάμην *took up my abode and caused to dwell*, ἐνάσθην *was settled or dwelt*. Poetic. (III.)

ναίω (ναφ-ιω) *swim*: ναῖον ι 222 (v. l. νᾶον). (III.)

νάττω (ναδ-, ναγ-) *compress*: ἔναξα Epic and Ion., νένασμαι Aristoph. (νέναγμα Hippocr.), ναστός Aristoph. Mostly Ion. and poetic. (III.)

νάω (ναφ-ω) *flow* only in pres. Epic. Cp. ναίω *swim*.

\*νάω (νῶ) *spin* (να-, νη-, 346): pres. νῆς, νῆ, νῶσι, inf. νῆν, part. νῶν, fut. νήσω, aor. ἔνησα, aor. pass. ἐνήθην.

νεικέω (νεικε- for νεικεσ-; cp. τὸ νείκος *strife*) *chide*, usu. νεικέω in Hom.: νεικέσω, ἐνελέσ(σ)α. Epic (also Hdt.). (III.)

νέφει (νειφ-, νιφ-; better form than νίφει) *snows, covers with snow*: κατ-ένευψε. Pass. νέλφεται.

νέμω (νεμ-, νεμε-, 440 c) *distribute*, mid. also *go to pasture*: νεμῶ, ἐνεμα, δια-νενέμηκα, νενέμημαι, ἐνεμήθην, δια-νεμητέος.

νέομαι (νεσ-) *go, come*, only in pres. and imperf.: νέομαι as fut. 513 a. Mainly poetic. Cp. νίσομαι.

νεύω *nod*: -νεύσομαι w. ἀνά or κατά (1057), ἔνευσα, νένευκα. Hom. has fut. νεύσω and κατα-νεύσομαι.

νέω (νευ-, νεφ-, νυ-, originally σνευ-, etc.) *swim*, often comp. w. διά, ἐξ: νευσοῦμαι Xen. (512, 1057), -ένευσα, -νένευκα, νευστέος. Cp. νήχομαι.

νέω *heap up*, pres. in comp. and only in Hdt. (Att. usu. has χόω): ἔνησα. νένημαι (νένησμαι?), νητός Hom. Epic νηέω.

νίζω (νιβ-, νιγ-, 463) *wash*, in Att. usu. w. ἀπό, ἐξ: -νίψομαι (νίψω poetic), -ένιψα,

-νένιμμαι, -ἐνίφθην Hippocr., ἄ-νιπτος Hom. = ἄν-ἀπό-νιπτος. νίπτω is late, νίπτομαι Hom. (III.)

νίσσεται go or will go: from νι-ν(ε)-σσομαι, cp. νόσ-τος return. Often printed νίσσομαι (mss. often have νείσσομαι.) Poetic. (III.)

νοέω think, perceive, regular in Att. Mid. νοοῦμαι usu. in comp., fut. δια-νοήσομαι (rare) and δια-νοηθήσομαι (1107). Ion. contracts σθ to ω in ἐνωσα, νένωκα, νένωμαι.

νομίζω believe: νομιῶ (511 c). ἐνόμισα, νενόμικα, νενόμισμαι, ἐνομίσθην, νομισθήσομαι, νομιστέος. (III.)

ξαίνω (ξαν-) scratch: ξανῶ, ἔξηνα, ἔξαμμαι late Att., ἔξασμαι Hippocr. (III.)

ξέω (ξε- for ξεσ-) scrape: ἔξεσμαι. Epic are ξεσσα and ξέσσα, ξεστός.

ξηραίνω (ξηραν-) dry: ξηρανῶ, ἐξήρανα, ἐξήρασμαι, ἐξηράνθην. Ion. ἐξήρηνα, late ἐξήραμμαι. (IV.)

ξῶω polish: ἔξυσα, ἐξύσθην, ἔξυσμαι Aristotle, ξυστός Hdt.

ὁδοιπορέω travel: regular, but observe ὁδοιπεπώρακα for ὁδοιπόρηκα. See 415.

ὁδοποιέω make a way: regular, but ὁδοποποιημένος in Xen. for ὁδοποιημένος. 415.

ὀδυ- am angry: in Hom. aor. ὠδυσ(σ)άμην, perf. ὀδῶδυσται as pres.

ὀῶω (ὀδ-, ὀξε-) smell: ὀξήσω, ὠξήσα. Hippocr. ὀξέσω and ὠξεσα, Epic plupf. ὀδῶδει as imperf., Aeolic ὀσδω. (III.)

οἶγω open: οἶξω, ὤξα, οἰχθεῖς Pind. Poetic, as is also οἶγνυμι. In prose ἄν-οίγω and ἄν-οίγνυμι, q.v. The older form is δειῶω, found in Hom. aor. ὤειξα (mss. ὠῖξα). Hom. has also ὠίγνυμην (ὤειγ-?).

οἶδα (οἶδ-). Inflection 387, see ἰδ-.

οἰδέω swell: ὠδήσα, ὠδήκα. By-form οἰδάνω poetic.

οἰκτίρω (οἰκτιρ-, 471) pity: ὠκτίρα. οἰκτεῖω is a late spelling. (III.)

οἰμῶζω lament: οἰμῶξομαι (1057). ὠμῶξα, οἰμῶγμαι (?) Eur., ὠμῶχθην poetic. (III.)

οἰνοχοέω and -χοεύω Hom. pour wine: imperf. οἰνοχόει, ὠνοχόει (ἐφροχόει, Δ 3, is incorrect for ἐφουιν-), οἰνοχοήσω, οἰνοχοῆσαι. Epic and Lyric, and in Xen.

οἶομαι (οἶ-, οἶε-) think: 1 pers. in prose usu. οἶμαι: imperf. ὥμην (rarely ὠόμην), οἰήσομαι, ὠήθην, οἰητέος. Epic οἶω, οἶω, and οἶω, οἶομαι, οἶσάμην, ὠίσθην. οἶμαι is probably a perfect (479 a).

οἶσω: shall bear. See φέρω.

οἶχομαι (οἶχ-, οἶχε-, οἶχο-) am gone as perf. (1089): οἰχήσομαι, οἶχωκα poetic and Ion. (some mss. ὠχῶκα), παρ-ὠχῶκα (?) K 252. οἶχωκα is probably due to Att. redupl. Ion. -οίχημαι is doubtful.

ὀκέλλω (ὀκελ-) run ashore: ὠκεῖλα. Cp. κέλλω. (III.)

ὀλισθ-άνω (ὀλισθ-) slip, also δι-ολισθαίνω: 2 aor. ὠλισθον Ion., poetic; δι-ὠλισθησα and ὠλισθηκα Hippocr. (ὀλισθε-). (IV.)

ὀλ-λῦμι destroy, ruin, lose, for ὀλ-νῦ-μι (ὀλ-, ὀλε-, ὀλο-) also -ὀλλύω, in prose usu. comp. w. ἀπό, also w. διά or ἐξ: -ὀλῶ (511 b), -ὠλεσα, -ὀλώλεκα have ruined, 2 perf. -ὀλωλα am ruined. Fut. ὀλέσ(σ)ω Epic, ὀλέσω rare in comedy, ὀλέω Hdt. Mid. ὀλλυμαι perish: -ολοῦμαι, 2 aor. -ὠλόμην, part. ὀλόμενος ruinous (ὀλ- Epic). By-form ὀλέκω Epic, poetic. (IV.)

ὀλ-ολύζω (ὀλολυγ-) shout, rare in prose: ὀλολύξομαι (1057), ὠλόλυξα. (III.)

ὀλοφύρομαι (ὀλοφυρ-) bewail: ὀλοφυροῦμαι, ὠλοφῦράμην, ὠλοφῦρθην made to lament Thuc. 3. 78. (III.)

ὄμ-νῦμι (ὄμ-, ὄμο-, 441) and ὄμνύω *swear*: ὁμοῦμαι (1057) for ὁμοσομαι, ὤμοσα, ὀμώμοκα, ὀμώμομαι and ὀμώμοσμαι, ὠμόθην and ὠμόσθην, ὁμοσθήσομαι, ἀπ-ώμοτος. (IV.)

ὁμόργ-νῦμι (ὁμοργ-) *wire*, usu. comp. w. ἐξ in poetry: -ομόρξω, ὤμορξα. ἐξ-ομόργνυμαι: -ομόρξομαι, -ωμορξάμην, -ωμορχθην. (IV.)

ὀνί-νῦμι (ὀνη-, ὄνα-; for ὀν-ονη-μι, but the redupl. has no regard for the ο) *benefit*: ὀνήσω, ὤνησα, 2 aor. mid. ὤνήμην *received benefit* (opt. ὀναίμην), ὤνηθην, ἀν-ὀνητος. 2 aor. mid. inv. ὀνησο Hom., w. part. ὀνήμενος Hom.; 1 aor. mid. ὀνάμην late.

ὀνο-μαι (ὄνο-) *insult*: pres. and imperf. like δίδομαι, opt. ὀνοίτο Hom.; ὀνόσσομαι, ὠνοσ(σ)άμην, aor. pass. subj. κατ-ονοσθῆς Hdt., ὀνοτός Pind., ὀνοστός Hom. ὄνατο P 25 may be imperf. of a by-form ὄναμ.

ὀξύω (ὀξυν-) *sharpen*, in prose παρ-οξύω *provoke*: -οξυνῶ, ὤξυνα, -ώξυμαι, -ωξύνην. (III.)

ὀπ- in fut. ὀψομαι, perf. mid. ὤμμαι, aor. pass. ὤφθην, περι-οπτεύς. See ὀράω.

ὀπνίω (ὀπν-) *take to wife* (later ὀπῶω): ὀπῶσω Aristoph. Epic, poetic. (III.)

ὀράω (ὄρα- for φορα-) *see*: imperf. ἑώρων (400), fut. ὀψομαι 1057 (ὄψει 2 s.), 2 aor. εἶδον (ιδ- for φιδ-), 1 perf. ἑώρακα (406) and ἑωράκα (plurif. ἑωράκη), ἑωράμαι and ὤμμαι, ὤφθην, ὀφθήσομαι, ὀράτός, περι-οπτεύς. Aeolic ὄρημι, Epic ὀρώω (483), New Ion. ὀρέω. Imperf. ὥρων Hdt., fut. ἐπ-ὀφομαι in Hom. = *shall look on*, ἐπι-ὀφομαι *shall choose*, aor. mid. ἐπ-ωψάμην saw Pind., ἐπι-ωψάμην chose Plato, 2 perf. ὤπωπα poetic, Ion. See ιδ- and ὀπ-. (VI.)

ὀργαίνω (ὀργαν-) *am angry*: ὀργάνα (518 a) *made angry*. Tragic. 470 a. (III.)

ὀργίζω *enrage*: ἐξ-οργιῶ, ὤργισα, ὤργισμαι, ὤργισθην, ὀργισθήσομαι, ὀργιστέος. (III.)

ὀρέγω *reach* Epic, poetic, ὀρέγ-νῦμι Epic (only part. ὀρεγνύς): ὀρέξω, ὤρεξα rare in prose. ὀρέγομαι *stretch myself, desire*: ὀρέξομαι rare in prose, ὤρεξάμην but usu. ὤρέχθην as mid., ὀρεκτός Hom. Perf. ὤρεγμα Hippocr., ὀρώρεγμα (3 pl. ὀρωρέχεται II 834, plurif. ὀρωρέχατο A 26). By-form ὀριγνάομαι: ὀριγνήθην.

ὀρ-νῦμι (ὀρ-) *raise, rouse*: ὄρσω (508 d), ὤρσα, 2 aor. trans. and intrans. ὤρορον Epic (411 D.), 2 perf. ὄρωρα as mid. *have roused myself, am roused*. Mid. ὄρνωμαι *rise, rush*: fut. ὀροῦμαι Hom., 2 aor. ὤρόμην (Epic are ὤρτο, inv. ὄρσο, ὄρσοο (515 D.) and ὄρσεν, inf. ὄρθαι, part. ὄρμενος), perf. ὀρώρεμαι Hom. Poetic. (IV.)

ὀρύττω (ὀρυχ-) *dig*, often comp. w. διὰ, κατά: -ορύξω, ὤρυξα, -ορώρυχα, ὀρώρυγμα (ὤρυγμαι?). ὤρύχθην, -ορυχθήσομαι, 2 fut. pass. -ορυχῆσομαι Aristoph., ἔρυκτός. Mid. aor. ὤρυξάμην *caused to dig* Hdt. (III.)

ὀσφραίνομαι (ὀσφραν-, ὀσφρε-) *smell*: ὀσφρήσομαι, 2 aor. ὤσφρόμην, ὤσφράνθην late Com. and Hippocr. Hdt. has ὤσφράμην. Cp. 474 i, 477. (III. IV.)

ὀπτοῦω *lament*: ὀπτοῦξομαι (1057), ὠτότυξα. (III.)

οὔρέω *make water*: εὔουρον, οὔρήσομαι (1057), ἐν-εούρησα, ἐν-εούρηκα. New Ion. has οὔρ- for Att. εὔορ- (as οὔρήθην Hippocr.).

οὔτάξω *wound*: οὔτάσω, οὔτασα, οὔτασμαι. Epic and Tragic. (III.)

οὔταω *wound*: οὔτησα, 2 aor. (μι-form) 3 s. οὔτα 524 D. (inf. οὔτάμεναι and οὔταμεν), 2 aor. mid. οὔτάμενος as pass., ἀν-οὔτατος. Epic and Tragic.

ὀφείλω (ὀφελ-, ὀφειλε-) *owe*: ὀφειλήσω, ὤφειλῃσα, 2 aor. ὤφελον in wishes, *would that!* ὤφειλκα, aor. pass. part. ὀφειληθείς. Hom. usu. has ὀφέλλω, the Aeolic form. Cp. 471 a. (III.)

ὀφέλλω (ὀφέλ-) *increase*: aor. opt. ὀφέλλαι Hom. Poetic, mainly Epic. (III.)  
 ὀφλ-ισκ-άνω (ὀφλ-, ὀφλε-, ὀφλ-ισκ-, 477): *owe, am guilty, incur a penalty*:  
 ὀφλήσω, ὠφλησα (rare and suspected), 2 aor. ὠφλον, ὠφληκα, ὠφλημαι.  
 For 2 aor. ὀφλεῖν, ὀφλῶν mss. often have ὀφλειν and ὀφλων, as if from ὀφλω,  
 a late present. (IV. V.)

παίζω (παῖδ-, παῖγ-) *sport*: ἔπαισα, πέπαικα, πέπαισμαι. παιστέος. Att. fut.  
 prob. παῖσομαι (1057). παιζοῦμαι in Xen. S. 9. 2 is used by a Syracusan.

παίω (παί-, παιε-) *strike*: παίσω and παήσω Aristoph., ἔπαισα, ὑπερ-πέπαικα;  
 for ἐπαίσθην Aesch., Att. usu. has ἐπλήγην, as πέπληγμαι for πέπαικα.

παλαίω *wrestle*: ἐπάλαισα, ἐπαλαίσθην Eur., παλαίσω Epic, δυσ-πάλαιστος  
 Aesch.

πάλλω (παλ-) *shake, brandish*: ἐπηλα, πέπαλμαι. Hom. has 2 aor. redupl.  
 ἀμ-πεπαλῶν and 2 aor. mid. (ἐξ)παλτο. Epic and poetic. (III.)

πάσμαι (πα-) *acquire, become master* = κτάομαι: pres. not used: πάσομαι, ἐπᾶ-  
 σάμην, πέπᾶμαι. Doric verb, used in poetry and in Xen. Distinguish πάσο-  
 μαι, ἐπᾶσάμην from πατέομαι eat.

παρ-νομέω *transgress the law* augments παρ-ενομ- rather than παρ-ηνομ- though  
 the latter has support (T. 3. 67. 5), perf. παρ-νενόμῃκα. See 415.

παρ-οινέω *insult (as a drunken man)*: ἐπαρ-ώνουν, ἐπαρ-ώνησα, πεπαρ-ώνηκα,  
 ἐπαρ-ωνήθην (best ms. παρωνήθην D. 22. 63). See 415.

πάσχω *suffer* (πενθ-, πονθ-, παθ-) for π(ε)νθ-σκω (31, 475): πείσομαι (1057) for  
 πενθ-σομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα (Hom. πέποσθε or πέπασθε, fem.  
 part. πεπαθυῖα, 544); Doric πέποσχα. (V. VI.)

πατάσσω *strike*: pres. and imperf. Epic (for which Att. has τύπτω and παίω),  
 πατάξω, ἐπάταξα, ἐκ-πεπάταγμα Hom. (Att. πέπληγμαι), ἐπατάχθην late  
 (Att. ἐπλήγην). (III.)

πατέομαι (πατ-, πατε-) *eat, taste*: πάσομαι (?) Aesch., ἐπᾶσ(σ)άμην Hom., plupf.  
 πεπάσμεν Hom., ᾤ-παστος Hom. Mainly Epic, also New Ion.

πάττω (πατ-, 467 a) *sprinkle*: usu. in comp. w. ἐν, ἐπί, κατά: πάσω, -έπασα,  
 -επάσθην, παστέος. Hom. has only pres. and imperf. Often in comedy.  
 (III.)

παύω *stop, cause to cease*: παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην, παυθή-  
 σομαι, fut. perf. πεπαύσομαι (562), ᾤ-παυστος, παυστέος. Mid. παύομαι  
*cease*: παύσομαι, ἐπαυσάμην. In Hdt. mss. have ἐπαύθην and ἐπαύσθην.

πείθω (πειθ-, ποιθ-, πιθ-) *persuade*: πείσω, ἔπεισα, πέπαικα, 2 perf. πέποιθα *trust*,  
 πέπεισμαι, ἐπέισθην, πεισθήσομαι, πιστός, πειστέος. Mid. πείθομαι *believe*,  
*obey*: πείσομαι. 2 aor. ἔπιθον and ἐπιθόμεν poetic; redupl. 2 aor. πέπιθον  
 Epic, 411 D. (πεπίθω, -οιμι); 2 plupf. 1 pl. ἐπέπιθμεν (544) for ἐπεποιθαμεν;  
 2 perf. inv. πέπεισθι Aesch. Eum. 599 (πέπισθι?). From πιθε- come Hom.  
 πιθήσω *shall obey*, πεπιθήσω *shall persuade*, πιθήσῃς *trusting*.

πεινάω (πεινα-, πεινη-), *hunger* (for contraction in pres. see 346, 495): πεινήσω,  
 ἐπεινήσα, πεπαλνῃκα. Inf. pres. πεινήμεναι Hom. (495).

πείρω (περ-, παρ-) *pierce*, Epic in pres.: ἔπειρα, πέπαρμαι, 2 aor. pass. ἀν-επάρην  
 Hdt. Ion. and poetic. (III.)

πεκτ-έ-ω (πεκ-, πεκτ-ε-) *comb, shear* = Epic pres. πείκω: ἔπεξα Theoc., ἐπεξά-  
 μην Hom., ἐπέχθην Aristoph. For comb Att. usu. has κτενίζω, ξαίνω; for  
*shear* κείρω.



πελάζω (πέλας near) *bring near, approach*: πελάσω and Att. πελῶ (511 d), ἐπέλασα (Epic also ἐπέλασσα, and mid. ἐπελασάμην), πέπλημαι Epic, ἐπελάσθην Epic (ἐπλάθην in tragedy), 2 aor. mid. ἐπλήμην *approached* Epic, v. a. πλαστός. Poetic and Ion. Kindred are πελάω poetic, πελάθω and πλάθω dramatic, πίλναμαι and πιλνάω Epic. Prose πλησιάζω (cp. πλησίον). (III.)

πέλω and πέλομαι (πέλ-, πλ-) *am (orig. turn, move myself)*: ἐπέλον and ἐπελόμην, 2 aor. ἔπλε, ἔπλετο (523 D.), -πλόμενος. Poetic.

πέμπω (πεμπ-, πομπ-) *send*: πέμψω, ἔπεμψα, 2 perf. πέπομφα, πέπεμμαι, ἐπέμφθην, πεμφθήσομαι, πεμπτός, πεμπτός.

πεπαίνω (πεπαν-) *make soft or ripe*: ἐπέπαῖνα (518 a), ἐπεπάνθην, πεπανθήσομαι; perf. inf. πεπάνθαι Aristotle. (III.)

πεπορεῖν or πεπαρεῖν *show*: see πορ-.

πέπρωται *it is fated*: see πορ-.

περαίνω (περαν-, cp. πέρας end) *accomplish*: περανῶ, ἐπέρῃνα, πεπέρασμαι, ἐπεράνθην, ἀ-περάντος, δια-περαντέος. (III.)

πέρδομαι (περδ-, πορδ-, παρδ-) = Lat. *redo*: ἀπο-παρδήσομαι, 2 aor. ἀπ-ἐπαρδον, 2 perf. πέπορδα.

πέρθω (περθ-, πρθ-) *sack, destroy*: πέρσω, ἔπερσα, 2 aor. ἔπραθον, and ἐπραθόμην (as pass.). Inf. πέρθαι for περθ-σθαι. πέρσομαι is pass. in Hom. Poetic for prose πορθέω.

πέρ-νυμι *sell*, mid. πέρναμαι: fut. περάω, aor. ἐπεράσ(σ)α, perf. mid. part. πεπερηνμένος. Poetic, mainly Epic, for πωλέω or ἀποδίδομαι. Akin to περάω (cp. πέρῃαν) *go over, cross* (περάσω, etc.); cp. πιπράσκω. (IV.)

πέταμαι *fly*: see πέτομαι.

πετάν-νυμι (πετα-, πτα-) and πεταννύω (rare) *expand*, in prose usu. comp. w. ἀνά: -πετῶ (511 c), -πέτασα, -πέπταμαι. Fut. ἐκ-πετάσω Eur., perf. mid. πεπέτασμαι poetic, aor. pass. πετάσθην Hom. By-forms: poetic πίτνημι and πιτνάω (only pres. and imperf.). (IV.)

πέτομαι (πετ-, πετε-, πτ-) *fly* in prose usu. w. ἀνά, ἐξ: -πτήσομαι (Aristoph. also πετήσομαι), 2 aor. -επτόμην. Kindred is poetic πέταμαι: 2 aor. ἔπτην (poetic) and ἐπτάμην, inflected like ἐπριάμην (ἐπτάμην is often changed to ἐπτόμην), 524 b. Poetic forms are ποτάομαι and ποτέομαι (πεπότῃμαι, ἐποτήθην, ποτητός); πωτάομαι is Epic. ἴπταμαι is late.

πέττω (πεκ-, πεπ-) *cook*: πέψω, ἔπεψα, πέπεμμαι, ἐπέφθην, πεπτός. (III.)

πεύθομαι (πευθ-, πυθ-) *learn*, poetic for πυνθάνομαι.

πέφνον *slew*: see φεν-.

πήγ-νυμι (πηγ-, παγ-) *fix, make fast*: πήξω, ἔπηξα, 2 perf. πέπηγα *am fixed*, 2 aor. pass. ἐπάγην intrans., 2 fut. pass. παγήσομαι. Epic 2 aor. 3 s. κατέπηκτο *stuck* (athematic), ἐπηξάμην poetic and Ion., ἐπήχθην and πηκτός poetic. πηγνύω rare (Hdt., Xen.). πηγνύτο (Plato, Ph. 118 a) pres. opt. for πηγνυ-ι-το (some mss. πηγνύοιτο); cp. 498 D. (IV.)

πηδάω *leap*, often comp. w. ἀνά, εἰς, ἐξ, ἐπί: -πηδήσομαι (1057), -επήδησα, -πεπήδηκα.

πίαινω (πίαν-) *fatten*: πῖανῶ, ἐπίῃνα, κατα-πεπίασμαι. Mostly poetic and Ion. (IV.)

πίλ-νυμι, πιλ-ναμαι, πιλ-νάω, *approach*: see πελάζω.

πίλ-μ-πλη-μι (πλη-, πλα-; w. μ inserted, 410) *jill*. In prose comp. w. ἐν (458 n.): ἔμ-πλήσω, ἐν-ἐπλησα, ἔμ-πέπληκα, ἔμ-πέπλησμαι, ἐν-επλήσθην, ἔμ-πλησθήσομαι, ἔμ-πληστής. 2 aor. mid. athematic ἐπλήμην (poetic): πλῆτο and



πλῆντο Epic, ἐν-έπλητο Aristoph., opt. ἐμ-πλήμην Aristoph., inv. ἐμπλησο Aristoph. By-forms: πιμπλάνομαι Hom., πλήθω *am* full poetic (2 perf. πέπληθα) except in πλήθουσα ἀγορά, πληθύνω *abound*, πληθύνομαι Aesch., πληρώω.

πί-μ-πρη-μι (πρη-, πρα-, w. μ inserted, 410) *burn*. In prose usu. comp. w. ἐν (cp. 478 N.): -πρήσω, -έπρησα, -πέπρημαι, -επρήσθην. Hdt. has ἐμ-πέπρησμαι, and ἐμ-πρήσομαι (as pass.) or ἐμ-πεπρήσομαι (6. 9). πέπρησμαι Hdt., Aristotle. By-form ἐμ-πρήθω Hom.

πινύ-σκω (πινυ-) *make wise*: ἐπίνυσσα. Poetic. (V.)

πίνω (πι-, πο-, πω-) *drink* often comp. w. ἐκ or κατά: fut. πίομαι 1057 (usu. ἱ after Hom., 513) and (rarely) πιοῦμαι, 2 aor. ἔπιον 524 a (inv. πῖθι, 524 b), πέπωκα, -πέπομαι, -επόθην, -ποθήσομαι, ποτός, ποτέος, πιστός poetic. Aeolic πώνω. (IV. VI.)

πι-πί-σκω (πί-) *give to drink*: πῖσω, ἔπισα. Poetic and New Ion. Cp. πίνω. (V.)

πι-πρά-σκω (πρά-) *sell*, pres. rare Att. πωλέω. ἀποδίδομαι: πέπρᾱκα, πέπρᾱμαι, ἐπρᾱθην, fut. perf. πεπράσομαι, πρᾱτός, -τέος. In Att. πωλήσω, ἀποδώσομαι, ἀπεδόμην are used for fut. and aor. (V.)

πί-πτω (πετ-, πτ-, 31, πτω-) *fall* for πι-π(ε)τ-ω: πεσοῦμαι (512, 1057), 2 aor. ἔπεσον (512 a), πέπτωκα. Fut. πεσέομαι Ion., 2 aor. ἔπετον Doric and Aeolic, 2 perf. part. πεπτώς Soph., πεπτῆώς and πεπτεώς Hom.

πίτ-νῃμι and πιτ-νάω *spread out*: poetic for πετάννῃμι. (IV.)

πίτ-νω *fall*: poetic for πίπτω. (IV.)

πλάζω (πλαγγ-, 464) *cause to wander*: ἐπλαγξα. Mid. πλάζομαι *wander*: πλάγξομαι, ἐπλάγχθην *wandered*, πλαγκτός. Poetic. (III.)

πλάθω: dramatic for πελάζω, πλησιάζω.

πλάττω (πλατ-) *mould, form*: ἔπλασα, πέπλασμαι, ἐπλάσθην, πλαστός. Fut. ἀνα-πλάσω Ion. (III.)

πλέκω (πλεκ-, πλοκ-, πλακ-) *weave, braid*: ἔπλεξα, πέπλεγμαι, ἐπλέχθην rare, 2 aor. pass. -επλάκην (ἐν, σύν), 2 perf. ἐμ-πέπλοχα Hippocr., probably Att., and ἐμ-πέπλεχα Hippocr., fut. pass. ἐμ-πλεχθήσομαι Aesch., πλεκτός Aesch.

πλέω (πλευ-, πλεφ-, πλυ-, 456, 507 a) *sail* (on the contraction see 348): πλεύσομαι or πλευσοῦμαι (512, 1057), ἔπλευσα, πέπλευκα, ἐπλευσμαι, πλευστός. ἐπλεύσθην is late. Epic is also πλείω, Ion. and poetic πλώω: πλώσομαι, ἔπλωσα, 2 aor. ἔπλων (Epic), πέπλωκα, πλωτός. Att. by-form πλώζω.

πλήττω (πληγ-, πλαγ-) *strike*, in prose often w. ἐξ, ἐπί, κατά: -πλήξω, -έπληξα. 2 perf. πέπληγα, πέπληγμαι, 2 aor. pass. ἐπλήγην, but in comp. always -επλάγην (ἐξ, κατά), 2 fut. pass. πληγήσομαι and ἐκ-πλαγήσομαι, fut. perf. πεπλήξομαι, κατα-πληκτέος. 2 aor. redupl. (ἐ)πέπληγον Hom., mid. πε-πλήγγετο Hom., ἐπλήχθην poetic and rare, -επλήγην Hom. Thuc. 4. 125 has ἐκ-πλήγνυσθαι (πλήγνυμι). In pres., imperf., fut., and aor. act. Att. uses τύπτω, παίω for the *simple* verb, but allows the *compounds* ἐκπλήττω, ἐπι-πλήττω. In the perf. and pass. the *simple* verb is used. (III.)

πλύνω (πλυν-) *wash*: πλυνῶ, ἔπλυνα, πέπλυμαι, ἐπλύθην Ion. (prob. also Att.), πλυτός, πλυτός Ion. Fut. mid. ἐκ-πλυνοῦμαι as pass. (1058). (III.)

πλώω *sail*: see πλέω.

πνέω (πνευ-, πνεφ-, πνυ-, 456, 507 a) *breath, blow*, often w. ἀνά, ἐν, ἐξ, ἐπί, σύν: πνευσοῦμαι and -πνεύσομαι (512, 1057), ἔπνευσα, -πέπνευκα. Epic also πνείω; from ἀνα-πνέω *take breath*: 2 aor. inv. ἀμ-πνυε X 222. See πνύ-.

**πνίγω** (πνίγ-, πνιγ-) *choke*, usu. comp. w. ἀπό: -πνίξω (128 a), -έπνιξα, πέπνιγμαι, -επνίγην, -πνιγήσομαι.

**πνύ-** *to be vigorous* in mind or body: Epic forms ἄμ-πνύτο, ἄμ-πνύθην (v. l. -πνύνθην), πέπνυμαι *am wise*, πεπνυμένος *wise*, plupf. πέπνυσο. Often referred to πνέω or πινύσσω.

**ποθέω** *desire, miss*: ποθήσω or ποθέσομαι (1057 a), ἐπόθησα or ἐπόθεσα (443 b). All other forms are late.

**πονέω** *labor*, in early Greek πονέομαι: regular, but πονέσω and ἐπόνεσα in mss. of Hippocr.; Doric πονάω.

**πορ-** (and πρω-) *give, allot*: 2 aor. ἔπορον poetic, 2 aor. inf. πεπορεῖν (in some mss. πεπαρεῖν) Pind. *to show*, perf. pass. πέπρωται *it is fated*, ἡ πεπρωμένη (αἴσα) *fate*. Poetic.

**πράττω** (πράγ-) *do*: πράξω, ἔπραξα, 2 perf. πέπρᾶχα (prob. late) *have done*, πέπρᾶγα *have fared (well or ill)* and also *have done*, πέπρᾶγμα, ἔπραχθην, fut. pass. πρᾶχθήσομαι, fut. perf. πεπρᾶξομαι, πρᾶκτέος. Fut. mid. πράξομαι is rarely pass. (1058 a). Ion. πρήσσω, πρήξω, etc. (III.)

**πρᾶϋνω** (πρᾶϋν-) *soothe*: ἐπρᾶϋνα, ἐπρᾶϋνθην. (III.)

**πρέπω** *am conspicuous*: πρέψω poetic. Impersonal πρέπει, πρέψει, ἔπρεψε.

**πρια-** *buy*, only 2 aor. mid. ἐπριάμην (362). Other tenses from ὠνέομαι.

**πρίω** *saw*: ἔπρισα, πέπρισμαι, ἐπρίσθην.

**προῖσσομαι** (προῖκ-, cp. προῖξ *gift*): pres. in simple only in Archilochus: fut. κατα-προῖξομαι Aristoph. (Ion. καταπροῖξομαι). (III.)

**πταίω** *stumble*: πταίσω, ἔπταισα, ἔπταικα, ἄ-πταιστος.

**πτάρ-νυμαι** (πταρ-) *sneez*: 2 aor. ἔπτарон; 1 aor. ἔπτара and 2 aor. pass. ἐπτάρην Aristotle. (IV.)

**πτήσσω** (πτηκ-, πτακ-) *cower*: ἔπτηξα, ἔπτηχα; 2 aor. part. κατα-πτακῶν Aesch. From πτα- Hom. has 2 aor. dual κατα-πτήτην and 2 perf. part. πεπτηώς. Ion. and poetic also πτώσσω (πτωκ-). (III.)

**πτίττω** (πιτισ-) *round*: ἔπτισα Hdt., περι-ἐπίττω Aristoph., περι-επίττω late Att. Not found in classic prose. (III.)

**πτύσσω** (πτυχ-) *fold* usu. comp. in prose w. ἀνά, περί: -πτύξω, -έπτυσα, -έπτυνγαι, -επτύχθην, 2 aor. pass. -επτύγην Hippocr., πτυκτός Ion. (III.)

**πτύω** (πτυ-, πτύ-) *spit*: κατ-έπτυσα, κατά-πτυστος. Hippocr. has πτύσω, ἐπτύσθην.

**πυ-ν-θ-άνομαι** (πενθ-, πυθ-) *learn, inquire*: πεύσομαι (for πενθομαι), πευσοῦμαι Δ. Prom. 990, 2 aor. ἐπυθόμην, πέπυσμαι, πευστέος, ἀνά-πυστος Hom. Hom. has 2 aor. opt. redupl. πεπύθειτο. πεύθομαι is poetic. (IV.)

**ράλνω** (ρά-, ραν-, 474 h, perhaps for ραδ-νίω) *sprinkle*: ρανῶ, ἔρᾱνα, ἔρρασαι, ἔρᾱνθην. Apparently from ραδ- come Epic aor. ἔρασσα, Epic perf. ἔρράδαται and plupf. ἔρράδατο. Perf. ἔρρανται Aesch. Ion., poetic. (III. IV.)

**ραίω** *strike*: ράισω, ἔρραισα, ἔρραισθην. Fut. mid. as pass. δια-ρραίσεσθαι Ω 355. Poetic, mainly Epic.

**ράπ-τω** (ραφ-) *stitch*: ἀπο-ρράψω, ἔρραψα, ἔρραμαι, 2 aor. pass. ἔρράφην, ῥαπτός. (II.)

**ράπτω** (ράγ-) *throw down* (late pres. for ἀράπτω): ξυρ-ράξω, ἔρραξα. (III.)

**ρέξω** (φρεγ-ιω, 463 a) *do*: ῥέξω, ἔρεξα (less often ἔρρεξα), aor. pass. part. ῥεχθεῖς, ἄ-ρεκτος. Poetic. Cp. ἔρδω. (III.)

**ρέω** (ρέυ-, ρέφ-, ρύ-, and ρύε-) *flow* (on the contraction in Att. cp. 348) : **ρύησομαι** 1057 (2 fut. pass. as act. ; **ρεύσομαι** rare in Att.), **έρρύνη** (2 aor. pass. as act. ; **έρρευσα** rare in Att.), **έρρύηκα**, **ρύτός** and **ρεύστέος** poetic. **ρεύσομαι** Aristotle. **ρή-** stem of **έρηκα**, **έρημαι**, **έρρήθην**. **ρήθήσομαι**. **έρήσομαι**. See **έρω**.

**ρήγ-νῦμι** (ρήγ-, for **έρηγ-**, **ρώγ-**, **ράγ-**) *break*, in prose mostly in comp. w. **ανά**, **διά** : **ρήξω**, **έρρηξα**, 2 perf. **-έρρωγα** *am broken*, 2 aor. pass. **έρράγην**, 2 fut. pass. **-ραγήσομαι** ; **-έρρηγμαι** and **-ερρήχθην** Ion., **ρήκτος** Hom. (IV.)

**ρίγέω** (ρίγ-, **ρίγε-**) *shudder* : **ρίγίσω**, **έρρίγησα** and **ρίγησα**, 2 perf. **έρρίγα** as pres. Chiefly poetic.

**ρίγώω** *shiver*. On the contraction in the pres. see 349 a : **ρίγώσω**, **έρρίγωσα**.

**ρίπτω** (ρίπ-, **ρίπ-**) and **ρίπ-τ-έω** (410 d) *throw* : **ρίψω**, **έρριψα**, 2 perf. **έρριφα**, **έρριμαι**, **έρρίφθην**, 2 aor. pass. **έρρίφην**, fut. pass. **άπο-ρριφθήσομαι**, **ρίπτος** Soph. (II.)

**ρόφέω** *sup ur* : **ρόφήσω** and **ρόφήσομαι** (1057), **έρρόφησα**.

**ρόδομαι** (Epic also **ρύομαι**, rare in Att.) for **έρδομαι**, *defend* : **ρόσομαι**, **έρρυσάμην**, and **ρύσάμην** O 29, **ρύτός**. Athematic forms are **έρ(ρ)ῦτο**, 3 pl. **ρόατο**, **ρύσθαι**. See **έρῦμαι**. Chiefly poetic.

**ρύπτω** *soil* : Epic perf. part. **έρυπωμένος** (405 b, D.). Cp. **ρύπάω** *am dirty*.

**ρών-νῦμι** (ρώ-) *strengthen* : **έπ-έρρωσα**, **έρρωμαι** (inv. **έρρωσο** *farewell*, part. **έρρωμένος** *strong*), **έρρώσθην**, **ά-ρρωστος**. (IV.)

**σαίλω** (σαν-) *fauni upon* : **έσηνα**. Poetic, prob. also in prose. (III.)

**σαίρω** (σηρ-, **σαρ-**) *sweep* : 2 perf. **σέσηρα** *grin* : **έσηρα** Soph. (III.)

**σαλπίζω** (σαλπιγ-) *sound the trumpet* : **εσάλπιγξα** (also **εσάλπιξα** ?). (III.)

**σαός** (cp. **σαφος** *safe*) *sure* : **σαώσω**, **εσάωσα**, **εσαώθην**. Epic and poetic (but not Att.). Epic pres. subj. **σόςης**, **σόςη**, **σώσσι**, which editors change to **σαῶς** (**σάψς**, **σαοῖς**, **σοῶς**), **σαῶ** (**σάψ**, **σαοῖ**, **σοῶ**), **σαῶσι** (**σάωσι**, **σώωσι**). For **σάω** pres. inv. and 3 s. imperf. editors usu. read **σάον** (= **σαο-ε**), but some derive the form from Aeolic **σάωμι**. Cp. **σῶζω**.

**σάπτω** (σαγ-) *pack, load* : **εσαξα**, **σέσαγαμ**. (III.)

**σάω** *sift* : **έσησα**, **σέσησμαι**. New Ion. Here belong perf. **έττημαι** and **διαπτάω** Att. for **δια-σάω**.

**σβέν-νῦμι** (σβε- for **σβεσ-**, 474 f, s. 1) *extinguish*, usu. comp. w. **άπό** or **κατά** : **σβέσω**, **εσβεσα**. **εσβηκα** intrans. *have gone out*, **εσβέσθην**, 2 aor. pass. **εσβην** intrans. *went out* (361, 1043), **σβήσομαι**, **εσβεσμαι** Aristotle. (IV.)

**σέβω** *revere*, usu. **σέβομαι** : aor. pass. as act. **εσέφθην**, **σεπτός** Aesch.

**σειώ** *shake* : **σειώσω**, **εσεισα**, **σέσεικα**, **σέσεισμαι**, **εσεισθην**, **σειστός**.

**σεύω** (σεν-, **συ-**) *urge, drive on, mid. rush* : **εσενα** (543 a, D.) and **σενα**, **εσσνμαι** as pres. *hasten*, **εσ(σ)ύθην** *rushed*, 2 aor. mid. **εσ(σ)ύμην** *rushed* (**εσσνο**, **εσσντο** or **σύτο**, **σίμενος**), **έπί-σσυτος** Aesch. Mostly poetic, esp. tragic. Here belongs **άπ-εσιτιά** (or **άπ-έσσονα**) *he is gone* in Xen. Probably from **σοέομαι** (**σός**, **σόςς** *motion*), or from **σόδομαι**, *come dramatic σοῦμαι* (Doric **σῶμαι**), **σοῖσθε** (ind. and inv.), **σοῦνται**, **σοῦ**, **σοῦσθω**. For **σεῦται** (S. Trach. 645), often regarded as from a form **σεῦμαι**, **σοῦται** may be read.

**σημαίνω** (σημαν-, cp. **σήμα** *sign*) *show* : **σημανῶ**, **εσήμηνα** (**εσήμᾱνα** not good Att. though in mss. of Xen.), **σεσήμασμαι**, **εσημάνθην**, **έπι-σημανθήσομαι**, **ά-σήμαν-τος** Hom., **έπι-σημαντέος** Aristotle. (III.)

**σήπω** (σηπ-, **σαπ-**) *cause to rot* : 2 perf. **σέσηπα** *am rotten*, 2 aor. pass. **εσάπην**

rotted as intrans., 2 fut. pass. **κατα-σαπήσομαι**. *σήψω* Aesch., *σέσημμαι* Aristotile, *σηπτός* Aristotle.

**σιγᾶω** *am silent*: **σιγήσομαι** (1057), **ἐσίγησα**, **σεσίγηκα**, **σεσίγημαι**, **ἐσίγηθην**, **σιγήθησομαι**, fut. perf. **σεσίγησομαι**, *σιγητέος* poetic.

**σίνομαι** (*σιν-*) *injure*, very rare in Att. prose: **σινήσομαι** (?) Hippocr., *ἐσινάμην* Hdt. (III.)

**σιωπάω** *am silent*: **σιωπήσομαι** (1057), **ἐσιώπησα**, **σεσιώπηκα**, **ἐσιωπήθην**, **σιωπηθήσομαι**, *σιωπητέος*.

**σκάπ-τω** (*σκαφ-*) *dig*, often comp. w. *κατά*: **σκάψω**, **-έσκαψα**, 2 perf. **-έσκαφα**, **ἔσκαμμαι**, 2 aor. pass. **-έσκάφην**. (II.)

**σκεδάν-νῦμι** (*σκεδα-*), rarely **σκεδαννύω**, *scatter*, often comp. w. *ἀπό*, *διά*, *κατά*: **-σκεδῶ** (511 c), **-εσκεδάσα**, **ἐσκεδάσμαι**, **ἐσκεδάσθην**, **σκεδαστός**. Fut. *σκεδάσω* poetic. By-forms: Epic *κεδάννῦμι*: *ἐκέδασσα*, *ἐκέδάσθην*; mainly poetic and Ion. *σκιδ-νῦμι* and *σκιδ-ναμαι*; poetic and Ion. *κιδ-νῦμι* and *κιδ-ναμαι*. (IV.)

**σκέλλω** (*σκελ-*, *σκλη-*) *dry up*: pres. late, Epic aor. **ἔσκηλα** (*σκαλ-*; as if from *σκάλλω*) *made dry*, 2 aor. intrans. **ἀπ-έσκλην** Aristoph., *ἔσκληκα* *am dried up* Ion. and Doric. (III.)

**σκέπ-τομαι** (*σκεπ-*) *view*: **σκέφομαι**, **ἐσκεψάμην**, **ἔσκεμμαι** (sometimes pass.), fut. perf. **ἔσκεψομαι**, pass. **σκεπτέος**. For pres. and imperf. (Epic, poetic, and New Ion.) Att. gen. uses **σκοπῶ**, **ἐσκόπουν**, **σκοποῦμαι**, **ἐσκοπούμην**. Aor. pass. **ἐσκέφθην** Hippocr. (II.)

**σκήπ-τω** (*σκηπ-*) *prop*, gen. comp. w. *ἐπί* in prose: **-σκήψω**, **-έσκηψα**, **-έσκημμαι**, **-έσκήφθην**. By-form **σκήμπτω** Pind., Hippocr. (II.)

**σκιδ-νῦμι** (*σκιδ-νῦ-*, *σκιδ-να-*) *σκιδ-ναμαι* *scatter*: mainly poetic for **σκεδάννῦμι**. (IV.)

**σκοπέω** *view*: good Att. uses only pres. and imperf. act. and mid., other tenses are supplied from **σκέπτομαι**. *σκοπήσω*, etc., are post-classical.

**σκόπ-τω** (*σκαπ-*) *jeer*: **σκόψομαι** (1057), **ἔσκωψα**, **ἐσκόφθην**. (II.)

\***σμάω** (*σμῶ*) *smear* (*σμα-*, *σμη-*, 346) Ion., Comic: pres. **σμήσ**, **σμή**, **σμήται**, etc., **ἔσμησα**, **ἐσμησάμην** Hdt. By-form **σμήχω** chiefly Ion.: **ἔσμηξα**, **διεσμήχθην** (?) Aristoph., **νέβ-σμηκτος** Hom.

**σοῦμαι** *hasten*: see **σεῦω**.

**σπάω** (*σπα-* for *σπασ-*) *draw*, often w. *ἀνά*, *ἀπό*, *διά*, *κατά*: **-σπάσω** (443 a), **ἔσπασα**, **ἀν-έσπακα**, **ἔσπασμαι**, **-εσπάσθην**, **δια-σπαθήσομαι**, **ἀντί-σπαστος** Soph., **ἀντι-σπαστέος** Hippocr.

**σπείρω** (*σπερ-*, *σπαρ-*) *sow*: **σπερῶ**, **ἔσπειρα**, **ἔσπαριαι**, 2 aor. pass. **ἐσπάρην**, **σπαρτός** Soph. (III.)

**σπένδω** *pour libation*, **σπένδομαι** *make a treaty*: **κατα-σπείσω** (for *σπεινδ-σω* 85), **ἔσπεισα**, **ἔσπεισμαι**.

**σπουδάζω** *am eager*: **σπουδάσομαι** (1057), **ἐσπούδασα**, **ἐσπούδακα**, **ἐσπούδασμαι**, **σπουδαστός**, **-τέος**. (III.)

**στάζω** (*σταγ-*) *drop*: **ἔσταξα**, **ἐν-έσταγμαι**, **ἐπ-εστάχθην**, **στακτός**. Fut. **στάσω** late, **σταζεῖμαι** Theocr. Ion. and poetic, rare in prose. (III.)

**στείβω** (*στειβ-*) *tread*, usu. only pres. and imperf.: **κατ-έστειψα**, **στειπτός**. Poetic. From **στιβε-**, or from a by-form **στιβέω**, comes **ἐστίβημαι** Soph.

**στείχω** (*στειχ-*, *στιχ-*) *go*: **περι-έστειξα**, 2 aor. **ἔστιχον**. Poetic, Ion.

**στέλλω** (*στέλ-*, *σταλ-*) *send*, in prose often comp. w. *ἀπό* or *ἐπί*: **στέλω** poetic, **ἔστειλα**, **-έσταλκα**, **ἔσταλμαι**, 2 aor. pass. **ἐστάλην**, **-σταλήσομαι**. (III.)

**στεναίω** (*στεναγ-*) *groan*, often comp. w. *ἀνά*: **-στεναίω** poetic, **ἐστενάξα**, **στενα-**



- κτός and -τέος poetic. By-forms: Epic and poetic στενάχω, Epic στεναχίζω, poetic στοναχέω, mainly Epic and poetic στένω.
- στέργω (στεργ-, στοργ-) *love*: στέρξω, ἔστερξα, 2 perf. ἔστοργα Hdt., στερκτός Soph.
- στερέω (usu. ἀπο-στερέω in prose) *deprive*: στερήσω, ἐστέρησα, -εστέρηκα, ἐστέρημαι, ἐστερήθην. Aor. ἐστέρεσα Epic. 2 aor. pass. ἐστέρην poetic. Pres. mid. ἀπο-στεροῦμαι sometimes = *am deprived of*; στερήσομαι may be fut. mid. or pass. (1058). Connected forms: στερίσκω *deprive* (rare in pres. except in mid.) and στέρομαι *have been deprived of, am without* w. perf. force.
- στυν- in στεύται, στεύνται, στεύτο affirm. *pledge one's self, threaten*. Poetic, mainly Epic.
- στιζω (στιγ-) *prick*: στίξω, ἔστιγμαi. ἔστιξα Hdt., στικτός Soph. (III.)
- στόρνυμι (στορ-, στορε-) *spread out*, in prose often w. κατά, παρά, σύν, ὑπό (in prose usu. στρώννυμι): παρα-στορῶ Aristoph., ἐστόρεσα, κατ-εστορέσθην Hippocr. Fut. στορέσω in late poetry (στορεσῶ Theocr.). (IV.)
- στρέφω (στρεφ-, στροφ-, στραφ-) *turn*, often in comp. in prose w. ἀνά, ἀπό, διά, etc.: -στρέψω, ἔστρεψα, ἔστραμμαi. ἐστρέφθην (in prose only στρεφθῶ, στρεφθεῖς), usu. 2 aor. pass. as intrans. ἐστράφην, ἀνα-στραφήσομαι, στρεπτός. Prose has κατ-εστρεψάμην. 2 perf. ἀν-έστροφα trans. is doubtful (Comic), aor. pass. ἐστράφθην Doric, Ion.
- στρών-νυμι (στρω-) *spread out*: ὑπο-στρώσω, ἔστρωσα Tragic, Hdt., ἔστρωμαι, στρωτός poetic. Cp. στόρνυμι. (IV.)
- στυγέω (στυγ-, στυγε-) *hate*: ἐστύγησα (ἔστνεα Hom. *made hateful*), 2 aor. κατ-έστυγον Epic (521 D.), ἀπ-εστύγηκα Hdt., ἐστυγήθην, fut. mid. στυγήσομαι as pass. (1058), στυγητός. Ion. and poetic.
- στυφελίζω (στυφελιγ-) *dash*: ἐστυφέλιξα. Mostly Epic and Hippocr. (III.)
- σῦρίττω (σῦριγγ-) *pipe, whistle*: ἐσῦρίζα. By-form σῦρίζω. (III.)
- σύρω (συρ-) *draw*, in comp. in prose esp. w. ἀπό, διά, ἐπί: -έσυρα, -έσυρκα, -έσσυρμαι and -συρτέος Aristotle. (III.)
- σφάλλω (σφαλ-) *trip up, deceive*: σφαλῶ, ἔσφηλα, ἔσφαλμαι, 2 aor. pass. ἐσφάλην, σφαλήσομαι. (III.)
- σφάττω (σφαγ-) *slay*, often in comp. w. ἀπό, κατά: σφάξω, ἔσφαξα, ἔσφαγμαi, 2 aor. pass. -εσφάγην. -σφαγήσομαι, ἐσφάχθην Ion., poetic, σφακτός poetic. By-form σφάζω (so always in Trag.). 468, 478. (III.)
- σχαίζω *cut open, let go*: ἀπ-σχάσω, ἔσχασα Trag. (έσχασάμην Comic), ἐσχάσθην Hippocr. From σχάω comes imperf. ἔσχων Aristoph. (III.)
- σχεθεῖν: see ἔχω.
- σῶζω (σω- and σωι-, 465 a; σῶς *safe*), later σῶξω, *save*; many forms come from σαώω: σώσω (from σαώσω) and σωῶ (Att. inser.), ἔσωσα (from ἐσάωσα w. recessive accent) and ἔσωσα (Att. inser.), σέσωκα (from \*σεσάωκα) and σέσωκα (?). σέσωμαι rare (from \*σεσάωμαι) and σέσωσμαι (MSS. σέσωσμαι), ἐσώθην (from ἐσαώθην), σωθήσομαι, σωστέος (MSS. σωστέος). By-forms: Epic σώω (cp. σῶς) and σαώω (cp. σάος), q.v. (III.)
- ταγ- *seize*: 2 aor. part. τεταγών Hom. Cp. Lat. tango.
- τανύω (for τ(ε)ν-νυω, 18, 31 b; cp. τέλω from τεν-) *stretch*, mid. τά-νυμαι (437 a): fut. τανύω (513 a) and -τανύσω (?), ἐτάνυσ(σ)α, τετάνυσμαι, ἐτανύσθην; fut. pass. τανύσομαι (1058) Lyric. Poetic, rare in New Ion. (IV.)



- ταράττω** (ταραχ-) *disturb*: **ταράξω, ἐτάραξα, τετάραγμαi, ἐταράχθην, ταράξομαι** as pass. (1058). Epic 2 perf. intrans. **τέτρηχα** *am disturbed*. Cp. **θράττω**. (III.)
- τάττω** (ταγ-) *arrange*: **τάξω, ἔταξα, 2 perf. τέταχα, τέταγμαi, ἐτάχθην, ἐπι-ταχθήσομαι**, fut. perf. **τετάξομαι**. 2 aor. pass. **ἐτάγην** (?) Eur., **τακτός, -τέος**. (III.)
- ταφ-** (for θαφ-, 108 g; cp. **τάφος** and **θάμβος** *astonishment*) *astonish*: 2 aor. **ἔταφον** poetic, 2 perf. **τέθηπα** *am astonished* Epic, Ion., plurf. **ἐτεθήπεα**. **τέγγω** *wet*: **τέγξω, ἔτεγξα, ἐτέγχθην**. Rare in prose.
- τείνω** (τεν-, τα- from τ(ε)ν-, 18, 31 b) *stretch*, in prose usu. comp. w. **ἀνά, ἀπό, διά, ἐξ, παρά, πρό**, etc.; **τενῶ, -έτεινα, -τέτακα, τίταμαι, -ετάθην, -ταθήσομαι, -τατέος, τατός** Aristotle. Cp. **τανύω** and **τιταίνω**. (III.)
- τεκμαίρομαι** (τεκμαρ-) *judge, infer*: **τεκμαροῦμαι, ἐτεκμηράμην, τεκμαρτός** Comic, **τεκμαρτέος** Hippocr. Poetic **τεκμαίρω** *limit, show*: **ἐτέκμηρα**. (III.)
- τελέω** (τελε- for τελεσ-; cp. τὸ τέλος *end*) *finish*: **τελῶ, ἐτέλεσα, τετέλεκα, τετέλεσμαι** (444 b), **ἐτελέσθην, ἐπι-τελεστέος**. Fut. **τελέσω** rare in prose, **ἀπο-τελεσθήσομαι** Aristotle. Epic also **τελείω**.
- τέλλω** (τέλ-, ταλ-) *accomplish*: **ἔτειλα** Pind. **ἀνα-τέλλω** *cause to rise, rise*: **ἀν-έτειλα; ἐν-τέλλομαι** (ἐν-τέλλω poetic) *command*: **ἐν-ετειλάμην, ἐν-τέταλμαι; ἐπι-τέλλω** *enjoin, rise* poetic: **ἐπ-έτειλα; ἐπ-ανα-τέλλω** usu. *rise*, poetic and Ion. (III.)
- τεμ-** (in τμ-) *find*: Epic redupl. 2 aor. **ἔτετμον** and **τέτμον**.
- τέμ-νω** (τεμ-, ταμ-, τμη-) *cut*: **τεμῶ, 2 aor. ἔτεμον, -τέτμηκα** (ἀνά, ἀπό), **τέτμημαι, ἐτμήθην**, fut. perf. **-τετμήσομαι** (ἀπό, ἐξ), **τμητέος**. **τάμνω** Doric and Epic. **τέμω** Epic, 2 aor. **ἔταμον**, Doric, Ion., and poetic, **τμηθήσομαι** Aristotle, **τμητός** poetic, Aristotle. Cp. also **τμήγω**. (IV.)
- τέρπω** (τερπ-, ταρπ-, τραπ-) *amuse*: **τέρψω, ἔτερψα, ἐτέρφθην** (rare in prose) *amused myself*. Hom. 2 aor. mid. **ἐταρπόμην** and redupl. **τεταρπόμην**, Hom. aor. pass. **ἐτάρφθην** and 2 aor. pass. **ἐτάρπην** (subj. **τραπήομεν**; mss. **ταρπείομεν**). All aor. forms in Hom. with *a* have the older meaning *satisfy, satiate*.
- τερσαίνω** (τερσ-αν-, cp. *torreo* from *torseo*) *dry*: **τέρσῃνα** trans. Epic. (III. IV.) **τέρσομαι** *become dry*. Mainly Epic. 2 aor. pass. **ἐτέρσῃνα** as intrans. *became dry*.
- τεταγών**: see **ταγ-**.
- τετλήμαι** Hom. perf.: see **τιε-**.
- τέτμον**: see **τεμ-**.
- τε-τραίνω** (τετραν-, and **τερ-, τρη-**) *hore*: **ἐτέτρᾱνα** and **ἔτρησα, τέτρημαι**. Fut. **δια-τετρανέω** Hdt., aor. **ἐτέτρηνα** Epic. By-form **τορέω, q.v.** Late presents **τί-τρη-μι, τι-τρά-ω**. 410. (III. IV.)
- τεύχω** (τευχ-, τυχ-, τυκ-) *prepare, make* (poetic): **τεύξω, ἔτευξα, 2 aor. τέτυκον** Hom., 2 aor. mid. **τετυκόμην** Hom. (as if from \***τεύκω**), 2 perf. **τέτευχα** as pass. in **τετευχώς** made M 423, **τέτυγμαi** often in Hom. = *am* (3 pl. **τετεύχεται** and plurf. **ἐτετεύχαστο** Hom.), fut. perf. **τετεύξομαι** Hom., aor. pass. **ἐτύχθην** Hom. (**ἐτεύχθην** Hippocr.), v. a. **τυκτός** Hom. Hom. **τέτυγμαi** and **ἐτύχθην** often mean *happen, hit* (cp. **τετύχηκα, ἔτυχον** from **τυγχάνω**). By-form **τι-τύσκομαι** Epic.
- τῆ** *here! take!* in Hom., often referred to **τα-** (**τέλνω**, cp. *teneo*), is prob. the instrumental case of the demonstr. stem **το-**. It was however regarded as a verb, and the pl. **τῆτε** formed by Sophron.
- τήκω** (τηκ-, τακ-) *melt*: **τήξω, ἔτηξα, 2 perf. τέτηκα** *am melted*, 2 aor. pass. as intrans. **ἐτάκην** *melted*, **τηκτός**. Aor. pass. **ἐτήχθην** *was melted* rare.

- τιε-, in Hom. 2 perf. *τετιηώς* troubled, dual mid. *τετίησθον* are troubled, mid. part. *τετιημένος*.
- τί-θη-μι (θη-, θε-) *place, put*: *θήσω, ἔθηκα*, 2 aor. *ἔθετον*, etc. (516), *τέθηκα* (531 b), *τέθειμαι* (but usu. instead *κείμεαι*, 1075), *έτέθην, τεθήσομαι, θετός, -τέος*. For inflection see 362, for dialectal forms 499 D., 501 D.
- τίκτω (for τι-τεκ-ω; τεκ-, τοκ-), *beget, bring forth*: *τέξομαι* (1057), 2 aor. *ἔτεκον*, 2 perf. *τέτοκα*. Fut. *τέξω* poetic, *τεκοῦμαι* rare and poetic, aor. pass. *έτέχθην* poetic (late).
- τίλλω (τιλ-) *pluck*: *τιλῶ, ἔτιλα, τέτιλμαι, έτίλθην*. Mostly poetic. (III.)
- τινάσσω *swing*: often w. *διά*: *τινάξω* (-*τινάξομαι* reflex. or pass.), *έτινάξα, τετίναγμαi, έτινάχθην*. Mostly poetic. (III.)
- τίνω (τει-, τι-) *pay, expiate*, often comp. w. *ἀπό*. *έξ*: mid. (poetic) *take payment, avenge*: *τείσω, ἔτεισα, τέτεικα, -τέτεισμαι, -ετεισθην. ἀπο-τειστέος* (Hom. *ἀ-τίτος* unpaid). The spelling with *ει* is introduced on the authority of inscriptions; the MSS. have *τίσω*, etc. Hom. has *τίνω* from \**τινίρω*, also *τίω*. Poetic and Ion. Connected is *τεί-νυμαι* (MSS. τι-) *avenge myself*: *τείσομαι, έτεισάμην* (rare in Att. prose). Cp. *τίω*. (IV.)
- τι-ταίνω (τιταν-, i.e. ταν- redupl.) *stretch*: *έτίτηνα* Hom. Cp. *τείνω*. (III.)
- τι-τρώ-σκω (τρω-) *wound*: *τρώσω* (w. *κατά* in prose), *ἔτρωσα, τέτρωμαι, έτρώθην, τρωθήσομαι* (*τρώσομαι* as pass. M 66), *τρωτός* Hom. Epic *τρώω* is rare. (V.)
- τίω and τίω (τείω ?) *honor*: *τίσω, ἔτισα* (*προ-τίσας* S. Ant. 22), *τέτιμαι, ἀ-τίτος*. Mainly Epic. In the pres. Att. has *ι*, Hom. *ι* or *ι̇*. Cp. *πίνω*.
- τλα-, τλη-, ταλα- *endure*: *τλήσομαι* (1057), *ετάλασσα* Epic, 2 aor. *ἔτλην* (524 b), *τέτληκα* usu. as pres., 2 perf. (athematic) *τέτλαμεν*, etc. (541 D.), v. a. *τλητός*. Poetic, rare in prose, which uses *τολμάω*.
- τμήγω (τμηγ-, τμαγ-) *cut*: *τμήξω, ἔτμηξα*, 2 aor. *δι-έτμαγον*, 2 aor. pass. *έτμάγην*. Poetic for *τέμνω*.
- τορέω (τορ-, τορε-) *pierce*: *τορήσω*, and (redupl.) *τετορήσω* utter in a piercing tone Aristoph., *έτόρησα*, 2 aor. *έτορον*. Cp. *τετραίνω*. Mainly Epic.
- τοτ- *hit, find* in *έπ-έτοσσε* Pind.
- τρέπω (τρεπ-, τροπ-, τραπ-) *turn, mid. flee*: *τρέψω, ἔτρεψα*, mid. *έτρεψάμην* usu. *put to flight*, 2 aor. mid. *έτραπόμην* turned or fled (intrans. or reflex.; rarely pass.), 2 perf. *τέτροφα* (and *τέτραφα*?, rare), *τέτραμμαι, έτρέφθην* fled or was turned (rare in Att.), 2 aor. pass. *έτράπην* usu. intrans., *τρεπτέος, τρεπτός* Aristotle. In Att. *έτραπόμην* was gen. displaced by *έτράπην*. *τράπω* New Ion., Doric, 2 aor. *έτραπον* Epic and poetic, aor. pass. *έτράφθην* Hom., Hdt. *τρέπω* has six aorists. Cp. 435, 437, 438 a. Hom. has also *τραπέω* and *τροπέω*.
- τρέφω (τρεφ-, τροφ-, τραφ-; for θρεφ-, etc., 108 g) *support, nourish*: *θρέψω, ἔθρεψα*, 2 perf. *τέτροφα, τέθρομαι, έθρέφθην* very rare in Att. prose, usu. 2 aor. pass. *έτράφην, τραφήσομαι, θρεπτέος*. Fut. mid. *θρέφομαι* often pass. (1058). *τράφω* Doric, 2 aor. Epic *έτραφον* grew up, was nourished. Cp. 437.
- τρέχω (τρεχ- from θρεχ-, 108 g, and δραμ-) *run*: *δραμοῦμαι* (1057), 2 aor. *ἔδραμον, -δεδράμκη* (*κατά, περί, σύν*), *έπι-δεδράμκημαι, περι-θρεκτέος. τράχω* Doric, *ἀπο-θρέξομαι* Aristoph., *ἔθρεξα* rare and poetic, 2 perf. *-δέδρομα* (*ἀνά, έπί*) poetic. Poetic *δραμάω*. (VI.)
- τρέω (τρε- for τρεσ-; cp. Lat. *terreo* for *terseo*) *tremble*: *ἔτρεσα* (443 a), *ἀ-τρεστος* poetic. Rare in prose.
- τρίβω (τρίβ-, τριβ-) *rub*: *τρίψω, ἔτριψα*, 2 perf. *τέτριφα, τέτριμμαι, έτρίφθην*, but

- usu. 2 aor. pass. ἐτρίβην, -τριβήσομαι (ἐξ, κατά), fut. perf. ἐπι-τετρίψομαι, ἄ-τριπτος Hom. Fut. mid. τρήψομαι also as pass. (1058).
- τρίζω (τριγ-, τρήγ-) *squeak, chirp*: 2 perf. τέτρηγα as pres. (part. τετρήγῳτες, τετρήγῳνία, Hom.). Ion. and poetic. (III.)
- τρῦχώω *exhaust, waste*: pres. poet. and rare, usu. comp. w. ἐξ: -τρῦχώσω, -ετρήχωσα, τετρήχῳμαι, ἐτρήχῳθην Hippocr. Also τρήχω: τρήξω (128 a) Hom.; and τρώω: τρώσω Aesch., τέτρωμαι, ἄ-τρώτος poetic and Ion.
- τρώγω (τρωγ-, τραγ-) *gnaw*: τρώξομαι (1057), 2 aor. ἔτραγον, δια-τέτρωγμαι, τρωκτός, κατ-έτρωξα Hippocr.
- τυ-γ-χ-άνω (τευχ-, τυχ-, τυχε-) *hit, happen, obtain*: τεύξομαι (1057), 2 aor. ἔτυχον, τετύχηκα. Epic also ἐτύχησα, 2 perf. τέτευχα Ion. (the same form as from τεύχω). τέτυγμαι and ἐτύχηθην (from τεύχω) often have almost the sense of τετύχηκα and ἔτυχον. (IV.)
- τύπτω (τυπ-, τυπτε-) *strike*: τυπτήσω, τυπτητέος: other tenses supplied: aor. ἐπάταξα or ἔπαισα, perf. πέπληγα, πέπληγμαι, aor. pass. ἐπλήγην. ἔτυπα Epic, Ion. and Lyric, ἐτύπησα Aristotle, 2 aor. ἔτυπον poetic, τέτυμμαι poetic and Ion., 2 aor. pass. ἐτύπην poetic, fut. mid. as pass. τυπτήσομαι, or 2 fut. pass. τυπήσομαι, Aristoph. Nub. 1379. (II.)
- τύφω (τύφ-, τυφ-, for θύφ-, θυφ-, 108 g) *raise smoke, smoke*: τέθυμμαι, 2 aor. pass. as intrans. ἐπ-ετύφην, ἐκ-τυφήσομαι Com.
- τῳθάζω *taunt*: τῳθάσομαι (1057), ἐτῳθασα. (III.)
- ὑγιαίνω (ὕγιαν-) *am in health, recover health*: ὑγιανῶ, ὑγίᾱνα, ὑγιάνθην Hippocr. (III.)
- ὑπ-ισχ-νέομαι (ισχ-, a by-form of ἐχ-; σχ-, σχε-) *promise*: ὑπο-σχήσομαι, 2 aor. ὑπ-εσχόμεν, ὑπ-έσχημαι. Ion. and poetic usu. ὑπ-ίσχομαι. Cp. ἔχω and ἴσχω. (IV.)
- ὑφαίνω (ὕφαν-) *weave*: ὑφανῶ, ὕφηναι, ὕφασμαι, ὕφάνθην, ὑφαντός. Hom. also ὕφάω. (III.)
- ὔω *rain*: ὕσω, ὕσα Pind., Hdt., Aristotle, ἐφ-ὔσμαι, ὕσθην Hdt., ὕσομαι as pass. (1058) Hdt.
- φαείνω (φαεν-) *appear, show*: aor. pass. ἐφαάνθην (w. αα for αε, 483) *appeared*. Epic. (III.)
- φαίνω (φαν-) *show*: φανῶ, ἔφηναι, perf. πέφαγκα (rare in good Att.) *have shown*, 2 perf. πέφηναι *have appeared*, πέφασμαι, ἐφάνθην, (rare in prose) *was shown*, 2 aor. pass. ἐφάνην as intrans. *appeared*, 2 fut. pass. φανήσομαι *shall appear*; fut. mid. φανούμαι *shall show* and *shall appear*. On the trans. and intrans. use see 1043; for the inflection of certain tenses see 351, 352, 355. Hom. has 2 aor. iter. φάνεσκε *appeared*, v. a. ἄ-φαντος; and, from root φα-: φάε *appeared* and fut. perf. πεφήσεται *shall appear*. Connected forms πι-φάσσω, φαείνω, φαντάζομαι. (III.)
- φά-σκω (φα-) *say*: only pres. and imperf.: see φημί. (V.)
- φείδομαι (φειδ-, φιδ-) *spare*: φείσομαι, ἐφεισάμην, φειστέος. Epic redupl. 2 aor. mid. πεφιδόμην. Epic fut. πεφιδήσομαι (φιδε-).
- φεν-, φν-, φα- (for φ(ε)γ-, 18, 31 b) *kill*: 2 aor. ἐπεφνον and πέφνον (part. καταπεφνών, also accented -πέφνων), perf. mid. πέφμαι, fut. perf. πεφήσομαι. Epic. Cp. φόνος *murder* and θείνω(θεν-) *smite*.
- φίρω (φερ-, οί-, ἐνεκ-, ἐνεγκ- for ἐν-ενεκ, 476) *bear, carry*: fut. οἴσω, 1 aor. ἤνεγκα,

2 aor. ἤνεγκον, 2 perf. ἐνήνοχα, perf. mid. ἐνήνεγμαι (3 s. -γκται inser.), aor. pass. ἠνέχθην also intrans., fut. pass. κατ-ενεχθήσομαι and οἰσθήσομαι, v. a. οἰστός, -τέος. Other Att. forms: οἴσομαι fut. mid. and pass. (1058 a), ἠνεγκάμην 1 aor. mid., ἠνεγκόμην 2 aor. mid. (rare: S. O. C. 470). Poetic and dial. forms: 2 pl. pres. inv. φέρτε (for φέρετε) Epic, 1 aor. inv. οἶσε for οἶσον Epic (and Aristoph.), 1 aor. inf. ἀν-οἶσαι or ἀν-ῶσαι (once in Hdt.), fut. inf. οἶσειν Pind., οἰσέμεν(αι) Hom., 1 aor. ἤνεια, -άμην Hom., Hdt., ἤνεια Aeol., Dor., etc., 2 aor. ἤνεικον rare in Hom., perf. mid. ἐνήνεγμαι Hdt., aor. pass. ἠνέχθην Hdt., v. a. φερτός Hom., Eur., ἀν-ώιστος Hdt. (ἀνοιστος?). (VI.)

φεύγω (φευγ-, φυγ-) *fly*: φεύσομαι 1057 (φευξοῦμαι, 512, rare in prose), 2 aor. ἔφυγον, 2 perf. πέφευγα, φευκτός, -τέος. Hom. has perf. act. part. πεφυγότες as if from a verb φύζω (cp. φύζα *flight*), perf. mid. part. πεφυγμένους, v. a. φυκτός. By-form φυγ-γάω, New Ion. and Att. poetry, in comp. in prose.

φημί (φη-, φα-) *say*, inflected 377: φήσω, ἔφησα, φατός, -τέος. Poetical and dial. forms 377 D. ff.

φθά-νω (φθη-, φθα-) *anticipate*: φθήσομαι (1057), ἔφθασα, 2 aor. ἔφθην (like ἔστην). Cp. 525. Fut. φθάσω doubtful in Att., 2 aor. mid. part. φθάμενος Epic. Hom. φθάνω = \*φθάνω. (IV.)

φθείρω (φθερ-, φθορ-, φθαρ-) *corrupt*: φθερῶ, ἔφθειρα, ἔφθαρκα, but usu. 2 perf. δι-έφθορα *am ruined* (*have corrupted* in Att. poetry), ἔφθαρμαι, 2 aor. pass. ἐφθάρην, δια-φθαρήσομαι, φθαρτός Aristotle. Fut. δια-φθέρσω N 625, δια-φθερέω Hdt. (III.)

φθίω (φθι-) *waste, perish*, mostly poetical and usu. intrans., Epic φθίνω (= φθινω) fut. φθίσω poetic (Hom. φθίσω) trans., aor. ἔφθισα poetic (Hom. ἔφθισα) trans., 2 aor. mid. athematic ἐφθίμην *perished* poetic (φθίωμαι, φθίμην for φθι-ίμην, φθίσθω, φθίσθαι, φθίμενος), ἐφθιμαι poetic (plupf. 3 pl. ἐφθίατο), ἐφθίθην Hom., φθιτός Tragic. The form φθίω in Hom. is assumed on the basis of φθίης and ἐφθιεν, for which φθίει, ἐφθιτο (or ἔσθιεν) have been conjectured. Hom. φθίσω, ἔφθισα are also read φθεισω, etc. By-form φθινύθω. (IV.)

φιλέω *love*: regular; fut. mid. φιλήσομαι may be pass. (1058). Hom. has φιλήμεναι pres. inf. and ἐφιλάμην (φιλ-) aor. mid. Aeolic φίλημα.

φλάω *bruise* (cp. θλάω): φλασῶ, for φλάσω, Theoc., ἔφλα(σ)σα, πέφλασμαι and ἐφλάσθην Hippocr. φλάω *eat greedily, swallow*: only pres. and imperf., and only in Comedy.

φλέγω *burn*, trans. and intrans: ἐξ-έφλεξα Aristoph., κατ-εφλέχθην, ἄ-φλεκτος Eur. Very rare in prose. By-form φλεγέθω poetic.

φράγ-νύμι (φραγ-) and φάργνύμι *fence*, mid. φράγνυμαι; only in pres. and imperf. Cp. φράττω. (IV.)

φράζω (φραδ-) *tell, point out, declare*, mid. *consider, devise*: φράσω, ἔφρασα, πέφρακα, πέφρασμαι rarely mid., ἐφράσθην as mid., φραστῆς. Epic 2 aor. (ἐ)πέφραδον 411 D. (part. πεφραδύμενος). Mid. fut. φράσ(σ)ομαι Epic, ἐφρασ(σ)άμην poetic and Ion. (III.)

φράττω (φραγ-) *fence*: ἔφραξα (and ἔφαρξα Att. inser.), πέφραγμα and πέφαργμα, ἐφράχθην, ἄ-φρακτος. The forms with *ap* for *pa* are common and are Old Att. See φράγνύμι. (III.)



- φρίττω** (φρίκ-) *shudder*: ἔφριξα (128 a), πέφρικα *am in a shudder* (part. πεφρίκοντας Pind.). (III.)
- φρύγω** (φρυγ-, φρῡγ-) *roast*: ἔφρυξα (128 a), πέφρυγμαι, φρῡκτός, 2 aor. pass. ἐφρύγην Hippocr.
- φυλάττω** (φυλακ-) *guard*: φυλάξω, ἐφύλαξα, 2 perf. πεφύλαχα, πεφύλαγμαι *am on my guard*, ἐφυλάχθην, φυλακτέος. Fut. mid. φυλάξομαι also as pass. in Soph. (1058 a). (III.)
- φύρω** (φυρ-) *mix, knead*: ἐφύρσα Hom., πέφυρμαι, ἐφύρθην Aesch., fut. perf. πεφύρσομαι Pind., σύμ-φυρτος Eur. φῦράω *mix* is regular. (III.)
- φύω** (φυ-, φῡ-; Hom. φῡω, rare in Att.) *produce*: φύσω, ἐφῡσα, 2 aor. ἐφῡν *grew, was*, πέφυκα *am by nature, am* (1134), φυτόν *plant*. 2 aor. pass. ἐφύην late (doubtful in Att.). 2 perf. Epic forms: πεφύασι, ἐμ-πεφύη Theognis, πεφνώς, ἐμ-πεφνῖα; 1 plupf. with thematic vowel ἐπέφυκον Hesiod.
- χάζω** (χαδ-) *force back, usu. χάζομαι give way*. Pres. act. in prose only ἀνα-χάζω Xen., χάσσομαι, ἀν-έχασσα Pind., δι-εχασάμην Xen. See also καδ-. Poetic, chiefly Epic. (III.)
- χαίρω** (χαρ-, χαρε-, χαιρε-) *rejoice*: χαιρήσω, κεχάρηκα, κεχάρημαι and κέχαρμαι Att. poetry, 2 aor. pass. ἐχάρην intrans. *rejoiced*, χαρτός. Hom. has 2 perf. act. part. κεχαρηώς, 1 aor. mid. χηράμην, 2 aor. mid. κεχαρόμην, fut. perf. κεχαρήσω and κεχαρήσομαι (548 D.). (III.)
- χαλάω** *loosen*: ἐχάλασα, ἐχαλάσθην. Fut. χαλάσω Hippocr., aor. ἐχάλαξα Pind., perf. κεχάλακα Hippocr.
- χαλεπαίνω** (χαλεπαν-) *am offended*: χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην. (III.)
- χα-νδ-άνω** (χενδ-, χονδ-, χαδ- for χ(ε)ρδ-, 18, 31 b, 35 b) *contain*: χείσομαι for χενδσεται, 2 aor. ἔχασον, 2 perf. κέχανδα as pres. (κέχονδα? cp. v. l. Ω 192). Poetic (mostly Epic) and Ion. (IV.)
- χάσκω** (χην-, χαν-; χάσκω for χῡσ-σκω?) *gape*: ἐγ-χανοῦμαι (1057), 2 aor. ἔχανον, 2 perf. κέχηνα *am agape* (1135). Ion., Epic, and in Aristoph. (V.)
- χέζω** (χεδ-, χοδ-) = Lat. *caeo*: χεσοῦμαι (512, 1057), rarely χέσομαι, ἔχεσα, 2 aor. ἔχεσον rare, 2 perf. κέχοδα, κέχεσμαι. (III.)
- χέω** (χεν-, χεφ-, χυ-) *pour*; on the contraction see 348. In prose usu. in comp. (ἐξ, ἐν, κατά, σύν, etc.): fut. χέω (507 a), aor. ἔχεα (517 a), κέχυκα, κέχυμαι, ἐχύθην, χυθήσομαι, χυτός. Mid. χέομαι pres. and fut. (513), ἐχεάμην aor. Epic forms: pres. (rarely) χέω (Aeolic χεύω), fut. χεύω (?) β 222, aor. also ἔχεα (517 a), 1 aor. mid. ἐχενάμην = Att. ἐχεάμην, 2 aor. mid. athematic ἐχύμην as pass.
- χλαδ-** in 2 perf. part. κεχλάδως *swelling*, acc. pl. κεχλάδοντας, inf. κεχλάδειν (all in Pind.).
- χόω** (= χοφω) *heap up*: χώσω, ἔχωσα. ἀνα-κέχωκα, κέχωσμαι, ἐχώσθην, χωσθήσομαι, χωστός.
- χραιομέω** (χραιομε-, χραιομ-) *profit*, pres. late: χραιομήσω, ἐχραίωσθε, 2 aor. ἔχραιομον. Hom.
- \***χράομαι** (χρῶμαι) *use* (χρα-, χρη-) : pres. χρῆ, χρῆται, etc. 346, χρήσομαι, ἐχρησάμην, κέχρημαι *have in use* (poetic also *have necessary*), ἐχρήσθην, χρηστός *good*, χρηστέος. Hdt. has χρᾶται, 3 pl. χρέωνται (from \*χρήνται), subj. χρέωμαι, inv. χρέω, inf. χρᾶσθαι (Ion. inser. χρῆσθαι), part. χρεώμενος. Fut. perf. κεχρήσομαι Theocr.



\**χράω* (*χρῶ*) *utter an oracle* (*χρα-*, *χρη-*): pres. *χρήσ*, *χρή*, 346 (sometimes in the meaning of *χρηΐζεις*, *χρηΐζει*), *χρήσω*, *ἐχρησα*, *κέχρηκα*, *κέχρησμαι* Hdt., *ἐχρήσθην*. Mid. *χράομαι* (*χρῶμαι*) *consult an oracle*: *χρήσομαι* Ion., *ἐχρησάμην* Hdt. Cp. *χρηΐζω*. Hdt. has *χρέων*.

*χρή* *it is necessary*, *ἀπό-χρη* *it suffices*: see 386.

*χρηΐζω* *want, ask*, Att. chiefly pres. and imperf.: *χρήσω*. Epic and Ion. *χρηΐζω* (later *χρεΐζω*): *χρηΐσω*, *ἐχρηΐσα*. (III.)

*χρίω* (*χρῖ-* for *χρῖσ-*) *anoint, sting*: *χρίσω*, *ἐχρίσα*, *κέχριμαι* (and *κέχρισμαι*?). *ἐχρίσθην* Tragic, *χρίστος* Tragic.

*χρώζω* (for *χρω-ίζω*; cp. *χρώ-s* *complexion*) *color, stain*: *κέχρωσμαι* (better *κέχρωσμαι*?), *ἐχρώσθην* (*ἐχρώσθην*?). Poetic *χροΐζω*. (III.)

*χωρέω* *give place, go*: regular. Fut. *χωρήσω* and *χωρήσομαι* 1057 a.

\**ψάω* (*ψῶ*) *rub* (*ψα-*, *ψη-*): pres. *ψηs*, *ψη*, etc., 346; *ἀπο-ψήσω*, *ἐψησα*, perf. *κατ-ἐψηγμαι* from the by-form *ψήχω*.

*ψέγω* *blame*: *ψέξω*, *ἔψεξα*, *ἔψεγμαι* Hippocr., *ψεκτός*.

*ψεύδω* *deceive*, mid. *lie*: *ψεύσω*, *ἔψευσα*, *ἔψευσμαι* usu. *have deceived* or *lied*, but also *have been deceived*, *ἔψευσθην*, *ψευσθήσομαι*.

*ψύχω* (*ψυχ-*, *ψύχ-*) *cool*: *ψύξω* (128 a), *ἔψυξα*, *ἔψυγμαι*, *ἔψυχθην*, *ψύχθήσομαι* (?) Hippocr., 2 aor. pass. *ἀπ-εψύχην* as intrans. *cooled*, *ψυκτός* Hippocr.

*ώθέω* (*ώθ-*, for *φωθ-*, *ώθε-*, 440 a) *push*: imperf. *έώθουν* (399), *ώσω*, *έωσα*, *έωσμαι* (406), *έώσθην*, *ώσθήσομαι*. Fut. *ώθήσω* only in Att. poetry, aor. *ώσα* and perf. *ώσμαι* Ion., *ἀπ-ωστός* Ion., poetic, *ἀπ-ωστέος* poetic.

*ώνόμαι* (*φωνε-*; cp. Lat. *re-nūm*) *buy*: imperf. *έωνούμην* (399), *ώνήσομαι*, *έώνημαι* (406) *have bought* or *been bought*, *έωνήθην* *was bought*, *ώνητός*, *-τέος*. For *έωνησάμην* (late) Att. has *έπριάμην* (361, 362). Imperf. *ώνέόμην* Hdt., *ώνούμην* Att. in comp. (*άντι*, *έξ*). (VI.)



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 -έω vbs. in infl. 344-348; part. of 278; in Hom. 489; in Hdt. 490; Dor. 493 b; Aeol. 494; for vbs. in -άω 493 a; w't. thematic vowel 495; denom. vbs. in 614. 2.  
 ἔω, ἔης etc. (εἰμι) 365 D. 1 and 2.  
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*φείσομαι* 369 D.  
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*Ζ* 12 a, 14 a; pronunc. 22; origin from *σδ* 16, 92, from *δλ, γλ* 16, 101, 629 N.; quantity of vowel preceding 128 a.  
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*Zeús* decl. 254; omitted 667 a; *Διφι* 17 D. 2.  
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*-ῆ* nom. dual 245 b.  
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*η* at end of first part of cpds. 619-621.  
*η-* syl. aug. 400.  
*ἥ* *than* w. comp. 740-745;  
*ἥ κατά, ἥ ὥστε (ὥς)* w. inf. 744, 1244.  
*ἥ whether* (Hom.) 1545, 1554.

*ἥ or* 1320 C, 1544, 1553;  
*or not = ἥ μή or ἥ οὐ* 1625 b.  
*ἥ or* (Hom.) 1545, 1554.  
*ἥ* interrog. 750 B.  
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*ἔστιν ἥ* 1454.  
*ἥα (εἰμι)* 365 D. 1.  
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ὅστις 304; decl. 303; in ind. quest. 847; meaning 1445; after a neg. 1445 a; when used 1450; attraction of 1458; οὐδέις ὅστις οὖ 1461, 1472, 1608; τίς ἐστὶν ὅστις w. opt. 1467; ἔστιν ὅστις 1453; οὐκ ἔστιν ὅστις 1445 a, 1467, 1472, 1472 a, 1608; ὅστις δὴ 1458; ὅστις οὖν 303 d, 1458; ὅστις ὁδηγοῦν 303 d; ὅτῳ τρόπῳ 1447.

ὀσφραίνομαι pres. 474 i, 477; w. gen. 891.

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-ot stems 269 c, 277, 432.

ὅτα Aeol. for ὅτε 308.

ὅταν 1168 a.

ὅτε 59, 308, 310, 1168 a, 1485 A; for ὅτι 1489; ἔστιν ὅτε 1454.

ὀτεν (ὀττεν), ὀτεφ, ὀτεων, ὀτέοισι, etc. 303 D.

ὅτι not elided 59; w. superl. 748 a, 1014 N.; declarative (that) 1563-1566; causal (because) 1369, 1373; in direct

quest. 1571; in ind. disc. 1572 a, 1578-1581, 1585-1590; οὐχ (μὴ) ὅτι 1643-1645.

ὅτις, ὅτινα, ὅτινας 303 D.

ὅτου, ὅτῳ 303 b.

ὅττι 66 D. 2, 303 D., 1563 a.

οὐ ὅ; genuine 6, 21 a; spurious 2, 4 a, 21 a, 32, 42, 46; not augmented 401 b; stems in 243.

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-ou gen. sing. 192, 196.

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ἐστιν οὐ 1454.

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γὰρ οὐδέ 1649; οὐδέ εἰς  
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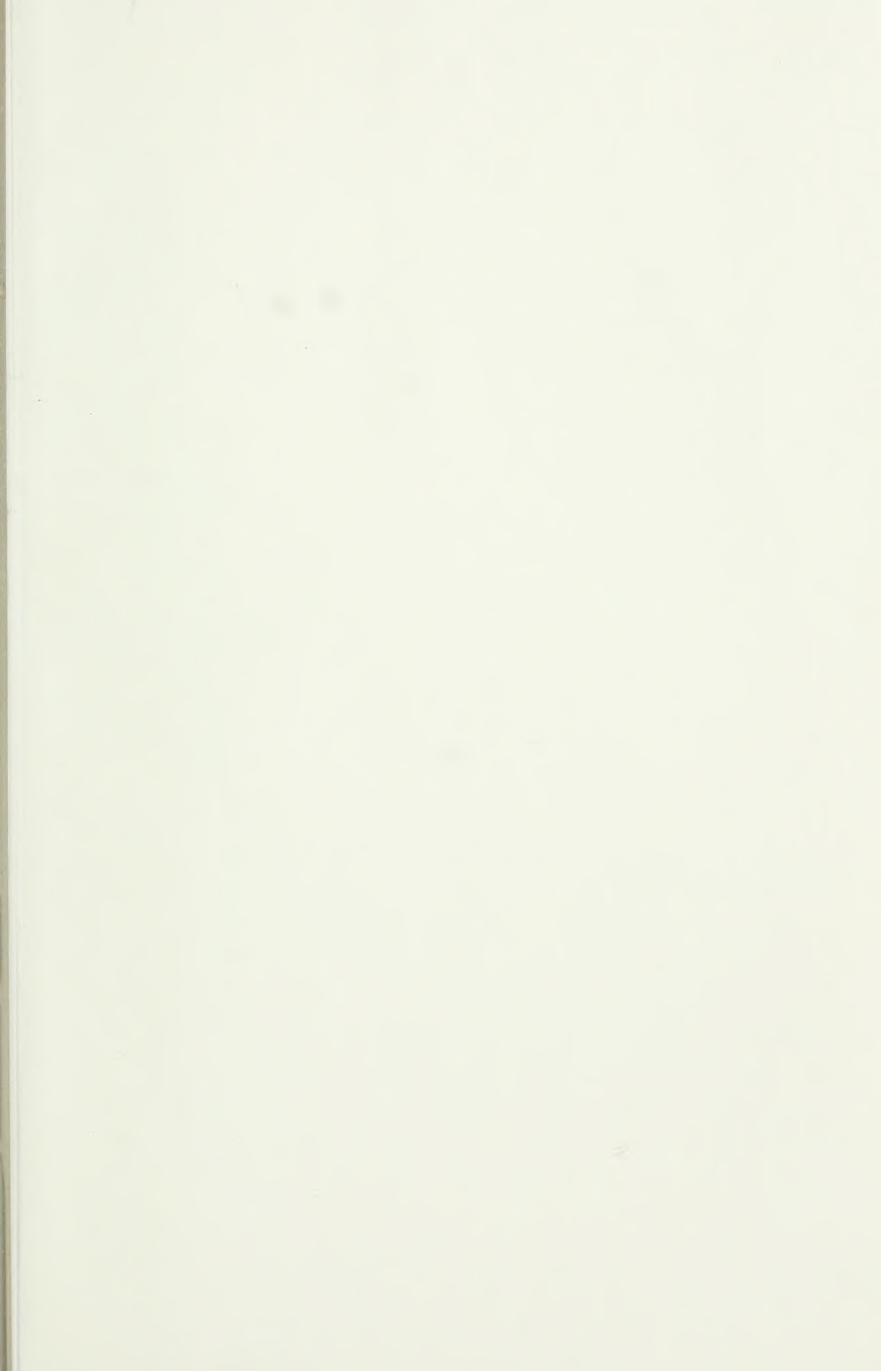
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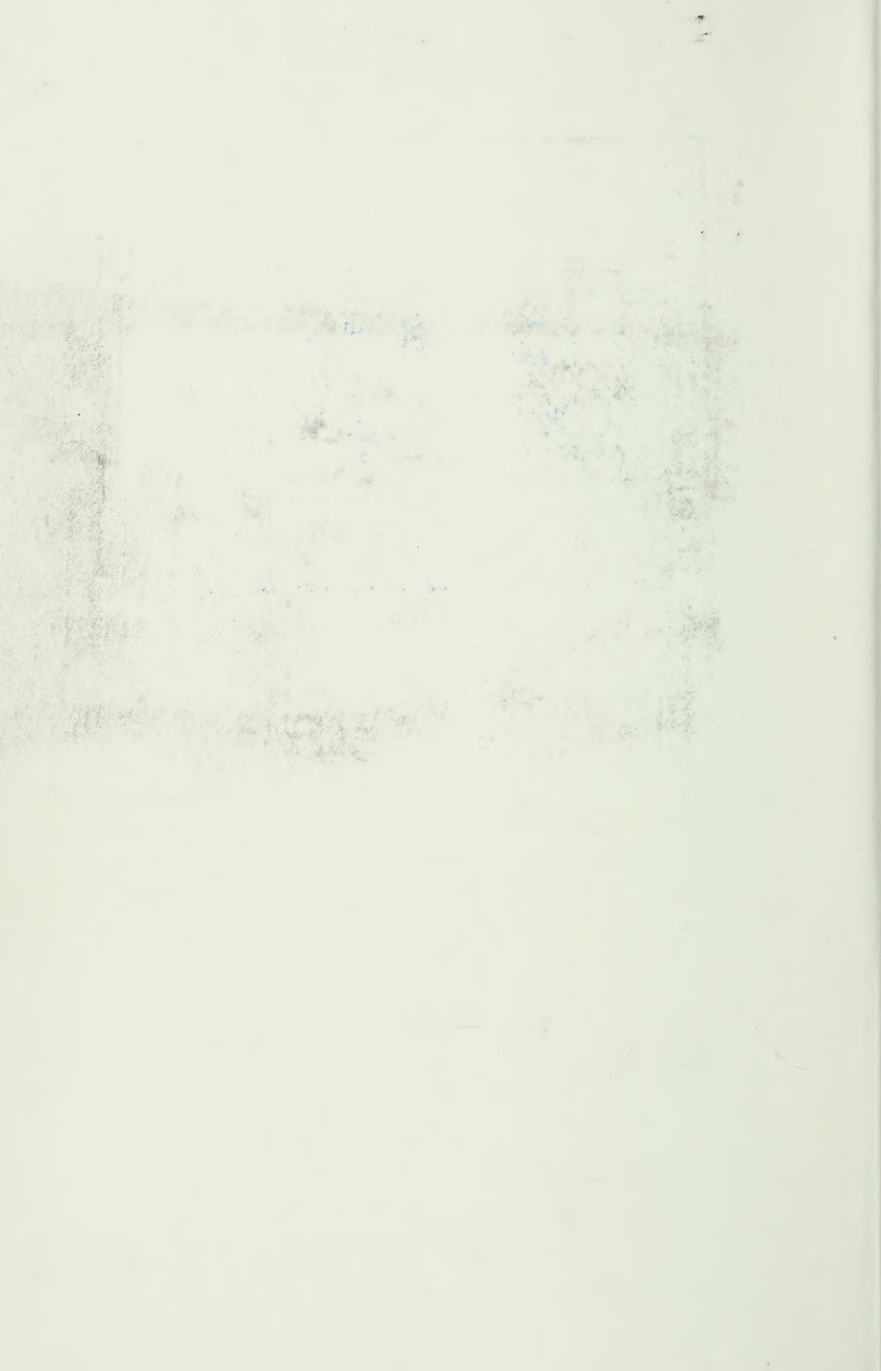
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